

# The Living Church

November 30, 1969

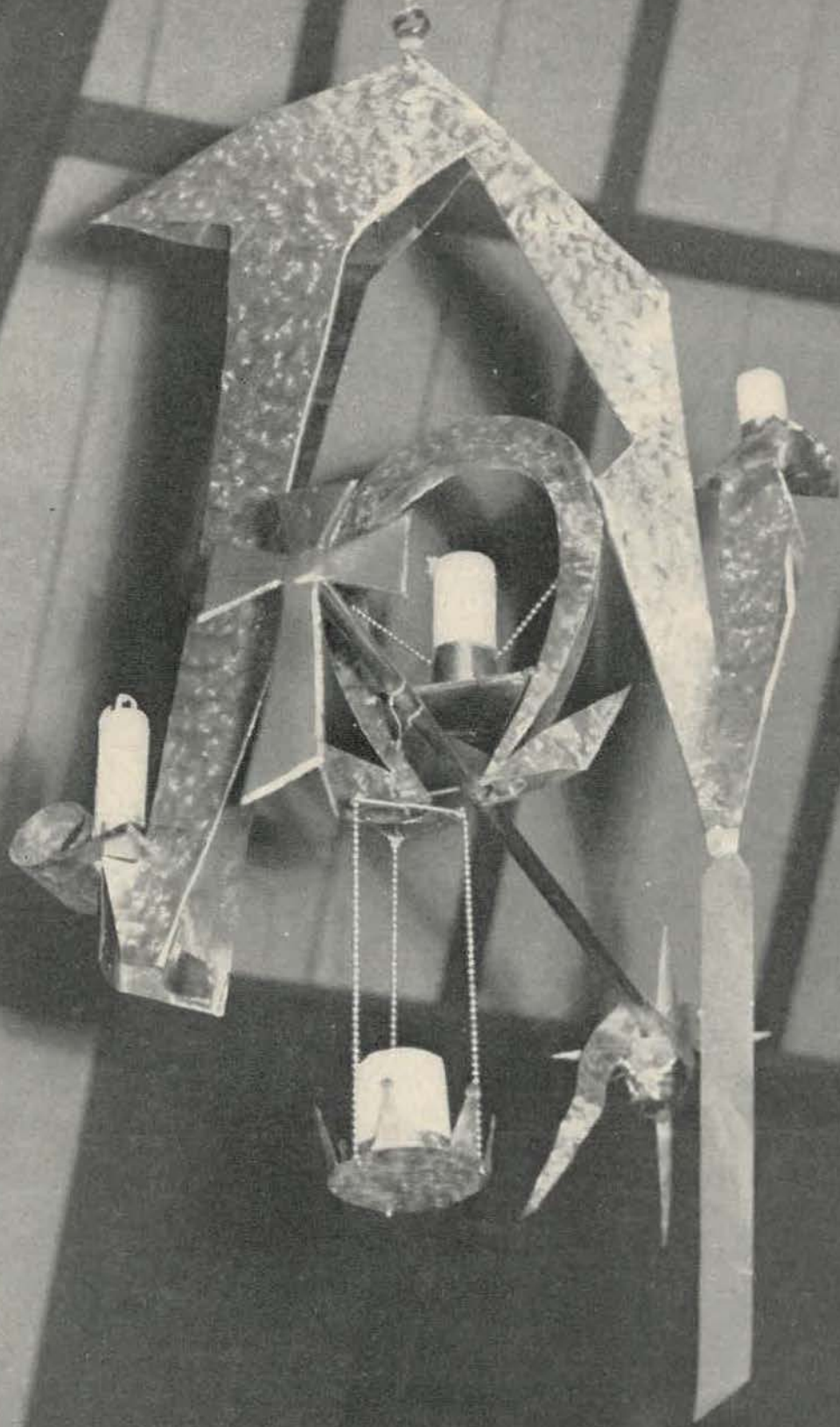
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## THE YEAR BEGINS

*How can I, a man, to Omnipresent God  
Utter the invitation, Come?  
How could the Mover who unfolds the world  
Be — in a girl! — contained and curled?  
My AM is but where WAS and WILL BE meet;  
His IS fills four-dimensioned space  
The timed cosmos and the dust-returning earth.  
He needs no seasons, but our feast needs fast:  
First purple-dark gestation, then white birth.  
And we must hasten after Him Who runs no race,  
And first recount what shall come last.  
Year after year we must learn fear  
Here,  
Between the Apocalypse and the Lost Garden,  
And having, nonetheless seek, pardon.  
Year after year we must invite,  
As hosts both premillennial and post-Adamite,  
Year after year be in His play,  
Rehearse our role until the day  
He come again, our lines the same,  
Until we learn there are no years  
And that His birth is not a Yuletide game.*

Siegmund A. E. Betz



Thomas C. Davis, Jr.

## AN ADVENT LETTER

Almighty God, give us grace that we may cast away  
the works of darkness, and put upon us the armour of light,  
now in the time of this mortal life, in which thy Son  
Jesus Christ came to visit us in great humility. . . .

*From the Collect for Advent I*

**L**ORD Jesus Christ, I am thinking about your birthday. The world is getting ready for Christmas. Almost everywhere. Especially in America. We make a big thing of Christmas. But, it's hard to think about your birthday. The radio sings *Silent Night* for the tenth time today, for the hundredth time this month. The song is sweet and sentimental, and the people in the pictures on the Christmas cards all look so clean.

The bombs are falling in Vietnam. All day long. I can't hear them. Not the way I can hear *Silent Night* for the tenth time today. But, the news tonight will have pictures, and casualty reports, and there will be obituary notices tomorrow. Men still die there. They will stop for Christmas, and sing a carol, and open a present, and worship. The chaplain will read about the angels and the shepherds and peace on earth among men of good will. But there isn't very much good will, and they don't stop for long.

---

*The Rev. Thomas C. Davis, Jr., is a priest of the Diocese of Massachusetts and a chaplain in the U.S. Army. The facing photograph is of an unusual "Advent Sculpture" which hangs in the Church of the Transfiguration, Freeport, N.Y. It serves the purpose of the traditional Advent wreath with its four candles, but carries the symbolism of Advent further in its material and design. Designed and created by a young man of college age, Robert Yahnker, and constructed of copper and stainless steel sheet metal, it has as its main symbols the Alpha and the Omega, the beginning and the end of all things. Underneath these is a balance bar with a pan hanging from it, representing the functions of Christ as King and Judge. At the ends of the balance bar are a cross and a star, reminiscent of the two great events of Christ's earthly life: Christmas and Easter.*

The world is busy—dreadfully, terribly, horribly busy. There is hate and pain and sorrow and death, and some joy and gladness laid over . . . dusted on . . . like the tinsel to turn the green tree to a shining thing. The clerks in the stores are harried and harassed by all the impatient people who are trying to make your birthday mean something, with things. Things like presents of percolators and pop-guns and pruning shears, and things like trees and tinsel. It will be a good Christmas in spite of the war. Business is just as usual for most of us.

LORD Jesus Christ, where will you spend Christmas? At the cathedral or in our church at midnight? You are invited. Everyone is. Do you remember the stable? Of course, not. You were too small to remember. But your mother must have told you—about the dirt and the cold, and the smell of hay and manure and sweat. I suspect you know those signs and sounds and smells full well, Lord Jesus. For your brothers and sisters are in the trenches and in the slums. Some of us are comfortable in body, and worried and anxious in heart and soul. Some of us are in pain and some in trouble, and some of us are alone and unhappy.

