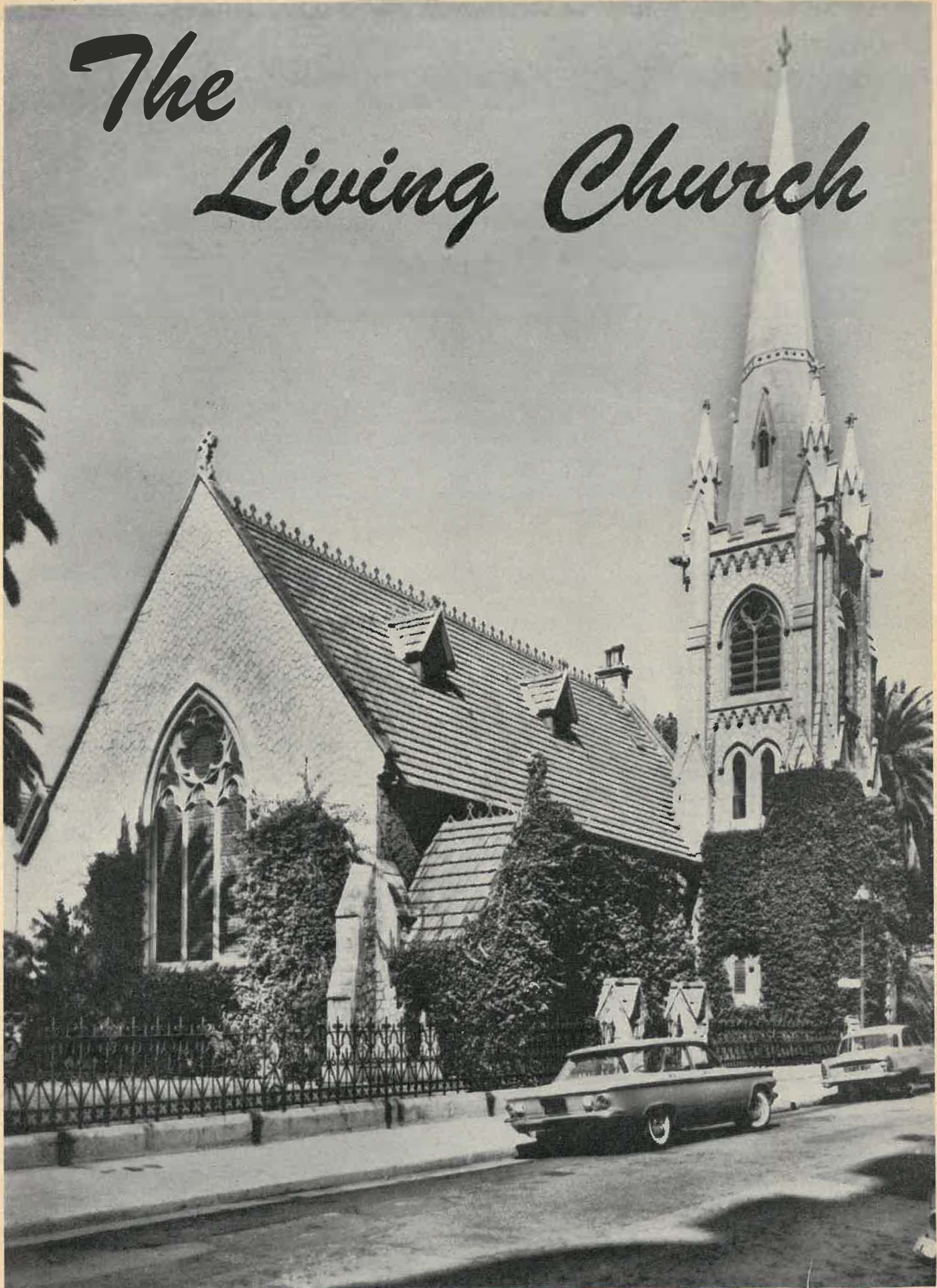


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Around



& About

— With the Editor —

For several weeks I have been saying the Daily Office from *Prayer Book Studies* 22, which includes the new trial rites of Morning and Evening Prayer. I am grateful that we are given a choice between two orders, the first preserving the traditional Prayer Book language and the second being in supposedly contemporary idiom. I say "supposedly" because I'm not at all sure that the new language is one bit more comprehensible to the contemporary ear. Of that, more later.

I have to say that some of the changes in the canticles are pain and grief to me. The *Venite* (Psalm 95, with two verses added from 96) has been cruelly mutilated by the omission of the last two verses. Where in all the Daily Office is there a phrase more stimulating to fruitful meditation than "the beauty of holiness"? That is now gone from the new version. The Prayer Book *Venite* has been untouched in the First Order, so I can't complain that we have been robbed of it. What troubles me is that the new version will be inflicted upon the faithful where the Second Order is used, and that it may prevail.

In the old *Venite*, we come before God's presence with thanksgiving "and show ourselves glad in him with psalms." That says it perfectly: We are glad in God as we sing to him. In the new *Venite*, instead of being glad in him with psalms we "raise a loud shout to him with psalms." *Horresco referens*.

Worse yet: We used to sing "In his hand are all the corners of the earth; and the strength of the hills is his also." Here are two splendidly suggestive images. There are dark corners of this earth that are alien to us, and in our xenophobia we fear and hate them; but they are in God's hands and so they can't be as bad as we imagine. And the divinely significant thing about hills is not that they are high—to a generation which measures height by light-years the highest of hills are as low as a snake's belly. The awesome fact about hills is their *strength*. Nobody pushes them around—except God, who owns their strength. The new *Venite* limps along thus: "In his hand are the caverns of the earth; and the heights of the hills are his also."

In the First Order they have let us keep the familiar General Confession but have dropped "And there is no health in us." Brethren of the Standing Liturgical Commission, believe me when I say that there is no health in me, and I think I should say so whenever, publicly or privately,

I say the Daily Office. I know what you have in mind. Give us something like "We have no strength of our own" and I shall be pacified. Until then, I beg you to give us back our liturgical acknowledgement of our non-health before God.

I have been trying to use the new version of the *Benedicite*. In the old version it begins: "O all ye works of the Lord, bless ye the Lord: praise him and magnify him forever." You can't say these words without singing them. The new version begins: "Let all the works of the Lord celebrate the Lord, praise him and exalt him above all for ever." I defy anybody to sing that. And so it is all the way through. The old *Benedicite*, like Cranmer's Litany, sings itself through its marvelous cadences, thus: "O ye winds of God, bless ye the Lord . . . O ye fire and heat, bless ye the Lord . . . O ye winter and summer, bless ye the Lord . . ." New version: "Each shower of rain and fall of dew, celebrate the Lord; All winds, and fire and heat, celebrate the Lord; praise him and exalt him above all for ever. Chill and cold, drops of dew and flakes of snow, celebrate the Lord." Somebody has a tin ear. Gone is the rhythm, gone the good strong simple words; "bless" becomes "celebrate."

The praiseworthy aim is to put the liturgy into words that everybody understands. It is assumed that modern folk are rather vague about what it means to "bless" the Lord, which may be true. But then it is proposed to clear it up by replacing "bless" with "celebrate," which happens to be an "in" word at the moment. Everybody uses words like celebrate, charisma, relevance, community, dialogue, gut issues, but that doesn't mean that everybody knows what they mean. Nobody knows precisely what they mean and nobody seems to care. An "in" word, to be "in," must be as obscure as it is pompous. "Celebrate" is a perfect example.

Chesterton once chided Americans for their habit of "simplifying" the English language—by such devices as calling a lift an "elevator." I am sorry that the people who translated the canticles for the Second Order of the Daily Office did not escape this fallacy.

Socialize the individual's surplus and you socialize his spirit and creativeness you cannot paint the *Mona Lisa* by assigning one dab each to a thousand painters (William F. Buckley, Jr., *Up from Liberalism*. Arlington House.)

# The Living Church

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  - 6. The Epiphany
  - 10. Epiphany I
- William Laud, Abp.

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

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# Letters to the Editor

## Corrections on GC

Congratulations on a very good summary of a complex and confusing General Convention [TLC, Nov. 22]. May I submit two minor corrections:

You state, "Changes in the canons which would allow the ordination of women to priesthood were not approved." No such changes were in fact proposed. A test vote on the principle of the eligibility of women to seek ordination was defeated.

You state also under "Clergy Placement" that "Bishops sought more authority to place clergy and to remove them, but the deputies refused to concur." Again, no such legislation was submitted to the House of Deputies, and there is no way to know whether they would have concurred or not. The canonical change approved by the House of Bishops was referred to the Committee on Theological Education, of which I was chairman. The committee voted overwhelmingly to recommend concurrence, but we were never given opportunity to present the matter on the floor of the house.

(The Rev.) CHARLES H. LONG, JR.  
Rector of St. Peter's Church

Glenside, Pa.

## Children's Communion

In reference to your editorial [TLC, Dec. 6], I realize that to voice any objection now concerning the admission of children to Holy Communion is like "crying over spilt milk." This reminds me of the irreverent picture I have in my mind of the priest reverently administering the Body and Blood of our Lord, Jesus Christ, to a toddler. "A Christian should never be able to remember a time when he did not receive . . . at the altar?" Well . . . perhaps—but only if today's toddler possesses a super-advanced mentality will he be able to "do this in remembrance that Christ died for (him)."

Alas, I guess I can only console myself that, after all, it is accepted practice now to use the Lord's table as a setting for many different, entertaining innovations to appeal to the congregations. But then, if one doesn't keep changing like mad in this mad, changing world, one might find oneself left behind in the dust, believing that Christ did in fact painfully bleed and die for us (irrelevant as it may seem) on a heavy, wooden cross, rough and splintery and very, very real. I imagine it will be rather difficult for anyone who takes this fact seriously to come up with any "fresh new thinking" as to how one might "teach children of very tender age 'what mean we by this service'."