LORD Jesus Christ, we are not ready for your coming, not worthy of your coming—not good enough, kind enough, patient enough. Not yet. God knows we need you. But God knows we don't know yet how much we need you. And, when you came before, long ago in Bethlehem, we nailed you to a cross. Perhaps we would again. Who knows? There is some of that same cruelty left in us, and some prejudice about people like you who are different from the rest of us. People who have another religion, or color, or nation,

or another way of thinking. Forgive us, Lord Jesus, but we are not ready. We have had all this time to listen and learn. We still think we can make it by ourselves. We will never really be ready. Maybe you should wait. Christmas could be a little late this year.

We have heard the warnings. The solemn season of Advent has a message about judgment and doom, the alternative to love. Another war, someday, will not just kill soldiers and men and women and children who get in the way near the battlefield. It will destroy civilization and poison the earth. And great cities like ours are falling apart, decaying from the center outward. Our schools and churches and agencies for good find the going hard. So many people want to work for money, and not many for concern or for love. You can't feed your kids with concern, or buy a new car with compassion, or pay off the mortgage by loving your neighbor, we say. Forgive us, Lord Jesus. Are we all a little too much concerned about money and houses and cars and clothes, and thinking too little about life?

LORD Jesus Christ, I am thinking about your birthday. I know where you will spend it. In Vietnam where men and boys must fight even though they do not wish to be enemies of anyone, and in city slums and nursing homes, and wherever in the world people are alone and afraid.

I am not in any of those places. I cannot really wish to be. I am here. But, I am sometimes afraid and often very much alone. I am here, but I wish to reach out to those other people and to you. I cannot keep your birthday unless I do.

LORD Jesus Christ, I am thinking about your birthday. . . .



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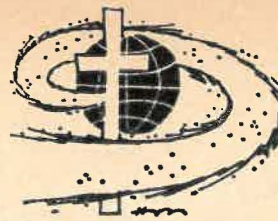
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*Around*



*& About*

With the Editor

No, we didn't forget all about Thanksgiving last week, even though we didn't mention it in TLC. But we wonder sometimes whether it is wise to focus so intensely on this one day in urging Christians to be thankful. As of not just Thanksgiving Day but as of now, is our whole life an offering of praise and thanksgiving for our creation, preservation, all the blessings of this life, and above all the redemption of the world by our Lord Jesus Christ? This day is thanksgiving day, too, if we are living members.

In TLC of 11/2/69 I acknowledged receipt of a book of wisdom for "advertisers, clergymen, and other liars" from **John W. Webster** of Milwaukee. Since then I've received from him another book of wisdom—*Revelation XXIII: A Portable Compendium of Terrestrial Inspiration*—and a very nice letter in which he says: "As an outspoken atheist, I have for years been dug in to expect, and to encounter, malicious, hysterical, and bigoted religious reaction, and your good natured comments on my efforts are refreshing, to say the least." Mr. Webster, you are a gentleman yourself, and you make me want to prove worthy of some rousing words in a fight song of my old school: "We're rough and tough that's true, but we're sportsmen through and through."

*Revelation XXIII* contains many spiritually nutritious morsels. I shall be passing some of them along, now and later, to hungry souls, through this column, beginning with these for the present:

"Man is the only animal that blushes, or needs to." **Mark Twain.**

"A diplomat is a person who can tell you to go to hell in such a way that you actually look forward to the trip." **Caskie Stinnett.**

"He who laughs, lasts." **Mary Poole.**

Ah, here's one that meets our criterion of non-violent relevance—a proverb of American journalism: "Whenever a reporter is assigned to cover a Methodist conference he comes home an atheist." Lo the poor Methodist. O blest [Anglican] communion, fellowship divine.

The Rev. **Joseph Gregori** (letter on page 6) raises anew the issue of the inequity in clergy pensions. As I listened to the bishops at South Bend voting a raise in missionary bishops' pensions, from \$4,000 to \$6,000, I kept hoping that one of them would stand up and speak a word about the pitifully low pensions now pro-

vided for retired priests who were ill paid in their active ministry. I hoped in vain.

We are all familiar with the obvious answer: "Pensions are based on salaries, and as long as salaries differ there can be no pension equalization." That is a sound actuarial argument, but is the issue itself primarily an actuarial one? The Episcopal Church can commit itself to spending \$9 million during this triennium on community projects for the benefit (it is hoped) of people mostly outside its own membership. I am not leading up to the point that we must take care of "our own people" first: all people are God's people, and the church is in the world to serve them all, without any difference of inequality. What I say is that if we can dig up the \$9 million for that program we can also provide an adequate pension for the comfort and security of our retired priests. We have done a lot of talking about priorities in the church's program. I think we have here a moral priority that needs more attention than it is getting.

It is pointless to pressure the Church Pension Fund about this. The CPF is a creature and servant of the General Convention; it can do only what the GC authorizes it to do. In recent years the minimum retirement pension has been jacked up some, but it needs a lot more of same. If you share Fr. Gregori's conviction about this, and mine, the place to begin your holy agitation is your diocesan convention. Whoever you are, you have direct access to people going to that convention, if you don't go yourself. Some strong resolutions and memorials to GC from the dioceses are needed. Meanwhile, good straight talking it up among the faithful can get the issue into the works.

The Second Baptist Church in Evanston, Ill., a predominantly Negro church, recently offered this godly counsel from its wayside pulpit:

*All young people are important  
But not all important people are young.  
Climb and not whine.*

Words fitly spoken.

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The Living Church

# The Living Church

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**EDITORIAL AND BUSINESS OFFICES**  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE. 414-276-5420

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## THE KALENDAR

November

30. Advent I

December

1. St. Andrew, Ap.
2. Channing Moore Williams, B.
4. Clement of Alexandria, P.
5. John of Damascus, P.
6. Nicholas, B.
7. Advent II

**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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LC 12-69

Most letters are abridged by the editors.

Clergy Pensions

Three cheers for Fr. Gooderham (retired) on his remarks about clergy pensions [TLC, Nov. 2].

At the 1967 General Convention I presented a memorial from the Diocese of Iowa to the convention asking the Pension Fund to work toward equalization of pensions for all the clergy, from the Presiding Bishop to the humblest of missionaries. Both Iowa and I were dismissed by a simple phrase: "Pensions are based on salaries, and as long as salaries differ there can be no pension equalization." I still believe that the committee missed the point completely.

At South Bend I tried to bring it up through the evangelism committee, but, since this was a special convention and the evangelism committee had no unfinished business to work on, it adjourned until 1970 at Houston without recommendation to the convention.

The action of the House of Bishops concerning the raising of missionary bishops' pensions from \$4,000 to \$6,000 annually answered many unasked questions by showing that "when you care, or are concerned, you can do whatever you desire." After all, how much do we care for those consecrated men whose salaries would not yield over \$2,500 in retirement pensions? Does it matter that bishops, as a general rule, have had prosperous parishes before becoming bishops, as well as other advantages?

(The Rev.) JOSEPH GREGORI  
Rector of St. Thomas' Church  
Sioux City, Ia.

Diaspora, Maybe?

I was about to twit you for using the word "dispersed" twice in TLC of Nov. 2 (see p. 5, Southeast Florida, and p. 6, Michigan/Western Michigan). I had thought, first impression, that "disbursed" would have been better, and most likely had been intended.

Upon further deliberation, the word used seems to have been well chosen, as describing what will probably happen to the funds under discussion in the stories in which the word appeared. Let us hope that we are not facing another diaspora as a result of this dispersal, or disbursement. Churches, whether of the Anglican or other persuasion, can't stand much of that.

R. LYMAN HEINDEL  
Midland, Mich.

Peccavimus

TLC, Nov. 9, p. 13, spells supersede with a "c." I just won a suggestion award at work (IBM Corp.) for getting the "correct" spelling adopted. I'm old enough to have had to study Latin in high school which is where I learnt the etymology of this word. But if you know something I don't, perhaps I should give my certificate back to IBM. Please advise my troubled conscience!

SIMON SARMIENTO  
Washington, D.C.

Our lapse was inexcusable. We firmly promise amendment of dissolute spelling. Ed.

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# The Living Church

November 30, 1969  
Advent I

For 91 Years,  
Its Worship, Witness, and Welfare

## NEW YORK

### Episcopal Slate Presented

The Diocese of New York has released the names of four nominees to be considered as a successor to the Rt. Rev. Horace W. B. Donegan. Designated by the seven-member nominating committee are: the Rev. Quinland Gordon, a Negro who is executive secretary of the General Convention Special Program; the Rev. John Krumm, Ph.D., rector of the Church of the Ascension, New York City; the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington; and the Rt. Rev. J. Brooke Mosley, Jr., former Bishop of Delaware and now deputy of overseas relations for the national church.

The election, which is open to additional nominees from the floor, will be held Dec. 12. The new bishop will automatically succeed Bp. Donegan when his retirement becomes mandatory in 1972.

The Rev. J. Stuart Wetmore, Suffragan Bishop of New York, is among those expected to be nominated from the floor. Two others, who had been suggested for nomination, disclosed that they had asked the committee not to consider them—the Very Rev. Samuel J. Wylie, dean of General Seminary, and the Rev. John B. Coburn, rector of St. James' Church, New York City.

## WESTERN MICHIGAN

### Cathedral Dedicated

The Cathedral Church of Christ the King of the Diocese of Western Michigan was dedicated on the Feast of Christ the King by the Rt. Rev. Charles E. Bennisson, diocesan. The dedication sermon was given by the Rt. Rev. Richard S. Emrich, Bishop of Michigan.

Celebrant of the Eucharist was Bp. Bennisson. The minor propers were sung by the monks of St. Gregory's Benedictine Abbey, Three Rivers, and the gospel was read by the Very Rev. George Pullen, dean of St. Cyprian's Cathedral, Diocese of Kimberley-Kuruman, South Africa, the companion diocese of Western Michigan. The rural deans assisted in the administration of Holy Communion.

The Cathedral, designed by Irving W. Colburn, stands in the center of a 28-acre tract of land, one mile east of the intersection of highways 131 and I-94, and is considered an outstanding example of contemporary design. It is expected that the building will be the center for many

ecumenical gatherings and community activities.

Other bishops attending the service included Gilliam of Montana, Craine of Indianapolis, Montgomery of Chicago, Klein of Northern Indiana, Lickfield of Quincy, and Chambers of Springfield.

Bishop Bennisson was enthroned Nov. 2 and he installed the dean and canons on Nov. 16.

## WASHINGTON

### Parish Property to Community

Electing to be "servants rather than proprietors," members of the Church of St. Stephen and the Incarnation, Washington, D.C., which is a block from the worst hit area of the 1968 Washington street riots, have approved "the spirit and intent" of transferring its property to the community.

Communicants first voted to give 10% of the church's annual income for each of the next five years to the black community. They followed that by endorsing the study, for one month, of the means for turning over the church's holdings and placing them in trust for the com-

munity. St. Stephen's is racially integrated. The action came in response to a "righteous request" by a vestryman who is also affiliated with the militant Black United Front. He had asked for a "down payment of conscience" of \$25,000 and 50% of the parish income. The vestryman, George Hart, had made financial demands of several other area churches.

Actually, the demand itself was virtually ignored. The vestry recommended that the church pledge \$25,000 in cash to be raised by the end of 1970. This resolution, however, was flatly rejected, partly as too low in amount of money and partly because the church is operating in the red. The resolution to turn over the church property followed by a day a workshop among area churches which agreed to promote the idea of pooling their resources for community use in the redevelopment of the still desolate 14th St., scene of the worst of the damage and looting following the assassination of Dr. Martin Luther King, Jr.

The far-reaching resolution states: "Be it resolved that St. Stephen and the Incarnation agrees to divest itself of all its holdings and place them in trust for the benefit of the community." It acknowledges that "St. Stephen's has been given the opportunity to speak to the nation's



THE RT. REV. RICHARD S. EMRICH, Bishop of Michigan, delivers the sermon at the dedication of the Cathedral of Christ the King, Kalamazoo, Mich. Seated in his cathedra behind the preacher is the Rt. Rev. Charles E. Bennisson, Bishop of Western Michigan.

churches about their Christian role as servants, rather than proprietors." Based on last year's income of \$74,000, the contributions over five years would be about \$37,500.

#### **NORTH CAROLINA**

### **Grant to "Liberation U" Disputed**

The grant of \$45,000 by the Church's General Convention Special Program to the "Malcolm X Liberation University" in Durham has caused widespread controversy among North Carolina Episcopalians. At a special meeting, the diocesan council of the Diocese of North Carolina called on the Church's Executive Council to "review its screening processes for awarding grants." A resolution, which "urgently" requested the review, cited "deep dissent and disagreement within the diocese" over funds given to the new institution.

The meeting was called by the Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, because of the mounting controversy. At its September meeting the Executive Council had voted \$30,000 for the school. Earlier, the Rt. Rev. John E. Hines, Presiding Bishop, had allocated \$15,000 to it from emergency funds at his disposal.

Malcolm X Liberation University is directed by Howard Fuller, who describes the non-degree granting facility as a "nation-building school, a school for people who want to build an independent African nation some day." Fifty-nine youths enrolled in the first term, which opened the last week in October, to take courses in such topics as "Independent African Civilization," "Slavery," "Neo-Colonialism," and "Independent African World."

The diocesan council noted that it had received many responses from people indicating they felt the grants were unwise. Bp. Fraser had backed the allocation. The council expressed confidence in the judgment of the bishop and the Executive Council's screening and review committee "even though individual council members feel the grant is in error." Debate on the resolution lasted seven hours. There have been reports that a federal grand jury in Greensboro may investigate the grants.

The liberation school, named for the late Black Muslim leader, originated in part from a dispute over black studies at Duke University in Durham. Some black students found a proposed curriculum unacceptable and developed the idea of the Fuller-led school. Students pay tuition if they are able. After a 10-month course, they are to spend two months in Africa studying their black background. Mr. Fuller says that it is not a "back-to-Africa" program.

The day following the special diocesan council meeting, Mr. Fuller addressed a group at the Church of the Good Shep-

herd in Raleigh. He denied that he is a communist or that his school will teach violence. He does not think violence is necessary, he said; "but we do not intend to let anybody spit on us or beat on us. Consequently, we will do anything to maintain that position. If you're going to require us to be non-violent, then you'll have to require your (white) people to be non-violent." Mr. Fuller refused to say whether he is a Christian. "I don't think that's any of your business. Whomever I believe in is my own personal thing," he said.

#### **NCC**

### **Top Officials Chide VP**

The two top leaders of the National Council of Churches have called upon Vice President Spiro T. Agnew to "desist" from "using his high office in such a manner as to contribute to the polarization of this nation."

In a joint statement, Dr. Arthur Flemming, NCC president, and Dr. R. H. Edwin Espy, general secretary, "respectfully" requested Mr. Agnew not to participate in such tactics as "resorting to name calling." They referred specifically to addresses at Republican fund-raising dinners in New Orleans and Harrisburg, Pa. On the first occasion, Mr. Agnew called instigators of the Oct. 15 Vietnam Moratorium "an effete corps of impudent snobs who characterize themselves as intellectuals." In the second speech, in Harrisburg, he scored politicians backing the moratorium as "ideological eunuchs" straddling the philosophical fence.