However, communion for children is now

## The Cover

On this week's cover is the Church of the Holy Spirit in Nice, France. Known as "The American Church on the Riviera," Holy Spirit, Nice, is, in addition to the cathedral in Paris, the only other American Episcopal church in France. The building is soon to be closed and razed. A full story appears in this week's news section.

a *fait accompli* in the Episcopal Church and, as you say, I should have done my crying before Houston. My excuse is that it never occurred to me that any bishop would ever be so flip as to set the minimum age in his diocese to receive at *three* years old! Hence, my only suggestion is (God forgive me) also very flip, though perhaps a practical one under the circumstances. When a priest faces the problem of administering the chalice to a tot whose head (educated or not) doesn't quite come up to the top of the rail—how does a flexible straw grab you?

ELIZABETH W. GOLDSBOROUGH  
Owings Mills, Md.

## Why Episcopal Schools?

Fr. Cooper's letter, "Why Episcopal Schools?" [TLC, Nov. 29], shows that, although he declares his experience to be "very limited," he is in fact a realist. In our church schools the promise has not been realized. At least not so that Fr. Cooper and others can recognize it. Why is this so? I suggest several fairly obvious reasons. If they do not apply to all such institutions, I have little doubt that they apply in some measure to most:

1. The indifference and/or ignorance of members of the boards of trustees whose eyes are glued to financial reports;

2. The fact that the clientele is composed of "the rich, the wise, and the good." This class of persons approves of religion—only let it be the sort which is suitable to their social and financial status;

3. The fact that it is thought to be impossible to find teachers who are at one and the same time effective pedagogues and believing Christians. The requirement, if it were instituted (which would require more Episcopalians), would doubtless narrow the field still further;

4. The downgrading of theology (sacred studies) to an inferior academic position. To be specific, it is often treated as a "cultural" extra, quite extraneous to the regular course of studies and therefore not required for a degree;

5. Laymen, whether on the board of trustees or on the faculty or just simply parents, tend to treat the "religious problem" as beyond their competence and interest. For has not their school employed a priest as chaplain?

6. The lack of analysis of what should be taught in theology. Such decisions are made in almost complete isolation from the faculty and board by the one who is paid to do it—namely, the chaplain;

7. The great pressure, almost impossible to resist, on headmasters to put first things last. The first concerns placed on them are money raising, admissions, and finances. Next come the students and their problems. Bringing up the rear is religion.

So why Episcopal schools? Quite simply, the hope refuses to give up the ghost—the hope that responsible church leaders, lay and clerical, will at least tackle the problems with honesty and realism.

(The Rev.) H. B. CANNON  
Hoosac School

Hoosick, N.Y.

# The Living Church

January 3, 1971  
Christmas II

For 92 Years,  
Its Worship, Witness, and Welfare

## EXECUTIVE COUNCIL REPORT

The Episcopal Church's "new" Executive Council was baptized in toil, tears, and sweat at its first meeting, at Seabury House in Greenwich, Conn. Faced by a shortfall of nearly \$2 million in the church's response to the "commitment budget" for 1971 which was called for by the General Convention last October, the council found it necessary to reduce the staff at national church headquarters by more than half.

The estimate of what the dioceses would pay in support of the 1971 budget had been arrived at by a poll of bishops as to what amounts would be forthcoming from their dioceses. The 1971 budget will be adopted at the next meeting of the council, in February. Present indications are that it will be around \$10.9 million, as compared to the \$12.8 million budget projected at Houston.

### Comfort and Joy

There was one shining moment of comfort and joy, when the Rt. Rev. Robert R. Spears, Jr., Bishop of Rochester, handed the Presiding Bishop a check in the amount of \$750,000—a tithe of that diocese from the bequest of the late Margaret Woodbury Strong [TLC, Dec. 20].

Bp. Spears told the council that this gift was to be used "to support the program of the church in whatever ways you deem appropriate . . . and with no strings attached." Responding, Bp. Hines said that seldom had he been so deeply moved as by this diocesan gift. He called it "an assurance that God is indeed alive, and has a profound concern for his people." Handing the check to Treasurer Lindley M. Franklin, Jr., he quipped: "Dr. Franklin, I hate to do this."

After much discussion the council adopted a proposal made by a special committee headed by the Rev. John B. Coburn, that the Rochester gift be used thus: \$75,000 to the Presiding Bishop's Fund for World Relief; \$337,500 to assist in the funding of the staff re-alignment program, for such purposes as terminal pay and retraining for other employment people who are leaving the national church staff; and \$337,500 to be placed in a special fund, outside the annual budget, to be used under the direction of the Development Officer. (The 63rd General Convention created this office, which has not yet been filled.) The purpose of this fund will be to make possible the



BISHOP SPEARS

A gift of \$750,000 from Rochester to the council

exploration of new ways of developing adequate financial support for the church's program at all levels.

### Overhaul at 815

The proposed "staff realignment" at the national church headquarters was presented by the Rt. Rev. Roger W. Blanchard, Executive Vice President. He said that "this plan is occasioned by the priorities established at Houston and the financial stringencies imposed by the church's response to the commitment budget." (This was in reference to the poll of the bishops concerning what might be expected from their dioceses for 1971.)

The plan "calls for a reduction of staff by approximately one-half" and "compels the council to concentrate on only those functions and services at the national level that the church appears to believe are either necessary or highly important to its mission."

Stressing that he and his associates had worked out their plan on the basis of what they had heard the church at large asking for, especially through General Convention, Bp. Blanchard said: "The keynote is decentralization and self-determination. Striking and concrete evidence of this shift is to be found in the fact that at the present time, approximately 75%

of the program of the national church consists of grants. The remaining 25% of the budget, besides covering administration and overhead, goes for program and services that the church continues to expect from Executive Council . . . services that no individual diocese or parish can perform for itself."

In the national church staff as thus realigned the Presiding Bishop is the chief executive. Under him is the Executive Vice-President, and answering to the Executive VP are the Administrative Officer and the Deputy for Jurisdictions.

Under the direction of the Administrative Officer come the functions concerning personnel, electronic data processing, committees, commissions, and administrative services. The Deputy for Jurisdictions has charge of functions concerning overseas and domestic jurisdictions. The Executive VP oversees functions relating to laity, ministry, youth, communication, ecumenical activity, education, empowerment, United Thank Offering, social welfare, public affairs, experiment and development, and world relief.

A major feature of this new administrative style and format is that the old departmentalism is replaced by a system in which function, as such, is determinative; e.g., what the church is actually doing, or wanting to do, about "youth" or "education" will determine who does the job and how it will be done.

In the plan as presented by Bp. Blanchard, there would be about 103 employed staff people in all (as compared to 204 now employed at 815): 30 appointees and 73 in the employed staff category. He expressed the hope that the council would approve the plan (and it did), and that the change-over to the new system could be started at once, with all staff and assignment changes to be complete by June 30, 1971. He told the council that "while this kind of staff realignment will be more efficient and economical over the long haul, it will cost a considerable amount of money during the six months' transitional period to put into effect." He asked that a portion of the Diocese of Rochester grant be used to meet this expense. (As noted above, the council chose to devote \$337,500 from the grant to this purpose.)

In the presentation and discussion of the "Blanchard Plan" (my phrase, not Bp. Blanchard's—C. E. S.), it was em-

phasized that what is envisioned is a transition from a strongly centralized type of church administration at national church headquarters to a "switchboard" type of operation; the staff people at headquarters would be prepared to help people throughout the church to deal with their problems where they are and with what they have, rather than supplying from headquarters officially pre-fabricated answers to needs. So you may expect to hear more of this term "switchboard" in this ecclesiastical connection from now on, meaning, as Bp. Blanchard explains it, "identifying and making available resources of various kinds—acting as a 'switchboard' for the gathering and dissemination of useful information."

This plan was adopted without substantial alteration by the council, with expressions of pain and remorse at the necessity of forcing many people employed at the Episcopal Church Center to seek other jobs. It was noted in the discussion of this that only three years ago there were well over 300 persons employed at 815. Under the new system this will be reduced to one-third of that number. Every effort will be made to help those being "separated" to find employment elsewhere, and to give them whatever retraining or other assistance they may need. This is the purpose of the \$337,500 fund from the Rochester gift which is allocated to this end.

The reduction of the staff at 815 will make possible the sharing of some office space—perhaps two floors or more—with some other groups. Since the church-owned building is tax exempt, this space could not be rented or leased, but might

be shared with some other church or eleemosynary organization, on a cost-sharing basis.

#### **P.B.'s Statement**

In his statement to the council, the Presiding Bishop welcomed the new members and hoped that they would not be guided by the old and "long-outdated" adage in the House of Bishops that "new bishops should be seen and not heard."

Concerning the Houston convention, Bp. Hines said that he was heartened by some aspects of it and unsettled by others. Although it was "ready to affirm some progress in mission" it was "not ready to attempt break-throughs in still newer, less traditional patterns." Nonetheless, he acknowledged, "'to have survived' is not to be despised as a reasonable achievement."

The Presiding Bishop spoke hopefully of the prospect of a Development Office for the national church as called for by the last General Convention. It will be up to the council to spell out the requirements of this office and to set it into operation.