"The National Council of Churches is concerned about [such] statements made by the Vice President of the United States," said Dr. Flemming and Dr. Espy. "We respect his right to argue vigorously for what he believes to be sound policy positions. We believe, however, that when he resorts to name calling, he is using his high office in such a manner as to contribute to the polarization of his nation."

#### **CHURCH AND FUTURE**

### **Leaders Discuss Relevancy**

The three-day conference on "the relevancy of organized religion—an agenda for the future," held at Hudson, Wis., was attended by only 48 persons, but brought together religious leaders of such eminence as the Rev. Andrew J. Young, executive vice-president of the Southern Christian Leadership Conference, Dr. James P. Shannon, former Auxiliary Bishop of the Roman Catholic Archdiocese of St. Paul-Minneapolis, Dr. Charles Davis, former R.C. English priest, Dr. Eugene Carson Blake, general secretary of the World Council of Churches, and others. The conference was sponsored by the George D. Dayton Foundation of Minneapolis.

In one of the addresses Dr. Davis delivered a biting indictment against organized churches, particularly the Roman Catholic Church, charging that the church as an institution has actually been destructive of human development. (Dr. Davis was a peritus at Vatican II, and has since resigned from the priesthood and the Roman Church.) The Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, responded to Dr. Davis's paper by calling it "perceptive and stimulating" and saying that it made him, a "church professional," feel "exceedingly uncomfortable." He said further that he was distressed at the sweeping nature of the Davis charge and felt that it tended to overlook "the mysterious recreative power of the Spirit." Bp. Hines said that church reform involves a "dying of old forms that is not necessarily destruction, but neither is it a trivial tinkering. It takes the prophetic voice of an Isaiah or a James Forman (author of the Black Manifesto)."

Another speaker, the Rev. Andrew J. Young, a black colleague of the late Dr. Martin Luther King, Jr., said that "the corporate wealth of organized religion could put an end to hunger, ill health, and poor housing the world over." At the same time he rejected the concept of "reparations" as demanded by some black militants from white churches and synagogues. The only question involved is that of stewardship, "for the wealth of organized religion already belongs to the sons and daughters of God," Mr. Young declared. He suggested that it would be "more consistent with the precepts of organized religion" if churches invested in low-cost housing for the poor at a federal guaranteed rate of 7½ percent interest than "to invest in the murderous productions of Dow Chemical Corp., Lockheed's bombings, or the exploitation of the resources of our brothers in Latin America, Asia, and Africa at 12 to 15 percent."

The Rev. Andrew Greeley, a Roman Catholic priest and sociologist, told the conference that the churches are weak today "because they have tried to be too relevant—always one step behind the latest fashion. They have tried to conform when they should have prophesied." To meet the challenges of the next century, Fr. Greeley said, the churches will have to be "flexible, confident, experimental, and open-minded in their structures. They will have to engage in constant dialogue with the leading ideas of their time, yet not in such a way as to presume that such ideas at a given time are automatically superior to their own wisdom."

The conference asked its sponsor, the George B. Dayton Foundation, to consider setting up a continuation committee that would develop a more formal "agenda" for future consideration of organized religion, and chose Dr. Shannon as convenor of the committee. He was



one of the planners and organizers of the conference two years ago—not dreaming that he would be formally outside his own church institution by the time the conference met. (Dr. Shannon, formerly Bp. Shannon, left the Roman Catholic communion when he married a divorced woman earlier this year.)

## ENGLAND

### Divorce Law Approved

Divorce by consent after two years' separation—with or without consent or objection after five years—will become available to Britons after Jan. 1, 1971, under the Divorce Reform Bill which has passed its last parliamentary hurdle. The last stage came when the House of Commons accepted amendments—none of which affected the bill's main provisions—made previously by the House of Lords. They also accepted a Lords' amendment that the bill go into operation Jan. 1, the date when another bill, providing for better financial protection for divorced spouses will take effect.

In the House of Lords where the measure was given a second reading vote of 122-34 last June 30, the Anglican bishops showed themselves divided, and the Archbishop of Canterbury abstained from voting. The Bishops of London, Chester, Coventry, Exeter, and Southwark voted for it; and the Bishops of Blackburn, Chichester, and Leicester voted against it. Roman Catholic Lord Longford declared himself totally against the bill and said he regarded with "total disgust" the provision that a man who has left his wife will be able to "kick her out after five years."

The overriding basis of the bill is that it makes the irretrievable breakdown of marriage the sole ground for divorce thus eliminating the idea of matrimonial offenses such as adultery, desertion, or cruelty. The two main clauses provide for couples to be divorced by mutual consent after two years' separation and after five years' separation even if one partner objects.

Some church observers believe that the passage of the law will undoubtedly lead to pressure on the Church of England to change its attitude towards the remarriage of divorced people in the church. At present this is strictly barred while one partner is still alive.

### Religious Papers Lose Circulation

British religious papers have lost 60,000 readers in the past year, yet the combined circulation of "Britain's two kinkiest sex magazines shot up by 29,000," according to a detailed survey published in the first issue of *The Christian Record*, new evangelical weekly journal in London.

*The Christian Record* is being produced by the same editorial staff and

published by the same company that produced and published the evangelical-leaning *Church of England Newspaper*. It is designed to fill a gap in evangelical journalism created by the recent demise of the Billy Graham organization weekly, *The Christian and Christianity Today*.

John Capon, editor of *The Church of England Newspaper* who wrote the press survey article, points out that many religious periodicals do not publicly quote their circulation figures, "but the figures of those who do make unhappy reading." It is on the basis of circulation figures that are published that Mr. Capon arrived at the figure of 60,000 lost readers in the past year. If the same rate of decline is true for those journals whose circulation figures are less easily obtainable, "the total loss is nearer 80,000," Mr. Capon wrote.

Well-known papers such as *Universe* and the *Catholic Herald*, both Roman Catholic papers; *The Christian Herald*; *Life and Work*; *Challenge*; and *The Methodist Recorder* all lost 5,000-10,000 readers each. The *Church Times* (Anglican) kept its loss below 2,000 while *The Baptist Times* and the (Nonconformist) *British Weekly* maintained their positions.

### Draft on Intercommunion Set

Regulations to govern the admission of non-Anglicans to Church of England altars under certain conditions are to be prepared as a result of a decision made by the Convocation of Canterbury, which agreed that the request for such regulations should be made to the Anglican Canon Law Standing Commission. At the same time, the convocation declined to offer any advice to the man in the pew who feels that, on the grounds of conscience, he should receive Holy Communion in a church other than the Church of England.

This disinclination caused the Rt. Rev. Harry Carpenter, Bishop of Oxford, to say that the church's failure to give such advice is "shocking." And the *Church Times*, leading independent organ of the church, commented editorially that the convocation had missed the chance to "grasp the nettle of intercommunion and take a firm and immediate decision, one way or the other." The journal said that instead of "welcoming separated brethren to the holy tables of the Church of England," the convocation had referred the whole matter to a commission which "was all very correct from a procedural point of view, but hardly what is needed for an imaginative bridging of the gulfs dividing Christian from Christian and church from church."