#### **GCSP**

By contrast to meetings of Executive Council during the last triennium, no time was given over to considering and acting upon applications for GCSP grants. Such action is now done by the Screening and Review Committee except in cases where a bishop opposes a grant within his jurisdiction and appeals to the Executive Council for adjudication. The S & R Committee does report, however, to the council on grants made. It reported one

grant (from the 1971 budget) in the amount of \$100,000 for the continuation of the Regional Coalition Training Program. Mr. Myron Rushing, in presenting the report, explained that this grant is to support a growing movement among GCSP-funded groups to cooperate in coalitions, by meetings and other means, for the sharing of experience and resources.

Mr. Rushing also presented for the council's approval a revised, up-dated charter for the Screening and Review Committee of GCSP. Under this revised charter, the S & R Committee will consist of the Presiding Bishop, or his deputy, as chairman; four members of the Executive Council; two members of the Union of Black Clergy and Laity, and seven persons representative of the poor. All

*Continued on page 12*

#### **NCC**

### **Grants Received**

The National Council of Churches has received a \$50,000 grant from the Ford Foundation to cover a housing project for dispossessed farm workers in Mississippi. The project under construction will house 50 families who have been displaced.

Other foundation grants include a \$225,000 grant to the National Farmworkers Service Centers, which currently operates centers in California, Arizona, and Texas. The centers, established by Mexican-American labor leader Cesar Chávez, provide advice on welfare and Social Security benefits, tax returns, and civil rights to more than 7,000 members. The centers intend to expand their legal services with the grant, in an effort to secure enforcement of state health and safety codes applying to farm workers. The grant will enable the centers to open three additional offices in communities which have requested assistance.

A \$90,000 grant for programs designed to build understanding and cooperation between inner-city Jewish congregations and black communities in New York was given to the Synagogue Council of America.

#### **AMERICAN CHURCHES IN EUROPE**

### **Riviera Church to Be Razed**

The American Church of the Holy Spirit in Nice, known for almost 100 years of service to students, to men of the Sixth Fleet, and to members of the English-speaking community in that area, appears to be marked for destruction, according to a recent decision by the Presiding Bishop and Mr. Frederick Atkinson, president of the board of foreign parishes of the Episcopal Church. Both men have recommended that the church and rectory be razed, the property sold, and the funds used in a more "flexible"



**AMBASSADOR VISITS PARIS CATHEDRAL**

The Hon. Arthur K. Watson, American Ambassador to France and an elder of the Presbyterian Church, was a guest of honor at the fall dinner meeting of the Men's Club of the Cathedral Church of the Holy Trinity, Paris. The ambassador addressed the gathering. Pictured (l to r) are: The Very Rev. Sturgis L. Riddle, dean of the cathedral; Ambassador Watson; Arthur Worthington, president of the Men's Club; and the Hon. Perry Culley, of the American Embassy.



**AT THE MEETING IN NICE**  
The Rev. Mr. Williams, Bp. Hines, Mr. Atkinson, and U.S. Consul William Holm

ministry, according to a report from the rector, the Rev. L. B. J. Williams, who has been directed to return to the U.S. by Jan. 31.

The Presiding Bishop and Mr. Atkinson met with officials of the city of Nice, as well as with members of the Church of the Holy Spirit. The latter occasion was attended by some 500 persons of the international community. A special plea for the church to remain in France was made by Ambassador F. Brière, retired French diplomat, and by Canon Harry Hearsay, chaplain of the English Church in Nice.

The lack of church funds which in 1970 amounted to some \$3 million, and the growing spirit of ecumenicity are back of the move to end the "physical life" of the American Church and funds are not available from the U.S. to support the continuation of the church in Nice.

The vestry of the church and the European Convocation recommended to the Presiding Bishop that the Church of the Holy Spirit be allowed to continue since it and the Pro-Cathedral in Paris are the only American Episcopal Churches surviving in France. But there has been no change of plan from headquarters.

#### **CHICAGO**

### **BEDC Official Convicted of Postal Theft**

Herman Holmes, a postal employee and head of Chicago Black Economic Development Conference (BEDC), was convicted in Federal District Court of postal theft. He is to return to the court on Jan. 19 for sentencing.

In the wake of last year's special session of the Episcopal Church's General Convention at South Bend, Mr. Holmes appeared before the 1969 Chicago diocesan convention. The convention's agenda

were set aside and Holmes announced BEDC's "demands" to the diocesan convention, which then devoted virtually its entire time to this subject. As BEDC's spokesman for dealing with the diocese, Mr. Holmes later demanded that the diocese set aside a day for contributions to a proposed black charity fund.

The specific charge of which Mr. Holmes was convicted was that of stealing mail containing checks and cash addressed to several Chicago charities.

#### **WCC**

### **"East Pakistan Can't Handle Aid"**

More aid is flowing into cyclone-ravaged East Pakistan than the area can absorb competently while other needy spots are short of supplies, the Rev. Alan Brash, of the World Council of Churches, said in Toronto, Canada.

Director of the Division of Inter-Church Aid, Refugee, and World Service in Geneva, he said at a press conference that wide publicity about the 200,000 known dead has resulted in remarkable generosity by governments around the world. "People are giving lots of money to Pakistan now, but I wish they would really face the fact that the governments are pouring more money into the country than it can handle—although not more than it needs," he said. He added: "I wish people wouldn't insist on adding to the pile."

Mr. Brash told newsmen at the Canadian Council of Churches' headquarters that the same thing happened in Biafra last year, when starving babies drew more attention than the rest of the needy world.

On his first North American tour since his WCC appointment, the New Zealand-born Presbyterian minister said the Pakis-

tan government has already admitted that the stream of money flowing in is more than it can easily absorb. "At the present time, \$100 can be used more responsibly in areas other than in East Pakistan," he said, and then mentioned the refugee situation in southern Africa, which he said, "is the worst one in the world right now."

Mr. Brash went on to say that when churches launch aid programs they should stick to their plans and not switch lightly. "I keep pleading with people who feel they must respond to the latest headline . . . not to drop what they're doing," he said. Vietnam aid is suffering, he said, "because everyone's sick to death of Vietnam" and aid is being switched elsewhere.

When asked by newsmen whether aid for East Pakistan might be redirected, he said: "That's the most difficult part of my business—deciding who's to die." He held that East Pakistan officials are deliberately taking their time coordinating their relief operations. "In a country like Pakistan, they know the first thing they will be accused of is corruption and misappropriation of funds," Mr. Brash said. "The red tape will impede the whole situation; there will be interminable delays. In three months, though, they'll probably be glad."

The WCC official, who has been in Asian relief and refugee work for 11 years, pleaded with organizations that are considering sending observers "to take a look" not to do so. "They're getting in the way already. We don't all need to see the horror."

The man whose WCC division handles around \$14 million a year in aid cited other examples where money is desperately needed: Africa—350 go blind with trachoma every day. They could be treated for 25¢ or operated on for \$5; Middle East—the UN Relief and Rehabilitation agency needs \$6 million immediately. If this is not forthcoming the agency will have to close operations among Palestinian refugees "or be cut to the bone," he said.

At a recent meeting in Nicosia, Cyprus, he saw a group of Palestinian priests who had cut \$150,000 from their budget two months before the end of their fiscal year. "That's kids being put out of school during their year and young men and women being pushed out of their courses," Mr. Brash stated.

### **Dr. Mead Addresses Friends of WCC**

Churchmen should not make a devil out of modern technology, Dr. Margaret Mead said in New York City. "We've got to see the computer as just one more tool" rather than indulging in the "negative idolatry" of building it up as a threat to man's freedom.

Speaking to the annual meeting of the Friends of the World Council of Church-

es, the anthropologist deplored the "romanticism" of talk about returning to the "natural life" and going out into the wilderness to eat locusts and honey.

"You can't feed 3 billion people that way," she declared, adding that the world's population is rapidly rising beyond that number. "We must use all the technical skills we have, and much more."

Dr. Mead, an Episcopalian and a frequent participant in the WCC's activities, chided those involved in the anti-pollution campaign who are "looking for a scapegoat. . . . There is a tendency to ask who is responsible for this pollution." She added, everyone contributes to it and that "what is responsible is that no one has been considering what they were doing."

The meeting at which Dr. Mead spoke was held in the Synod House on the grounds of the Cathedral of St. John the Divine, New York City.

## ENGLAND

### Dr. Ramsey Returns

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, in a press conference at Lambeth Palace, said he believes contacts rather than boycotts offer the best cure to such problems as *apartheid* in the Union of South Africa. The archbishop has recently returned to England after a three-week tour of South and East Africa.

Dr. Ramsey said: "I don't think the boycott is going to provide a cure. I believe in contacts and in developing them as much as possible with two provisos: The first is that contact must be with all races in South Africa—the whole population. It's difficult to have contact with non-whites in South Africa, but it's not impossible. The second proviso is that it should be the kind of contact which leads to pressures on conscience about such matters as cancellations. I believe that the cancellation of the South African cricket tour of Britain last summer had the effect of strengthening sportsmen in South Africa who are worried about racialism."

The archbishop described his South African visit as a "difficult adventure." In summing it up he said: "I'm quite certain from contacts that my visit was heartening to members in churches who are struggling towards what is right in matters of *apartheid* and social conditions. I am told by people with a lot of contacts with people of the African population that it would hearten them."

When asked specifically about his private meeting with Prime Minister John Vorster, the archbishop declined to comment. He said that both had agreed not to publicize their meeting and thus reports of it which had appeared in some newspapers were "speculation" or "fiction." He did say, however, referring to pictures

of him before and after the meeting, "These two pictures showed me looking grim and I meant to look grim. Both pictures were of me intentionally looking grim."

Editorials in leading British newspapers ranged from criticism of the "muted" way in which the archbishop delivered his sermons in the "citadel of *apartheid*" to the possibility that his words will support those working for change in South Africa and so justify his visit.

*The Times*, an independent paper, put the latter viewpoint in an editorial in which it said that Dr. Ramsey's visit could become an important reference point in relations between Britain and South Africa. It referred particularly to the archbishop's press conference in Johannesburg in early December in which he warned South Africans that they had little time left in which to take Christian action against injustice in order to forestall violent revolution.

*The Guardian* was more critical. It said Dr. Ramsey's talk to an all-white audience at Stellenbosch University was a mistake. *The Guardian* also questioned the wisdom of the archbishop's meeting with Prime Minister Vorster saying, "By seeing Mr. Vorster he has given unnecessary respectability to the leader of a racist and oppressive regime. The citadel of *apartheid* will not be reached by a bridge-building approach, though some other white South Africans may be. . . ."

The conservative *Daily Telegraph* said that looking back over Dr. Ramsey's trip as a whole, it was astonishing not how many but how few pitfalls he had stumbled into.

## ARIZONA

### Woman Ordained Deacon

Miss Kathleen Ryan, director of religious education for the Church of St. Philip's in the Hills, Tucson, Ariz., was ordained to the diaconate, Dec. 6, by the Rt. Rev. Joseph M. Harte, Bishop of Arizona. The bishop was also celebrant at the service.

Women who took part in the service included Mrs. Herman E. Johnson, professor of Old Testament at the Church Divinity School of the Pacific, Berkeley, Calif., and epistoler was Dss. Frances Zielinski, director of Central House for Deaconesses, Evanston, Ill.

As a senior at CDSP, Miss Ryan received the Hodgkins Preaching Prize. Prior to her seminary years, she had taught Air Force children in Tokyo, and in Chateauroux, and was a special education teacher in the Denver and later the Santa Fe public school systems.

Rector of St. Philip's in the Hills, the Rev. Joseph T. Heistand, said the woman deacon would be addressed as "the Reverend" in writing or as "Deaconess" in speaking.

■ The 1971 Week of Prayer for Christian Unity will be observed, Jan. 18-25, using the theme: The Fellowship of the Holy Spirit. Sponsors of the observance, which was begun more than 60 years ago, will be the National Council of Churches' Commission on Faith and Order in collaboration with the World Council of Churches Commission on Faith and Order, and the Graymoor Ecumenical Institute. This special spiritual emphasis week is also recommended by the Bishops' Committee for Ecumenical and Interreligious Affairs, a committee of the National Council of Roman Catholic Bishops.

■ A group of women in the Diocese of Pennsylvania are demanding increased representation of women on diocesan policy-making commissions. Membership of the diocese is more than 60% women, according to an estimate by the Ven. John McCarty, who also said that a particular target of the women is the diocesan council which at the present time has only two women on the roster of 18 members.

■ The Church of England's Children's Society will close 17 of its 95 homes within two years as there is less need for the residences because of greater use of "the pill" and more abortions.

■ Detroit's John Cardinal Dearden, president of the National Conference of Roman Catholic Bishops, says he foresees the day when married men will be ordained to the priesthood. But he ruled out the possibility that priests who marry after ordination might return to a church-authorized ministry. The cardinal made the remarks during a press conference concluding the five-day NCCB-USCC semi-annual meeting held in Detroit. He described his remarks on married priests as an opinion "echoed by many other bishops in other parts of the world." Observers noted that this was the first time an American cardinal has acknowledged publicly that married men might be admitted to the priesthood of the Latin Rite Church.

■ The Very Rev. Douglas Ford, 53, dean and rector of St. John's Cathedral, Saskatoon, Canada, was elected 8th Bishop of Saskatoon by the electoral synod meeting behind locked doors of the cathedral. The only woman who voted was Canon Ina Caton of Perdue, who is a deaconess and for election purposes was considered to be a member of the clerical order. Bishop-elect Ford was consecrated Nov. 30, but did not have the traditional enthronement ceremony. "Along with the title 'My Lord,' I think the term 'enthronement' is feudal," he said. Instead he had a short form of installation along with the consecration ceremony.

Virginia Nylander Ebinger

# THE SAN JUAN MISSION

“Changes in Navajo culture and life style will come. Such changes are inevitable. The church seeks to find ways to help them in their search for identity, not to direct their culture but to provide a new dimension through which they may find themselves as God’s sons, to bring them the Good News of Jesus Christ.”

THE role of the Anglo (a term commonly used throughout the Southwest to denote non-Indian, non-Spanish, or non-Mexican heritage) priest among the Navajo must change. From his position of front-line missionary and chief representative of the church,

*Virginia Nylander Ebinger, for the past year, has been involved in Navajo research, with special emphasis on what the church is doing for and with these Indian people. She has visited all but one of the Episcopal Church's Navajo missions, and worked in San Juan's Vacation Bible School last summer.*

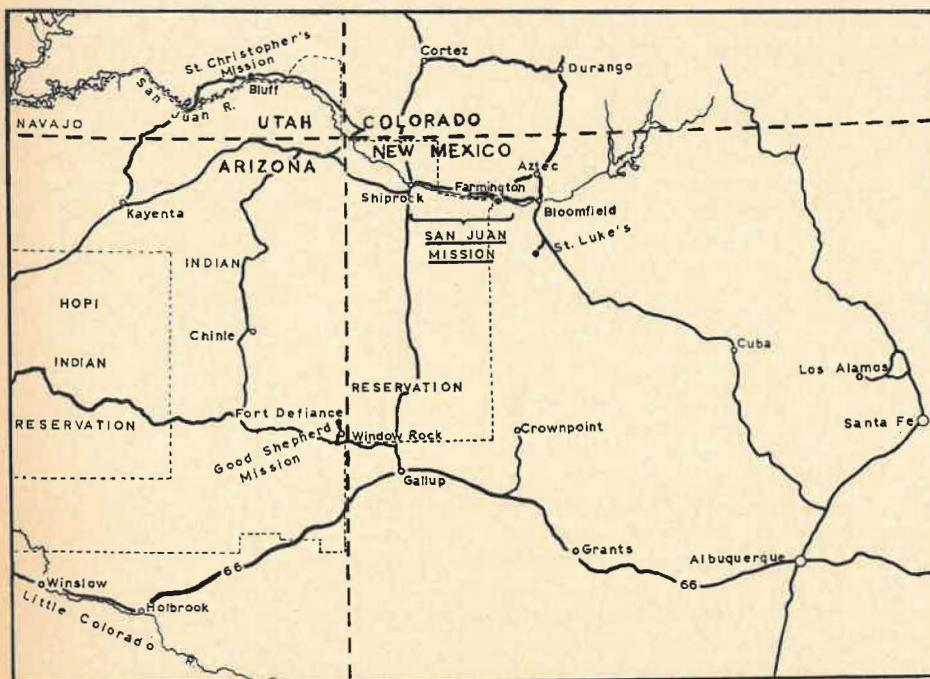
he must seek a new position as a trainer and “back-up” leader to Navajo personnel. His job is “to maintain training centers and training programs, to direct and support the work of the Navajo field evangelists, and to do whatever jobs are necessary to encourage the development of a real Navajo church.” So speaks the Rev. Benjamin Pearson Ford, vicar of the San Juan Mission, Farmington, N.M. Since June 1965, when Fr. Ford began his mission to the Navajo, this has been the principal emphasis of his work.

But before one can “support the work

of the Navajo field evangelists,” one must find those who are able, interested, and themselves committed enough to Christianity to spread the Good News among *The People*. And this has not always been an easy task.

The Navajo—*Diné* (The People), as they call themselves—are the largest group of American Indians. One Indian in every four is a Navajo. And their annual net population increase (both because of a fantastic birth rate and because of vastly improved health conditions) is an astounding four and one-half percent. They live on a 15,000,000-acre, 25,000-square mile reservation created out of parts of the states of New Mexico, Arizona, and Utah—a vast, arid, mostly barren land of remarkable beauty but of stark poverty—a land where the traditionally nomadic *People* live not in community but in isolated hogans. Many of the women continue to weave the magnificent rugs and blankets for which they have achieved fame. On most portions of the reservation *The People* herd sheep on pitifully undergrassed, overgrazed land. Others make often futile efforts at agriculture. There is little water (average annual rainfall: 8 inches).

At the extreme eastern limits of the reservation, however, a new style of life has begun. Oil and gas have been discovered on tribal lands. Some light industry has moved in. Federal (and some tribal) funds have made possible a large area of irrigable farmland which has been divided into small plots assigned one to a family. Additional land has been promised but is so far unavailable because of funding







cuts and delays. For the first time in their history these families have begun to live in community.

Serving this area is San Juan Mission. Dramatically situated atop a hill outside the city of Farmington, surrounded by rocky, pink-beige mesas, the mission overlooks the San Juan River. It is estimated that by the mid-1970s one-fourth of the Navajo population will live in the San Juan River valley.

Try to imagine what problems they face. In addition to the extreme poverty in which most of *The People* live, by the very nature of their new way of life their centuries-old matriarchal culture is severely threatened: the men do the work and collect the money; they see Anglo men doing this and acting as heads of their families; the Navajo men therefore make the same effort. But, after generations of living matriarchally, they are ill-prepared to assume the responsibilities that this change demands. And the women are equally ill-prepared to accept their changed status. This is one tension-producing situation.

A second one, and a severe one, is that involving the education of their children. Most of the adults in the area served by San Juan Mission attended Bureau of Indian Affairs boarding schools for a few years in their childhood. And there their formal education stopped. Most of their children are in public schools or non-boarding BIA schools. Rubbing shoulders with their more affluent Anglo classmates plants more seeds of discontent.