Central figure in the debate on both issues was the Rt. Rev. Oliver Tomkins, Bishop of Bristol, who presided over a commission which in May 1968 produced a major report called "Intercommunion

## Briefly...

■ The full synod of bishops and clergy meeting for the Convocation of Canterbury approved a motion by the Archbishop of Canterbury authorizing the use of the Jerusalem Bible for the "Lections, Epistles and Gospels for Holy Communion and for the readings from Scripture at any other service." He called the Jerusalem Bible a "worthy companion" to the Revised Version, the Revised Standard Version, and the New English Bible already authorized for public reading in Anglican churches.

■ Three Roman Catholic priests will receive papal dispensation to live as married men, it has been reported in Perth, Australia. Former Anglican priests, each married, they were ordained Oct. 19, in St. Mary's Roman Catholic Cathedral in Perth by the Most Rev. Launcelot J. Goody. The Pope has granted the men dispensation from the obligation of celibacy.

■ The board of trustees of the Church Pension Fund has revised the rule regarding the age limit of children receiving benefits—surviving dependent children will now receive benefits to age 22. The rule applies to those dependent children who had not reached age 21 by July 1, 1969, and will provide a full additional year of benefit payments.

■ John Cardinal Wright, prefect of the Sacred Congregation for the Clergy, warned in a press conference held in Rome, that there is a danger of an "Americanism" developing in religion parallel to Anglicanism. Discussing the relation between individual dioceses and the church structures of particular nations, he said it is "a fact of history" that at the time of the Reformation, "the English Catholics chose to be English rather than Catholic." He indicated that he believes some American Roman Catholics may be approaching a similar choice today.

■ The women's division of the United Methodist Board of Missions has voted to sell more than \$400,000 of Dow Chemical Co. stock as a protest against the company's alleged "moral irresponsibility" in the manufacture of napalm and other munitions. Debate was brief and the vote "overwhelmingly" in favor of the sale. A recommendation that the division get rid of its Dow holdings had come from a youth task force which had also proposed that the resultant funds be given to Black Methodists for Church Renewal (BMCR). However, the stock had been given by a missionary in 1945 as a permanent fund with use now restricted to "missionary work in foreign fields." The (deferred) motion to give the money to BMCR noted the restriction and called for equivalent funds to be so deployed.

Today." This produced numerous recommendations of major character. On the subject of admission of non-Anglicans to Church of England altars under certain conditions, this report recommended that in any regulations that might be drafted a welcome should be extended to non-Anglicans in the following circumstances:

"A: Where particular pastoral considerations warrant it when members of other churches are cut off from ministrations of their own church; when serious considerations of family or other personal relationships are involved; when those who are sick, whether in hospital or at home, are unable to receive communion from their own ministers; when exceptional circumstances arise as in time of war or other emergency situations;

"B: Where the Holy Communion is celebrated according to the rite of the Church of England in permanent close-knit communities such as colleges, centers of prayer, and conferences where Christians of differing traditions are regularly sharing together a common life and activity;

"C: Where local congregations or other groups of Christians are meeting together either in sustained efforts or on special occasions to promote the unity, ministry, or mission of the church."

Bp. Tomkins submitted two requests for affirmations on the matter which received much opposition, and eventually he moved that his affirmations be withdrawn. During the debate, the Archbishop of Canterbury intervened to say that only the Methodist Church in England came close to fulfilling requirements for reciprocal intercommunion as laid down by the 1968 Lambeth Conference.

Similar lines of action were taken by the Convocation of York which met simultaneously. During York's debate, the Rt. Rev. John Moorman, Bishop of Ripon, told the convocation that Anglicans on holiday in Rome had shocked Italians by shunning two Anglican churches and worshipping instead with Roman Catholics. "This," he said, "does disservice to the cause of unity and makes the Anglican Church look poor in the eyes of Roman Catholics who are shocked at that kind of behavior."

## Ignore Authority on "Experiments"

Anglican clergy were told to ignore church authority and to "experiment" with Britain's Methodists by the Very Rev. Martin Sullivan, dean of St. Paul's, London, a post which carries influence in the Church of England. The New Zealand-born dean, known for his outspokenness, expressed his views about the Anglican-Methodist union in a magazine article.

Dean Sullivan said that because a minority is opposed to the present plan of union, though saying they want re-

union, the wishes of the 70% who voted in favor of the merger "are denied, and so the act of faith is prevented." (Prior to the vote on Anglican-Methodist merger, Anglicans had agreed that a 75% majority was necessary.) He expressed hope that when the synodical government comes to the Church of England at the end of 1970, the matter will be raised again "when I predict it will be carried by a large majority." In the meantime he suggested several steps to be taken to interpret the views of the Anglican majority:

(✓) Clergy should meet for reciprocal celebrations of Holy Communion, acts of worship and for study, meeting in each others' churches;

(✓) Like-minded laity should be invited to join them;

(✓) Where possible, general congregations should do the same. "As I see it," the dean wrote, "for Anglicans to remain in their own churches and invite Methodists (and others) to Holy Communion and not to join fully in a Methodist Communion is to be gratuitously patronizing."

## CHURCH AND GOVERNMENT

### Prayer Breakfast Held

Some 80 senators and congressmen met with President Nixon for a Presidential Prayer Breakfast in the White House. The President led his guests—regular participants in the weekly prayer meetings at the Capitol—in a silent Quaker prayer for God's guidance in directing the affairs of the nation. The breakfast was held in observance of the National Day of Prayer. Evangelist Billy Graham was the principal speaker for the event.

In his remarks before introducing the speaker, the President called attention to an engraving over the fireplace in the state dining room where the breakfast was served. It reads: "I pray heaven to bestow the best of blessings on this House and on all that shall hereafter inhabit it. May none but honest and wise men ever rule under this roof." This prayer was written by the first President to occupy the White House, John Adams, and was carved into the marble over the fireplace when Franklin Roosevelt was President, Mr. Nixon said.

"Now as we look over our Presidents through the past 190 years," he said, "I think most of us would agree they were honest men, and history will perhaps have a considerable debate as to whether all of them were wise men, or at least as to the extent of their wisdom." But during periods of crises experienced by this country, the President said, "there has to be something more than honesty and more than wisdom in the leadership of this country, whether it was in the President of the United States or in the members of the House and Senate. There had to be, we believe, some call to destiny. I would prefer to say there had to be that spiritual quality which we can feel in this room

this morning as we meet with this group of senators and congressmen who recognize the spiritual heritage of America, how important it is, that there are times that we need help beyond ourselves, beyond what any man can give us in order to make the right decision for the nation."

Rep. Del Clawson of California gave the invocation and Sen. Wallace Bennett of Utah read the scripture lesson.

## ALASKA

### Loan to Fort Yukon

A loan of \$93,220 from the Episcopal Church to the city of Fort Yukon, Alaska, has enabled the city to complete an application to the Federal Department of Housing and Urban Development (HUD) for a community building. The total cost is expected to be \$392,880.

The loan, which marks a new era in city-state-federal-church cooperation, will be repaid through an agreement that the city has with the State of Alaska's department of education. Since the building will be available to the state school for activities, the state will pay \$12,000 a year over a period of ten years for use of the property.

The building will house a gymnasium, public shower and laundry rooms (in a town that has no running water), offices for agency workers, and a kitchen for community functions as well as a multi-purpose education room for meetings and for educational programs such as Head Start. Capt. Tom Tull, Church Army, a missionary of the church in the area and executor of the application for the city, has submitted the final application to HUD which the loan made possible.

## IRELAND

### Buchanan vs. Paisley

The Most Rev. Alan Buchanan, Archbishop-elect of Dublin, has exchanged charges and counter-charges with the Rev. Ian Paisley, a leader of anti-Roman Catholic forces in Northern Ireland, saying that Mr. Paisley might unwittingly start a "blaze" he could not extinguish.