A third type of trauma comes from the inescapable realization that "white man speaks with forked tongue." Their children learn about Dick and Jane and their clean, comfortable home with Mother and Father and Cat and Dog. They are taught the Great American Dream. When they become 18 years old—and some learn it sooner—they are shot out into a world that has no place for them: the Anglos didn't quite mean that they'd be *fully* acceptable; their own

people can't quite take them back (nor do they quite want to go back) to the "old ways."

As if these things weren't enough, the Navajo are culturally-oriented to retiring-ness, called by some who know them, *passive-aggressiveness*. They are trained from infancy not to seek attention, not to "stand out," not, in a word, to aim for leadership. And so frustration mounts on frustration.

Many—increasingly many—attempt to solve these frustrations with alcohol. (Liquor is illegal on the reservation, but bars are abundantly present just across the line; hence another problem: they must consume *all* their bottle of wine before they return home.) Some have sought solution in the Native American Church—a cult not new but finding renewed growth and vitality—which uses *peyote*, a Southwestern hallucinogenic



"Frustration mounts on frustration."

plant, in "sacramental" ways. And there is the church.

**SAN JUAN MISSION** was established in 1917 as a mission hospital. After a devastating fire, the present mission was built in 1922. When the hospital in Farmington and the BIA hospital in nearby Shiprock began to offer more adequate services for the Navajo, San Juan Mission became a childcare center—sick children, orphans, unwanted, deserted children.

San Juan gradually grew physically larger. On the mission grounds are All Saints' Chapel, homes for the clergy and other staff, and guest cottages, as well as the old chapel and the mission hospital which now serves as the vicar's office and as extra sleeping space for visitors to the mission. Some ten miles downriver, in the little community of Fruitwood, is St. Michael's. Congregations—without buildings—exist at "Hogback," and in the community of Shiprock.

In June 1965, the Rev. Ben Ford arrived with a new message. The church must take a new emphasis. It cannot afford, in more ways than financial, to provide social services already duplicated by the state. Paternalism must cease or there can never be a church among the Navajo. *The People* manage to get themselves to the grocery stores (often trading posts), to town for a movie, to the bar, to wherever they really want to go. The church offers more than all these. Therefore—and the thought was near heresy to those long-schooled in the idea of paternalistic treatment—they must get themselves to the church. And so the buses which had formerly made regular runs to pick up worshippers were sold.

After all, "Jesus Himself established clear priorities," Fr. Ford said. His message was to offer the Good News of Jesus Christ to *Diné*, even though the "Rice Christians" might find another home that offered them more "rice." And his hope was that, from this message, which he learned to deliver in *The People's* own



language, indigenous leadership would develop.

Two years ago Fr. Ford was successful in obtaining a two-year grant from a foundation for the purpose of establishing a training program for *The People*. The Rev. Stephen Weissman, priest and teacher, arrived at the mission in July 1968, to begin his work as director of that program. His principal function was to seek out native leadership talent and to train it. His work involved *The People* not only in the area of San Juan Mission but throughout the reservation. (The Episcopal Church also maintains missions at Carson's Post, N.M., Bluff, Utah, and Fort Defiance, Ariz.)

High on the list of priorities for the program was instruction in the reading and writing of Navajo, skills not often found among *The People*. Fr. Weissman trained Navajo laymen in teaching techniques, layreading, and serving the church in countless ways. He has prepared curriculum materials, including a series of posters in the Navajo idiom, to assist native teachers with their church school classes.

Have they caught the message? "Yes! We are beginning to see hope," Fr. Ford says. There are now three paid workers, Navajo, who assist at San Juan.

Alice Mason, who has been called the "steel of our work at the mission," lives with her husband and seven children in a mobile home on the grounds of St. Michael's. She calls on parishioners; she takes care of the buildings; she finds Navajo teachers for Sunday school; she teaches religion on "released-time" rules at nearby BIA schools.

Harry and Margaret Mason live with their family on the mission grounds. Margaret serves in much the same capacity as Alice Mason. Harry is a layreader and a jack-of-all-trades helper in spare time from his regular employment.

Uberta John, a recent graduate of Farmington High School, also lives at the mission and assists with general pastoral

work. Her plans for the future include part-time study of English at a local branch college for a year, then a year's study at Cook Christian Training School in Arizona. This study should prepare her to be a thoroughly-trained director of Christian education.

Mission figures show for 1970 a total of 432 baptized persons and 124 communicants. These can be compared with 1965 figures of 252 baptized persons and 77 communicants.

Not unlike his Anglo counterpart, the Navajo of today is seeking answers to the questions *Who am I? What am I for?* He, however, may have more inherent difficulties in finding those answers: he is far "behind the times" in economic development and in education; his problems of communication with the rest of the world are enormous.

All Saints' and St. Michael's are rich in the beauty of native art. Floor coverings and wall hangings are simply and strikingly beautiful Navajo rugs, woven by women who live nearby, in red and black and white. Jesus is shown as a Navajo. Instead of flowers on the altar, there are ears of corn of many colors. A wood carving, some three feet high, has particular charm: a brown-faced madonna dressed in the Navajo traditional long, full skirt and colorful blouse, holding her baby in the Navajo cradle board. At her side is the age-old Navajo symbol—"that by which man lives"—a lamb. But as yet there is no Navajo priest.

Changes in Navajo culture and life style will come. Such changes are inevitable. The church seeks to find ways to help them in their search for identity, not to direct their culture but to provide a new dimension through which they may find themselves as God's sons, to bring them the Good News of Jesus Christ. How best to provide this? The Rev. Benjamin Ford is convinced that it can come only through the raising up of Navajo leaders and the subsequent delivery of the church to the Navajo.



# EDITORIALS

## The Price Of Freedom

WHAT will or can be done, if anything, about the shameful case of Simas Kudirka is for the U.S. government to decide; but some moral reflection upon force and freedom is in order, and need not await the results of an official investigation. Kudirka is the Lithuanian sailor who tried to defect from the Soviet Union and sought asylum on the U.S. Coast Guard cutter *Vigilant* on Nov. 23. The officers and crew of the ship allowed Soviet pursuers to come aboard, lay hands on their quarry, beat him into bloody unconsciousness, and drag him back to slavery: all on the deck of an American ship and under the American flag.

It is heartening that the reaction of this nation as a whole was one of outrage. Most Americans evidently still believe that anybody seeking refuge from oppression under the American flag should be granted it. But some Americans—we hazard no guess as to how many—have been doped by pacifist propaganda into a moral stutter about the use of force in situations of international conflict. Doctrinaire pacifism says that force is always wrong. There is enough of this pacifism in the current national idealism to create doubt and confusion. The dread of being accused of flag-waving and saber rattling doth make cowards of us all.

The men in charge of the *Vigilant* failed in their duty to protect Kudirka. They should have done it with a "damn the torpedoes." But it must be borne in mind that they had torpedoes to fear not only from the enemy but from the folk back home. They probably reflected that if they risked a shoot-out with the Soviets by protecting the defector they would be morally torpedoed by their academically righteous countrymen who didn't have to make the on-the-spot decision.

If this nation wants to preserve its own freedom and to extend it to people like Simas Kudirka it cannot have a divided mind about the use of force in freedom's cause. Only a home of the brave can long remain a land of the free. The requisite bravery includes a willingness to use force when necessary to protect those who want freedom. Perhaps the Kudirka case will help the nation to make up its mind. It can choose to protect freedom and to be a haven for freedom-lovers, taking the risk and paying the price; or it can choose to renounce all power to coerce. If it takes the latter course it must withdraw the promise it has held out to refugees from oppression—the promise it shamefully failed to keep for Simas Kudirka. It must be the one way or the other. It cannot possibly be both.

## Prospice, 1971

"THE fecundity of the unexpected far exceeds the statesman's prudence." So said M. Pierre Joseph Proudhon (1809-65), who is more famous for his saying: "Property is theft." However it may be with property, his position on the fecundity of the unexpected is unassailable, and provides a fruitful theme for meditation at the turn of the year.

It was a pagan poet who wrote about how a kindly

god so veils our steps from our own eyes that we cannot see whither we are going or even where we now are. He might as well have been a Christian. It is by the mercy of God that we are ignorant of the morrow. The pagan poet's idea was that if a man were to have any foreknowledge of the future he would die of fright. One can think of other equally bad concomitants of such knowledge. It would mean the end of that child-like faith and trust in God which Christians consider the ultimate and only healthy-mindedness. When Jesus enjoined his followers to be not anxious about tomorrow he was telling them that to trust God is to entrust our tomorrows to him. Our resentment or resistance of our lack of foreknowledge is an assertion of pride, born of trust in ourselves rather than trust in God.

The Christian willingness to leave tomorrow entirely in God's hands does not necessitate a foolish, irresponsible state of perpetual unpreparedness. Many of Christ's parables stress the duty of constant preparedness for all the changes and chances of this mortal life. But we do not prepare for tomorrow's hazards by trying to anticipate them. We prepare for whatever may come by faithfully attending to all the duties of today—"as ever in the great Taskmaster's eye."

A little honest self-examination by any person, or for that matter by any church or family or business or society, will substantiate this thoroughly. When we have got into trouble in the past, the trouble didn't come because we were unable to foresee it; it came because, in the show-down, we had incapacitated ourselves for coping with it by having done some wrong things and having left undone some right things.

The brightest economists in the land did not foresee the stock market crash on Black Tuesday in 1929. But it was not their lack of prevision which brought on the great depression. The cause of the distress was the failure of so many people during the roaring twenties to use money prudently and responsibly.

When the young minister came to visit the old Scottish lady on her deathbed he asked her if she was afraid. "Nay, laddie," she replied, "It's no time for that noo. I thatched my roof while the sun was shining." That is the final wisdom for men to whom the light of coming events is denied, but to whom the light of present duty is not denied. Tomorrow cannot be foreseen but it can be anticipated and prepared for—by faithfulness today.

## Sponge

Though I cannot give  
I can take  
and take  
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an intersecting of other people's expectations.  
They think—  
therefore I am.

Robert Hale

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## Executive Council

*Continued from page 5*

members are elected by the council. The most important feature of this charter is that it brings Screening and Review procedures into line with the specifications made by the 63rd General Convention concerning notification of bishops concerning applications from within their jurisdictions, etc. Council approved.

### Council Organization and Changes

The council elected the following members to serve on its Executive Committee for one year: The Rt. Rev. John M. Allin, Bishop of Mississippi; the Rev. Rustin R. Kimsey, of Baker, Ore.; Mr. Oscar C. Carr, Jr., of Clarksdale, Miss.; Mrs. Seaton Bailey, of Griffin, Ga.; and Mr. William G. Ikard II, of El Paso, Tex.

Each succeeding executive council organizes itself as it chooses. The present one has now done so. Its executive committee is chaired by the President (the P.B.). Other members are the Executive Vice-President (Bp. Blanchard) and the Vice Chairman of the Council (Dr. Coburn), plus the five elected members named above. The executive committee acts for the Executive Council, when necessary, between meetings. Bp. Hines explained that it "would deal mostly with emergency situations." The finance committee reports to the executive committee. Members of the council serve on committees and groups of their own choosing from among the following: Standing committees on development, finance, ghetto investment, personnel, screening and review, structure, and world relief; program advisory groups on communication,

education, empowerment, lay ministries, public issues, relations to jurisdictions, research and experimentation, overseas, and young generation.

An earnestly moving resolution, but not without its light touches, of appreciation of the services of the Rev. Dr. Charles W. Guilbert, retiring secretary of the council, was presented by Councilman Clifford P. Morehouse. It called for a standing ovation with loud cheers, and it lustily prevailed. Canon Guilbert becomes Executive Officer of the General Convention as of Jan. 1, 1971.

Succeeding Dr. Guilbert as secretary of the council will be the Rev. John F. Stevens, who is also the Administrative Officer of the national church staff as it has now been re-constituted. The Deputy for Jurisdictions in the new set-up is Mr. Paul Tate, who has been Deputy for Overseas Relations.

Another departing staff officer who was praised by special resolution was Mrs. Ernest E. Rucker, who retires as Associate Secretary for the United Thank Offering. Her successor, Mrs. Richard R. Emory, was presented to the council.

### Committee Reports

An encouraging report of the work and plans of the Executive Council's Ghetto Investment Committee was given by Charles Bound, of New York, a former councilman who has remained in charge of this ongoing program.

The report of the Standing Committee on Social Criteria for Investments, presented by its chairman, Robert S. Potter, occasioned some lively discussion. The Diocesan Council of the Church in Puerto Rico had adopted a resolution urging the Kennecott Copper Company and the American Metal Climax Company to postpone projected mining operations in Puerto Rico until more hard data could be secured as to the ecological effects of such mining upon the health of people. The committee asked the council to "instruct the treasurer to designate a member or members of the Social Criteria Committee to act as proxy at annual meetings" of the aforesaid companies, in which the Episcopal Church holds stock, "to speak on behalf of the issues, and to vote the proxies." This resolution was defeated, and the matter was finally referred to the General Convention's Joint Commission on the Church and Human Affairs for further study and possible action.

### "Crisis of Confidence"

Dr. Morehouse raised an issue concerning what he called a "crisis of confidence between the church and the Executive Council." He spoke of the great need for reconciliation within the church and offered a resolution calling upon the Presiding Bishop to draft a special message to the church.

In speaking against this proposal, Bp. Allin asserted that the council should

## 23rd ANNUAL

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speak to the church by doing its job rather than by delivering a message to it.

There was a consensus that Dr. Morehouse was right in his assessment of the need for reconciliation within the church, but the majority felt that the proposal of a special message was not the best course to take and the motion was lost.

#### Indian/Eskimo Work

A resolution from the National Committee on Indian Work (NCIW) concerning Indian/Eskimo self-determination funds was presented by the Rev. George A. Smith, of Cass Lake, Minn., an Indian and a new member of the council. The resolution comes out of a financial hardship in the NCIW program resulting from the fact that the Indian/Eskimo group had counted on receiving \$100,000 from whatever amount was appropriated for the GCSP grants fund. But because the General Convention budget cut the GCSP appropriation by 25% from what was requested GCSP has informed NCIW that it will allocate no funds to the latter.

The NCIW statement asks the Executive Council "to determine the intention of General Convention with respect to allocation of part of the GCSP Grants Fund to the National Committee on Indian Work for the latter's use in making grants for Indian/Eskimo community development projects." It asks an allocation of not less than \$80,000 from the GCSP Grants Fund for this purpose. The council decided to refer this issue to its committee on empowerment, whose action is reported below.

On the morning of its last day in session, the council organized its standing committees and program advisory groups, which broke up into separate sessions, elected their chairmen, and took care of whatever matters had been referred to them.

Mr. Carr, reporting for the program advisory group on empowerment, urged the council to deal with the request of the NCIW, referred to above, by making available to NCIW a sum between \$80,000 and \$100,000 from the faith portion of the 1971 budget. The council approved.

In other actions, the council:

(✓) Referred to the Screening and Review Committee a resolution from the Diocese of South Carolina asking that a GCSP grant to the Black Awareness Coordinating Committee of Denmark, S.C., be cancelled;

(✓) Voted to have a staff person assigned to work with the Hispanic-American Coalition;

(✓) Transferred \$40,000 from the Church School Missionary Offering to the Presiding Bishop's Fund for World Relief;

(✓) Authorized the Committee on Social Criteria for Investments to hold public hearings regarding some church investments in companies doing business in Puerto Rico and South Africa;

(✓) Referred to its finance committee a request from the Seabury Press for \$50,000 for editorial supervision of Christian education and curriculum materials for 1971;

(✓) Appropriated \$3,000 for the Rev. Raynor Andersen for training in ministry to the deaf;

(✓) Appropriated \$600 for Mrs. Shirley J. Jones for emergency scholarship assistance for doctoral study at Columbia University School of Social Work;

(✓) Undertook from the council budget to bring the pension of the Rt. Rev. J. Wilson Hunter up to \$6,000 per year;

(✓) Approved companion-diocese relationships between Southwest Florida/Panama-and-the-Canal Zone, and Connecticut/Virgin Islands;

(✓) Authorized appropriation of \$15,000 from a fund as an Episcopal Church grant to the United Ministries in Public Education;

(✓) Re-elected Lindley M. Franklin, Jr., LL.D., its treasurer for a term of three years;

(✓) Appointed the board of trustees of the Seabury Press;

(✓) Received the report of the council's Committee on World Relief and Inter-Church Aid;

(✓) Set the dates for its 1971 meetings, all to be held at Seabury House, as follows: Feb. 16-18, May 18-20, Sept. 28-30, Dec. 7-9.

The roster of the Executive Council as it now stands is printed below. The names of new members are marked with asterisks. Apropos this, somebody came up with a complication which we cheerfully leave to the canonists and others whose business it is to untangle such things. It is that some are listed as members "until the General Convention, 1975." But they were elected by the General Convention, for two three-year terms, which would give them office until 1976. The Houston convention, you will remember, reduced the period between conventions from three years to two — after Jacksonville 1973. So what is to be done with these good people in the year 1975-76? Please do not write to this magazine for the answer.

C. E. S.

#### MEMBERS OF THE EXECUTIVE COUNCIL

The Rt. Rev. John E. Hines, Presiding Bishop, President and Chairman;  
The Rev. John B. Coburn, Vice-Chairman,  
865 Madison Ave., NYC 10021.

#### Until the General Convention, 1975

- \*The Rt. Rev. John M. Allin, Box 953,  
Jackson, Miss. 39205;
- \*The Rt. Rev. Harold C. Gosnell, Box 6885,  
San Antonio, Texas 78209;
- \*The Rt. Rev. Francisco Reus-Froylan, Box  
9002, Santurce, P.R. 00908;
- \*The Rt. Rev. Gray Temple, Drawer 997,  
Charleston, S.C. 29402;
- The Rev. Rustin R. Kimsey, 2315 1st St.,  
Baker, Ore. 97814;

*Continued on following page*

# SCHOOLS

## FOR GIRLS

### SAINT AGNES SCHOOL

Jefferson Park, Alexandria, Virginia 22302  
Episcopal college preparatory school for girls on 16 acre campus near Washington libraries, theatres, galleries. High academic standards with varied supplementary program for development of individual interest and responsibility. Boarding grades 8-12: day school kindergarten through 12.  
Roberta C. McBride, Headmistress



### ST. JOHN BAPTIST SCHOOL FOR GIRLS, Mendham, N.J. 07945

Some Coordination with  
St. Bernard's School for Boys

Episcopal boarding and day, grades 9-12.  
College preparatory and fully accredited. Small Classes.

FOR DETAILS WRITE FOR CATALOG OR  
TELEPHONE 201-543-4161

### ST. MARY'S SCHOOL

Established 1868 — Episcopal

Grades 9-12. Fully accredited Small Classes.  
Music, Art, Dramatics, Sports, Pool.