In an open letter critical of Mr. Paisley's activities, the prelate said that both men claimed to serve the one Lord, but "there seem to be two Christs." He also charged that Mr. Paisley "inflamed people at one moment and calmed them the next. A fireman should not set the place alight," he wrote. "You may unwittingly start a blaze which you cannot extinguish."

"I ask you," retorted Mr. Paisley, "why, if you are such a loyal Ulsterman, have you decided to leave the province and remove to a country (Southern Ireland) which has slain our kith and kin in bloody rebellion and whose declared aim is our entire destruction?"

Dr. Buchanan ended his letter with the words: "I would like to think the best

*Continued on page 12*

# DIOCESAN CONVENTIONS

## Michigan

Opened by a calm, reasoned appeal for unity by the Rt. Rev. Richard S. Emrich, Bishop of Michigan, the 136th annual convention of the Diocese of Michigan moved quietly through a two-day agenda in Saginaw, with major emphasis on social action.

The 650-some delegates voted for the appointment of a black archdeacon, and instructed the diocese to provide in its 1970 budget for \$17,000-\$20,000 to provide for the office.

The convention accepted a budget in two parts: A "limited budget" of \$975,082, including \$395,000 for the general church, and an "adequate budget" of \$1,040,017, including \$430,785 for the general church.

The vote to rearrange the budget to provide for a black archdeacon brought a reminder from Andrew W. Barr, diocesan treasurer, that this could be achieved only if the parishes and missions supported the budget with their pledges. Every delegation was asked to respond to a roll-call on the issue; the result was favorable. The request for a black archdeacon came out of the deliberations of the committee of response which Bp. Emrich appointed last June to respond to the Black Economic Development Conference. In addition to this request, the committee asked that priority be placed on parish leadership attacking racism on a strongly theological basis; that support be given to the black caucus in their efforts to improve black clergy placement; and that the committee be continued beyond convention to complete the tasks assigned in the bishop's charge.

In other action, the convention:

(✓) Called upon Congress to pass legislation ending the draft as soon as possible;

(✓) Tabled a resolution urging amnesty to those who defy the draft law;

(✓) Authorized a special fund of at least \$100,000 of special gifts of concerned persons and parishes to be administered separately from regular pledges and budgets, the first \$15,000 to be contributed to the national church's "South Bend fund";

(✓) Voted to change the canons to permit 16-year-olds to vote in parish and mission annual meetings, thus lowering the minimum age limit by two years.

(✓) Voted commendation and appreciation to the Rev. Canon Allan L. Ramsay, who resigned as secretary after 37 years of service; elected the Rev. Richard E. Shinn to succeed him.

## Southwest Florida

Presiding at the primary convention of the new Diocese of Southwest Florida held in St. Petersburg, was the Rt. Rev. Henry I. Louttit, Bishop of South Florida. Thirty parishes and 30 missions make up

the new diocese whose bishop is the Rt. Rev. William L. Hargrave [TLC, Nov. 9].

A unified 1970 program budget of \$317,792 for "things we do for ourselves" and \$170,457 for "things we wish to do for others—as a minimum" was accepted by the convention. Under new canons adopted, the diocesan council will be the controlling body, with members representing the five deaneries of Southwest Florida and three members to be elected by the convention.

Also elected by convention were members of the standing committee: The Rev. John Benton, Jr., Tampa; the Rev. Thomas Fitzgerald, Sarasota; the Rev. E. Paul Haynes, Fort Myers; the Rev. Canon Leroy D. Lawson, St. Petersburg; William C. Clark, Sarasota; Arthur Gibbons, Tampa; and Whitney Smith, Tampa.

## Pennsylvania

A sharp division in the Diocese of Pennsylvania was averted at its annual convention by approval of a resolution forbidding diocesan money to go to "violent" organizations. The resolution refrains, however, from naming the Black Economic Development Conference (BEDC) as a violent group. The debate on the resolution was between those who wanted to bar any possibility of the BEDC receiving funds and those who wanted only black clergymen in the diocese to decide where funds for self-determination projects should go. The dispute developed in the discussion of a proposal for a \$5 million diocesan campaign for the self-determination projects for economic development in the black community.

The convention voted overwhelmingly "in principle" in support of the proposal for the program, but took no action on such details as the amount of money to be sought. It instructed the bishop, the Rt. Rev. Robert L. DeWitt, to call a special convention early in 1970 to make "conclusive decisions" on the program.

The resolution opposing funds to "violent" organizations was proposed by the Rev. Tom Edwards, rector of St. Paul's Church, Chestnut Hill. It passed by a vote of 381-277. Many delegates said that the vote "saved the day." Black clergymen had said earlier that they were "unalterably opposed to any special funds being allocated to black people with designations being made by a predominantly white group."

David F. Maxwell, a lawyer and a lay delegate, presented a resolution asking the convention to forbid "any funds under its control" from going to BEDC or any other group advocating violence. Black clergymen replying to the resolution called it "an insult to our intelligence and abilities." One of them, the Rev. Bruce

Williamson, said: "I thank God for Forman. I thank God for the Black Manifesto. It has brought you today to the focus you must consider."

In an election to fill six vacancies on the diocesan council the following were chosen: The Rev. Messrs. William D. Turner, Sheldon M. Smith, and Herbert E. Rowe; Messrs. Robert C. Allen and Arthur J. Slater; and Mrs. Robert C. Lea.

## Chicago

By a vote of 117-32 in the clerical order and 77-33 in the lay order, the 132nd annual convention of the Diocese of Chicago agreed to try to raise \$25,000 in voluntary contributions as its share of the South Bend \$200,000. The vote taken late on the second day of meetings after a long and heated debate, followed the report of the standing committee to which the Rt. Rev. Gerald Francis Burrill, diocesan, had referred two matters: (1) a response to a presentation made by Herman Holmes, Chicago director of the Black Economic Development Conference (BEDC), and (2) a request from the Chicago South Deanery to allocate \$1,000 from the assessment budget to the \$200,000 fund and to establish machinery whereby an additional \$24,000 might be raised as Chicago's share of the South Bend fund.

The standing committee rejected the allocation of \$1,000 and approved the recommendation that the diocese share in raising the larger fund and raised the goal from \$24,000 to \$25,000.

Just before the vote came, the Rev. Richard C. Winn, vicar of St. Timothy's, Chicago, drew angry shouts when he said: "It's not the Black Manifesto that frightens you. It's the glare you see in the mirror when you shave and your naked racist soul is exposed." Some delegates objected to what they felt were militaristic and revolutionary tones in the manifesto.

In other action, convention voted:

(✓) To increase minimum stipends for all mission clergy and other clergy whose stipends are paid in full or in part from diocesan funds, from \$6,100 to \$8,000;

(✓) To restore to the operating budget, the stipend of one full-time chaplain on the staff of St. Leonard's House;

(These actions increased the \$890,278 operating budget which was subsequently approved.)

(✓) To eliminate convention banquets.

(✓) To create a task force to meet with Chicago representatives of BEDC "to consider and negotiate requests" not specified.

The mission congregation of Thomas à Becket on the campus of Northwestern University was welcomed. All members of the bishop's committee, but one, are students.

about you as I do about every man. I hope that those who wish Ulster ill are not using you. God bless you, Mr. Paisley." The Anglican leader has been Bishop of Clogher, Province of Armagh. He succeeds the Most Rev. George O. Simms, who is now Primate of All Ireland.