Sister Superior, C.S.M., St. Mary's School  
Peekskill, N.Y. 10566

## FOR BOYS

### VIRGINIA EPISCOPAL SCHOOL

Fully Accredited. Established 1916  
Boys. Grades 9-12 and Post Graduate. Thorough preparation for college. Small classes, individual assistance. Opportunity for individual expression in art, church, choir-glee club, dramatics, publications, and athletics. In foothills of Blue Ridge Mts. Catalog write:

Dir. Adm., Virginia Episcopal School,  
Lynchburg, Va. 24505

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# CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

## COLORADO

**COLORADO COLLEGE** Colorado Springs  
**GRACE CHURCH** 631 No. Tejon  
Sun 7:30, 9, 11 Winter; 8, 10 Summer

## CONNECTICUT

**U.S. COAST GUARD ACADEMY**  
**CONNECTICUT COLLEGE**  
**MITCHELL COLLEGE**  
**ST. JAMES'** New London  
H. Kilworth Maybury, r  
Sun 8, 9:15, 11; Thurs 9:30

## FLORIDA

**ROLLINS COLLEGE** Winter Park  
**ALL SAINTS'** 338 E. Lyman Ave.  
The Rev. Donis Dean Patterson, r; the Rev. Robert G. Smith, the Rev. John L. Bordley, the Rev. Donald C. Stuart  
Sun 7:30, 9, 11; Tues 6:30; Wed 6:30, 12; Thurs 9:15; C Fri 5

## IOWA

**UNIVERSITY OF IOWA** Iowa City  
**TRINITY** College and Gilbert  
Clergy: R. E. Holzhammer, T. S. Hulme, R. D. Osborne, W. C. T. Hawtrej, R. L. Blakley  
Sun 7:30, 9, 11, 5. Wed & HD 9:45, 5:15

## MASSACHUSETTS

**LOWELL STATE COLLEGE and LOWELL TECHNOLOGICAL INSTITUTE** Lowell  
**ST. ANNE'S** Kirk & Merrimack Sts.  
The Rev. M. W. Hunt, r; the Rev. K. G. White, ass't  
Sun 8, 10; Wed 12:10, 7

## MINNESOTA

**UNIVERSITY OF MINNESOTA** Minneapolis  
**EPISCOPAL CENTER** 317 - 17th Ave., S.E.  
The Rev. G. R. Hatton, the Rev. W. J. Teska, chaps.  
Sun 10:30; other times as anno

## NEW JERSEY

**RUTGERS UNIVERSITY** New Brunswick  
**ST. MICHAEL'S CHAPEL**  
The Rev. Canon C. A. Lambelet, Ph.D., chap.  
Sun 9, 11, 7; Daily 4; Wed, Fri noon; Thurs 7

## NEW YORK

**CORNELL MEDICAL SCHOOL**  
**ROCKEFELLER UNIVERSITY**  
**N. Y. HOSPITAL SCHOOL OF NURSING** (Studio Club; East End Hotel)  
**EPIPHANY** York & 74th, N. Y. 10021  
Clergy: Hugh McCandless, Lee Belford, Francis Huntington, Jeffrey Cave, Charles Patterson  
Sun 8, 9:30, 11, 12:15; Midweek Service 12 noon

## NEW YORK (Cont'd)

**SYRACUSE UNIVERSITY** Syracuse  
**EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY**  
The Rev. Robert C. Ayers, chap.  
Chapel House, 711 Comstock Ave., 13210

## PENNSYLVANIA

**PENNSYLVANIA STATE UNIVERSITY**  
**EISENHOWER CHAPEL** University Park, Pa.  
The Rev. Derald W. Stump, chap.  
Sun and Holy Day Eu

**YORK COLLEGE, YORK HOSPITAL SCHOOL OF NURSING, PENN STATE UN.—YORK**  
**ST. JOHN'S** 140 No. Beaver St., York  
The Rev. George A. Kemp, r; the Rev. John D. Crandall, c  
Sun 7:30, 9, 11; Wed 10; Fri 7 HC

## SOUTH CAROLINA

**THE CITADEL** Charleston, S.C. 29407  
**ST. ALBAN'S CHAPEL** Bond Hall  
The Rev. C. Cannon, Episcopal Campus Minister  
Sun 9:30 HC or MP; Mon 7 Canterbury Club

## TENNESSEE

**VANDERBILT UNIVERSITY** Nashville  
**ST. AUGUSTINE'S** 200 - 24th Ave., S.  
The Rev. Robert M. Cooper, chap.  
Sun HC & Ser 11, 6; Wed & HD 12:15

## VERMONT

**GREEN MOUNTAIN COLLEGE** Poultney  
**TRINITY** Church St.  
The Rev. A. Stringer, r  
Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-Nov.; Weekdays as anno

## VIRGINIA

**MARY BALDWIN COLLEGE** Staunton  
**TRINITY**  
The Rev. E. Guthrie Brown, r  
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

## WISCONSIN

**MARQUETTE UNIVERSITY** Milwaukee  
**ST. JAMES'** 833 W. Wisconsin Ave.  
The Rev. E. N. Stillings, r  
Sun 8, 10:30 HC; Wed 12:10 HC; Thurs 9:30 HC

**MILTON COLLEGE** Milton  
**TRINITY** 403 East Court, Jonesville  
The Rev. R. E. Ortmyer, r; Phone 754-3210  
The Rev. G. W. Leeson, c; Phone 756-1595  
Sun 8, 9:15, 11; weekdays as announced

**UNIVERSITY OF WISCONSIN** Madison  
**ST. FRANCIS'** 1001 University Ave.  
The Rev. Arthur S. Lloyd, chap.  
Sun 10, 5 H Eu; other services & program as anno

The Directory is published  
in all

January and September issues.

If your Church serves in a College  
Community, and your listing is not  
included, write to the Advertising  
Manager for the nominal rates.

\*The Rev. Gerald N. McAllister, P.O. Box 6885, San Antonio, Texas 78209;  
\*The Rev. George A. Smith, Box 395, Cass Lake, Minn. 56633;  
Mrs. Seaton Bailey, P.O. Box 2, Griffin, Ga. 30223;  
\*Mr. Oscar C. Carr, Jr., Route 2, Box 156, Clarksdale, Miss. 38614;  
\*Mr. Robert Davidson, J. R. Pearson Hall, 1122 W. Campus Road, #614, Lawrence, Kan. 66044;  
\*Mr. Philip Masquette, 1102 Houston Bank & Trust Tower, Houston, Texas 77002;  
\*Mr. Pete Rivera, Jr., 45 Greenway Drive, Brownsville, Texas 78520;  
Mr. Walker Taylor, Jr., P.O. Box 897, Wilmington, N.C. 28401;  
Dr. Charles V. Willie, Steele Hall, Syracuse University, Syracuse, N.Y. 13210;  
\*Mrs. J. Wilmette Wilson, 630 W. 45th St., Savannah, Ga. 31405;  
\*Mr. Joseph I. Worsham, Republic National Bank Tower, Dallas, Texas 75201.

## Until the General Convention, 1973

\*The Rt. Rev. Allen W. Brown, 62 S. Swan St., Albany, N.Y. 12210;  
\*The Rt. Rev. Philip F. McNairy, 309 Clifton Ave., Minneapolis, Minn. 55403;  
The Rev. Gordon E. Gillett, Box 237, Sanbornville, N.H. 03872;  
\*The Very Rev. Robert R. Parks, 256 E. Church St., Jacksonville, Fla. 32202;  
\*The Rev. Robert P. Varley, 1216 Camden Ave., Salisbury, Md. 21801;  
\*Mr. Dupuy Bateman, Jr., 418 Emerson St., Pittsburgh, Pa. 15206;  
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Mr. William G. Icard II, 87 Sutton Place Apts., El Paso, Texas 79912;  
\*Mrs. John S. Jackson, Jr., 7505 S.E. Reed College Pl., Portland, Ore. 97202;  
Mrs. Harold C. Kelleran, P.O. Theological Seminary, Alexandria, Va. 22304;  
Dr. Clifford P. Morehouse, 4863 Primrose Path, Sarasota, Fla. 33581;  
The Hon. Herbert V. Walker, 3072 Menlo Dr., Glendale, Calif. 91208;  
Mr. Houston Wilson, Box 272, Georgetown, Del. 19947.

## Elected by Provinces

The Rt. Rev. John M. Burgess, 1 Joy St., Boston, Mass. 02108 (*Province I*);  
The Very Rev. Dillard Robinson, 515 Parker St., Newark, N.J. 07104 (*Province II*);  
The Rt. Rev. Wilburn C. Campbell, 1608 Virginia St., East, Charleston, W.Va. 25311 (*Province III*);  
The Rev. T. Stewart Matthews, 161 Church St., Marietta, Ga. 30060 (*Province IV*);  
The Rt. Rev. Archie H. Crowley, 4800 Woodward Ave., Detroit, Mich. 48201 (*Province V*);  
The Rt. Rev. Russell T. Rauscher, 1502 W.O.W. Building, Omaha, Neb. 68102 (*Province VI*);  
The Very Rev. Charles A. Higgins, 310 W. 17th St., Little Rock, Ark. 72206 (*Province VII*);  
The Rev. John H. M. Yamazaki, 960 S. Normandie Ave., Los Angeles, Calif. 90006 (*Province VIII*);  
\*Mrs. Fernando Aldana, Avenidas Las Americas 6--19 Guatemala 14, Guatemala, C.A. 680844 (*Province IX*).

# Book Reviews

**THE ROMAN FORUM.** By Michael Grant. Macmillan. Pp. 240. \$8.95.

One of the surest signs that Christmas is coming every year is the sudden appearance in book shops of the current season's crop of "gift books." These volumes are usually oversize, enthusiastically — if not always tastefully — illustrated, and heftily priced. It was a distinct joy to find among 1970's contenders a book written by a master scholar, filled with excellent photographs which actually illustrate the text, and priced very moderately considering the cost of making it and the price tags on other gift books.

Michael Grant is well known for his ability to bring alive the classical past and his latest book will do nothing to lower his batting average. Designed to be the first in a series to be called "Ancient Sites," *The Roman Forum* is written to help the person who looks at the ruins of the forum, either by going there or by gazing at pictures, to understand what the ruins are remains of and to visualize their former glory. The task is a formidable one since the forum now looks, as a guidebook says, like a stonemason's yard. Grant accomplishes the task by taking the reader back to the very beginning and telling him first how the forum came into existence and then how it developed. The buildings of the forum are discussed individually in the order in which they were erected. We are told what remains of them to be seen today and shown conjectural drawings of what they looked like

and its leaders, based on selected passages in the epistles and the book of Acts. It was not originally intended to be a book at all, and without the forceful presence of the teacher the text lies juiceless on the page. The generalizations about the church itself are prosaic, the New Testament personalities never quicken, and the recurring sermonic anecdotes do not come off very well. Unfortunately this makes the matter as slim as the format.

CHRISTINE L. BENAGH  
*Immanuel, New Castle, Del.*

## Booknotes

By Karl G. Layer

**ALL ONE BODY WE.** By John Kromminga. Eerdmans. Pp. 227 paper. \$3.95. Every church or group of churches that professes to be the Church of Jesus Christ here on earth must sooner or later face the question of what, after all, the church is. The core of the struggle has been the attempt to find a way in which the many existing doctrines of the nature of the church can become one unified doctrine. This book is a study of the World Council of Churches' approaches to this problem, and an assessment of its successes and failures. Written from the standpoint of a conservative evangelical, the book is sympathetic to the struggle of the WCC.

*The Roman Forum* will be of great interest not only to those who care for ancient history but also for those curious about Roman religion, about where St. Paul was probably imprisoned, and about early Christian churches and their antecedents in Roman civic basilicas, and will be most cherished by those who have a hope of seeing the forum themselves.

(The Rev.) O. C. EDWARDS, JR.  
*Nashotah House*

**GOD'S YOUNG CHURCH.** By William Barclay. Westminster Press. Pp. 120. \$1.85 paper.

*God's Young Church* is a slim little volume made up of material prepared by William Barclay for his Bible class on some characteristics of the early church

## The Living Church Development Program

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

Previously acknowledged .....\$30,503.21  
Receipts Nos. 10,509-10,560, Dec. 8-15 .... 1,456.46

\$31,959.67

# CLASSIFIED

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**SUMMER VOLUNTEER** service opportunity. Wanted counselors, college age or older, for Camp Galilee, Lake Tahoe, owned and operated by Episcopal Church in Nevada. Room, board, medical insurance, \$10/week allowance. (Transportation help if needed.) Staff required from mid-June thru July, some thru August. State preference. Write: Camp Galilee, 2390 W. 7th St., Reno, Nevada 89503.

## FOR SALE

**BEAUTIFUL REREDOS** with excellent carving available from an English parish church at bargain price. For details of size, photographs, and general information please write: Wippell Mowbray, Box 456, Fair Lawn, New Jersey 07410.

## NOTICE

**WANTED:** Summer Volunteers, Yearly Volunteers, Christians who want to give a few months time and energy to the Church.  
**AND FURTHER WANTED:** Parishes or agencies or missions who need a volunteer to help them get a community project rolling. Write to Volunteer Corps, Church Army, 815 Second Ave., New York, N.Y. 10017.

## OFFERING ENVELOPES

**WE WANT YOU** to save money on your next order of Offering Envelopes. Write APPCO, Dept. L, 8401 Southern Blvd., Youngstown, Ohio 44512.

## POSITIONS OFFERED

**ASSOCIATE RECTOR** needed. Midwestern, suburban parish. \$8,000 plus allowances. Modern house. Specialize in Church school and youth, plus more than enough adult work. Resumé, photo, non-returnable. Reply Box G-765.\*

**POSITION OPEN** for organist-choirmaster. Large parish in southeast. Full-time employment. Inquiries invited. Please reply box number P-764.\*

## POSITIONS WANTED

**CONSERVATIVE RECTOR**, small parish, desires change. Reply Box A-750.\*

**DEDICATED LAYMAN**, 40, seeks teaching opportunity; small college or outstanding Episcopal school. M.A. Latin, German. Classics. Non-lethargic parish a must for family of five. Reply Box M-766\*.

## RETIREMENT SPECIAL

**SENIOR CITIZENS CENTER** with living accommodations. Write or call Sewanee, Tennessee 37375. Tel. 598-5658.

## RELIGIOUS COMMUNITY

**THE CONGREGATION OF SAINT AUGUSTINE.** A teaching community for men, operating Saint Michael's Farm for Boys. For information, write to Father Superior, C.S.A., P.O. Drawer 640, Picayune, Miss. 39466.

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

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- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
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## THE LIVING CHURCH

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THE LIVING CHURCH

# CHURCH DIRECTORY

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.



**LOS ANGELES, CALIF. (Hollywood)**  
**ST. MARY'S OF THE ANGELS** 4510 Finley Ave.  
 The Rev. James Jordan, r  
 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

**WILMINGTON, DEL.**  
**CALVARY CHURCH** Fourth & Rodney Sts.  
 The Rev. Fr. Clayton Kennedy Hewett, r  
 Sun Mat 7:15, H Eu 7:30, 10 (Sung), Ev B 7:30;  
 Daily Eu M-W-F 5:30; Tues & Thurs 7; Wed 7 & 9

**WASHINGTON, D.C.**  
**ALL SAINTS'** Chevy Chase Circle  
 The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
 Sun HC 7:30, Service & Ser 9 & 11; Daily 10

**ST. PAUL'S** 2430 K St., N.W.  
 Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily  
 7; also Tues & Sat 9:30; Thurs 12 noon; HD 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

**CORAL GABLES, FLA.**  
**ST. PHILIP'S** Coral Way at Columbus  
 The Very Rev. John G. Shirley, r  
 Sun 7, 8, 9:15, 11; Daily 7

**FORT LAUDERDALE, FLA.**  
**ALL SAINTS'** 335 Tarpon Drive  
 Sun 7:30, 9, 11 & 7; Mon & Sat 9, Tues & Fri 7:30,  
 Wed Noon, Thurs 10; EP 5:30

**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

**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

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

**EVANSTON, ILL.**  
**SEABURY-WESTERN THEOLOGICAL SEMINARY  
 CHAPEL OF ST. JOHN THE DIVINE**  
 Sun HC 7:30; Mon thru Fri MP 7:15, 8:45, Eu 7:35,  
 Cho Ev 5:30; Sat HC 8

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

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

**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

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

**BROOKLYN, N.Y.**  
**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 8, 9, 11; HC Daily

**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; Wkdays 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, Ch S 9:30, 11 MP & Ser; 4 Ev  
 Special Music; Weekday HC Mon, Tues, Thurs &  
 Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8.  
 EP Mon, Tues, Thurs & Fri 5:15. Church open daily  
 8 to 8

**SAINT ESPRIT** 109 E. 60 (Just E. of Park Ave.)  
 The Rev. René E. G. Vaillant, Th.D., Ph.D.  
 Sun 11. All services and sermons in French.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
 Chelsea Square, 9th Ave. & 20th St.  
 Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,  
 Fri HC 12 noon; Tues HC with Ser 11:15; Sat &  
 hol MP & HC 7:30; Daily Ev 6

**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; Wed & HD 6, Thurs & Sat 10

**ST. MARY THE VIRGIN**  
 46th St. between 6th and 7th Avenues  
 The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
 Sun Masses 7:30, 9 (Sung), 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 PROTESTANT CHAPEL** Kennedy Airport  
 Marlin L. Bowman, Chaplain  
 Sun 12:15 noon HC

**RESURRECTION** 115 East 74th St.  
 The Rev. Canon Bernard C. Newman, p-in-c; the  
 Rev. Alan B. MacKillop; the Rev. B. G. Crouch  
 Sun Masses 8, 9 (Sung), 11 (Sol); 7:30 Daily ex  
 Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
 The Rev. Frederick M. Morris, D.D., r  
 Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru  
 Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,  
 EP 5:30. Church open daily to 11:30

## THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
 The Rev. John V. Butler, S.T.D., r  
 The Rev. Donald R. Woodward, v  
 Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays  
 MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP  
 7:45, HC 8; Organ Recital Tues & Thurs 12:45;  
 C by appt.

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
 The Rev. Robert C. Hunsicker, v  
 Sun HC 8, HC Ser 10; Weekdays HC with MP 8,  
 12:05, 1:05, C by appt. Organ Recital Wed 12:30

**NEW YORK, N.Y. (Cont'd)**  
**CHAPEL OF THE INTERCESSION**  
 Broadway & 155th St.  
 The Rev. Leslie J. A. Lang, S.T.D., v  
 Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP  
 & EP. C Sat 12 noon

**ST. LUKE'S CHAPEL** 487 Hudson St.  
 The Rev. Paul C. Weed, v  
 HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &  
 Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-  
 fore 1st Ev; EP 6

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
 The Rev. John G. Murdock, v  
 Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa  
 Espagnol 2S monthly, 12 noon. Weekdays & other  
 services as anno

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
 The Rev. Carlos J. Caguait, v  
 Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st  
 Sun 7:30 & 10:30 (bi-lingual); weekdays and HD  
 as scheduled

**PHILADELPHIA, PA.**  
**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
 The Rev. Frederick R. Isacksen, D.D.  
 Sun HC 9; 11 (1S & 3S); MP other Sundays

**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

**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 10:30; Wed 12 noon

**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 Garnett E. Foster, Assoc.  
 Sun 8 HC, 9:15 MP & Ser with Ch S; 11 MP & 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.