## ORGANIZATIONS

### Wilkins on Reparations

Roy Wilkins, secretary of the National Association for the Advancement of Colored People (NAACP), has written religious leaders to urge them to reject demands for reparations and to give money to those who "promote real change within the democratic structure."

"No amount of reparations conceivably payable by the nation's churches can either compensate for the Negro's wrongs or bring him into the just and equal society he seeks," Mr. Wilkins said. "In the terms in which the reparations idea has been proclaimed, therefore, it is a snare and a delusion whose inevitable failure would have disastrous consequences."

He said that the NAACP is not absolving the churches of their obligations "to effect sweeping change within" and "to give sacrificially" to overcome racism. "We assert, however," he said, "that these obligations cannot be met by yielding to intimidation or by guilt ridden suspension of the critical faculties." Giving money to blacks who are "without credentials or competence," he said, would show contempt for black Americans generally and undercut those working through the "democratic process."

Mr. Wilkins said it would be "false modesty" not to call the churches' attention to the work of the NAACP. He cited particularly the organization of a national consortium of Negro contractors, the National Afro-American Builders, Inc., whose members hire Negro workers "at the prevailing wage rates and in spite of union exclusion."

The NAACP is unsurpassed, he said, in leadership, skill, and experience and has an outreach among black Americans not matched by any other civil rights group. He concluded, however, by saying the NAACP's work is not the only "meritorious choice" for churchmen to consider. "We are even more concerned that your decision be consistent with the canons of both truth and democracy. The concept of racial reparations is alien to both."

### \$1,878,000 Channeled by IFCO

The Interreligious Foundation for Community Organization (IFCO) has served as a channel for \$1,878,000 in the two years since its organization, the Rev. Lucius Walker, Jr., has announced. The IFCO director said \$1.3 million came from national religious agencies and

\$578,000 from non-church sources. Of the total, about \$1.2 million was designated by the donors for specific purposes.

IFCO has been under fire for calling the first Black Economic Development Conference (BEDC) which met in Detroit last spring, and for refusing to repudiate the Black Manifesto, which came from that meeting. An IFCO spokesman said the organization had given no money to BEDC except that designated for financing the Detroit conference. The one Jewish organization which held membership in IFCO withdrew last June [TLC, Aug. 10] in disagreement with IFCO policy on the BEDC.

Amounts given by member organizations include: Executive Council (Episcopal)—\$476,229; United Presbyterian Board of National Missions—\$247,868; United Methodist Board of Missions, National Division—\$183,821; United Church Board for Homeland Ministries—\$135,016; American Baptist Home Mission Societies—\$151,299; Board of American Missions, Lutheran Church in America—\$71,542; Black Affairs Council of the Unitarian Universalist Association—\$53,000; Christian Church (Disciples of Christ) Reconciliation Urban Emergency Fund—\$10,000; Board of National Ministries, Presbyterian Church, U.S.—\$2,500.

Funds from Roman Catholic sources total \$21,106. Membership of IFCO includes two non-official groups—National Catholic Conference for Interracial Justice and the Catholic Committee for Urban Ministries. Sums received to date have been for program grants and administration. Funds from the Presbyterian U.S. board were only for administration, IFCO noted.

## SOUTH AFRICA

### Archbishop Attacks Government

The Most Rev. Robert Taylor, Archbishop of Capetown, charged South Africa's government with flouting democratically expressed views of non-white electors in the country, and called for a national convention of all political parties—white and non-white—at which colored people could freely express their views about their own destiny.

The prelate gave the first major ecclesiastical reaction to the recent elections to the Coloured Representative Council in South Africa (CRC). This body has been termed the "dream child" of the government and is designed to give South Africa's 3 million colored citizens a voice in the conduct of their own affairs. It will replace the former direct representation of the colored people—by whites—in the South African parliament.

In the election to the CRC, the Labor Party—the only one of five parties totally against *apartheid*—gained a large majority of 40 contested seats. However, the

government had made provisions for the nomination of 20 more representatives, the nominations to be made only after the election. Although the Labor Party called on the government to make these nominations from the supporters of their party—as the one which had won most seats in the election—the government nominated 20 known colored supporters of *apartheid*. Some of these nominees included men who had been defeated in the election to CRC. The Labor Party is now in a minority in the council. A storm of criticism was directed at the government. Newspapers and opposition spokesmen described its move as the "shabbiest political trick of recent years."

It spurred the charge leveled at the government by Abp. Taylor, who also said the CRC is now a rubber stamp of government edicts. Saying that the architects of *apartheid* are able to judge the effects of their policy only "from a comfortable distance," the church leader observed that they could judge that policy only from "the right side of *apartheid*." The recent election, he maintained, was one of the first real opportunities for people living "on the wrong side of *apartheid*" to express their views as to how *apartheid* worked in practice. He also said that the voters had shown convincingly that they were opposed to the *apartheid* policy. If there were still any doubt of it, the bishop said, the government should give the colored people an opportunity of expressing their views through a referendum. The whole affair, he said, has thrown colored people into a state of despair and filled them with frustration. "Any faith they had in the good intentions of the government has been shattered."

Abp. Taylor then urged the government to call a national election representing all parties—white and non-white—a convention that would allow colored people to express their views "about their own destiny," and indicate the road along which their own development should take them.

## NORTH CAROLINA

### "Death Education" Proposed

A group of clergymen in Charlotte, N.C., was told by a hospital chaplain that children need "death education" in public schools as much as they need sex education.

Addressing a seminar for clergy on counseling the dying and bereaved, Dr. David W. Wilkinson of Presbyterian Hospital, Charlotte, said that death constitutes a threat for those children not having a philosophy of death. "Children," he said, "need to be prepared to accept and understand and expect death in order to be able to handle it. Education will not eliminate the fear and anxiety, but it would help people to overcome the fear of their own or loved one's death."

## Children's Booknotes

By Georgiana M. Simcox

**BEFORE THE INDIANS.** By Julian May. Illus. by Symeon Shimin. Holiday House. Pp. not numbered. \$3.95. Written for children who ordinarily know about American Indians of the past 500 years. This is a story of Indian culture thousands of years ago. The artist is noted for his portrayals of various ethnic groups.

**THE FIRST MEN.** By Julian May. Illus. by Lorence F. Bjorklund. Holiday House. Pp. not numbered. \$3.95. A story with excellent illustrations—reflecting an "educated guess"—of how the first men might have developed. It is based on opinions of a number of anthropologists.

**THE TAILOR OF GLOUCESTER.** Written and illus. by Beatrix Potter. Warne. Pp. 64. \$4.95. This is a printed trade edition of the original manuscript and pictures, with all of the nursery rhymes and whimsical details included.

**WHY THE JACKAL WON'T SPEAK TO THE HEDGEHOG: A Tunisian Folk Tale Retold.** Written and illus. by Harold Berson. Seabury. Pp. not numbered. \$3.95. A delightfully illustrated story of the not so very smart jackal and his companion, the hedgehog. Preschool—2nd grade.

**THE TALE OF POLLY POLLOO.** By Beatrice Curtis Brown. Illus. by Marilyn Hirsh. Seabury. Pp. not numbered. \$3.50. A read-aloud book of verse in fun rhymes. Done in brown ink on pastel paper. Many full page drawings. Preschool—3rd grade.

**THE GOOD NEWS FOR CHILDREN.** By René Berthier. Trans. by Edmond Bonin. Illus. by Napoli. Intro. by Rosemary Haughton. Pflaum Press. Pp. not numbered. \$ not given. This is a translation of *Evangile pour les Enfants* published in Paris. Written primarily for Roman Catholic youngsters, others can use this little book as well. Beautifully illustrated, the book carries the biblical episode on the left page and on the right, the modern counterpart.

**MOSES THE GREAT LAW GIVER.** By Carla Greene. Illus. by Anne Lewis. Harvey House. Pp. 45. \$2.95. The story of Moses from birth to death. Well illustrated. Brown ink on pastel paper. For children.

**THE STAR OF BETHLEHEM.** By Marian King. Illus. by Ursula Koering. Harvey House. Pp. 37. \$2.95. This first appeared as "The Littlest Star" in the American Junior Red Cross News. For young children.

**THE MONKEY AND THE CROCODILE.** Written and illus. by Paul Galdone. Seabury. Pp. not numbered. \$4.50. This is a retelling of one of the Jatakes—a collection of

Indian fables relating the former births of the Buddha in animal guises. Here, he is the monkey. Preschool—3rd grade.

**THE CAT ACROSS THE WAY.** By Anne Huston. Illus. by Velma Ilsley. Seabury Press. Pp. 128. \$3.75. A horse loving girl finds a cat loving friend in a strange new city. Drawings—sympathetic and appealing. Grades 3—7.

**MALACHY'S GOLD.** By Anico Surany. Illus. by Leonard Everett Fisher. Holiday House. Pp. not numbered. \$4.50. The rugged beauty of the mountains is seen on almost every page. Malachy, Little Owl, and Miranda (the burro) are lovable characters. For children.

**FIVES, SIXES, AND SEVENS.** Compiled by Marjorie Stephenson. Illus. by Denis Wrigley. Warne. Pp. 128. \$3.95. A collection of poetry for five, six, and seven-year-olds. Fun rhymes and fun illustrations.

**THE STORY OF THE DEAD SEA SCROLLS.** By Uriel Rappaport. Illus. by Milka Cizik. Harvey House. Pp. 128. \$3.95. Written by an Israeli scholar, the book carries all the excitement one would expect from the discovery of the scrolls. Dr. Rappaport gives much of the political background from the time of the writings and on into 1947, the year of the discovery. Since 1964, he has been in charge of teachers at the University of Haifa and has taught in the history department.

**CELEBRATING NATURE: Rites and Ceremonies Around the World.** By Elizabeth S. Helfman. Illus. by Carolyn Cather. Seabury. Pp. 165. \$5.95. A fascinating book. Two lists of recommended readings—one of interest to young people and one of adult books, included as well as an index of names found in the book. Grades 4—up.

**VOICES FROM THE PAST.** By Amihay Mazar and Alexandra Trone. Illus. by Milka Cizik. Harvey House. Pp. 191. \$5. The story of the development of scientific archeological exploration in Palestine from 1815 through the discovery of the Dead Sea Scrolls and the excavation of the fortress of Masada. Many maps and drawings as well as photographs provide, along with the story, an introduction to the Holy Land.

**NAPOLEON'S HUNDRED DAYS.** By Patrick Pringle. Illus. by Sheila Bewley. Warne & Co. Pp. 95. \$2.95. The story of Napoleon's escape from Elba through his final bid for European domination at Waterloo.

**THE RETREAT FROM MOSCOW.** By E. M. Almedingen. Illus. by Sheila Bewley. Warne & Co. Pp. 91. \$2.95. Napoleon's trek to Moscow, the burning of that city, and the French army's retreat across the already devastated country of Russia.

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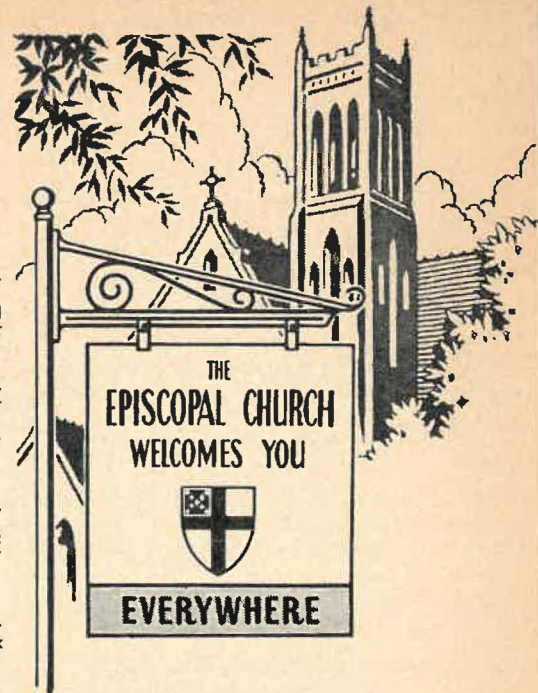
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THE LIVING CHURCH

# 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.

**ST. MARY'S** 3647 Watseka Ave.  
The Rev. Robert W. Worster, r  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
7 & 6:30

## 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

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., r  
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12  
noon & 6:15; MP 6:45, EP 6; Sat C 4-7

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-  
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
The Very Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11, 5:15; Daily 7

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &  
HD 9; C Fri & Sat 5-5:25

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
The Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,  
Fri & HD 10; C Sat 5

## WEST PALM BEACH, FLA.

**HOLY TRINITY** S. Flagler Dr. & Trinity Pl.  
The Rev. William W. Swift; the Rev. Robert J.  
Hargrove; the Rev. J. Donald Partington  
Sun 7:30, 9 (Family Service), 11; Wed & Thurs 10

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30, Ev 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES** Huron & Wabash  
Sun 8 & 9:30 HC, 11 MP, HC, Ser, 5:30 Folk Litur-  
gy; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;  
Tues & Sat 7:30 HC

**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

## LOUISVILLE, KY.

**GRACE CHURCH** 3319 Bardstown Rd.  
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The Rev. Alfred P. Burkert, r  
Sunday Masses 8 & 10; Daily Masses as scheduled.  
Call Church office 502-454-6212.

## BALTIMORE, MD.

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

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Sun 7:30, 9 (Sung), 11 High Mass; Daily 7 ex  
Mon 5:30, Wed 10, Sat 9

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschild, S.T.D., r-em  
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. D. E. Watts, locum tenens  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily  
MP, H Eu & EP

## STONE HARBOR, N.J.

**ST. MARY'S BY-THE-SEA** 95th St. & 3rd Ave.  
The Rev. William St. John Frederick, r  
Sun Masses 8, 10:15 (ex MP 2S & 4S), 4:30 2S &  
4S; Ch S 10:15; Daily MP & HC 8:30 (ex Wed  
12:10) & HD 7:30; HS Wed 12:10; C Sat 5

## 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 7:30, 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; Wkdys MP & HC 7:15 (HC 10 Wed);  
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 9:30 Ch S; 11 MP & Ser; 4 Ev  
Special Music; Weekday HC Mon, Tues, Thurs, &  
Fri 12:10; Wed 8 & 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. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r  
Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Mass 7:30, 9 (Sung), 10, 11 (High); EP 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

**RESURRECTION** 115 East 74th St.  
The Rev. Leopold Damosch, r; 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; Daily ex  
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex  
Mon 12:10. Church open daily 6 to midnight

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

### 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 Fri 4:30 and 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

**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** 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. 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. Isachsen, D.D.  
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 Fri 8-9,  
Sat. 1-2, 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

**MUNCHEN 22, GERMANY**  
**CHURCH OF THE ASCENSION** Blumenstr. 36  
The Rev. G. Edward Riley, r; Tel. 28 55 07  
Sun 8 Eu & Ser; 11:30 Cho Eu & Ser (MP & Ser  
2S & 4S); HD as anno; C by appt

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