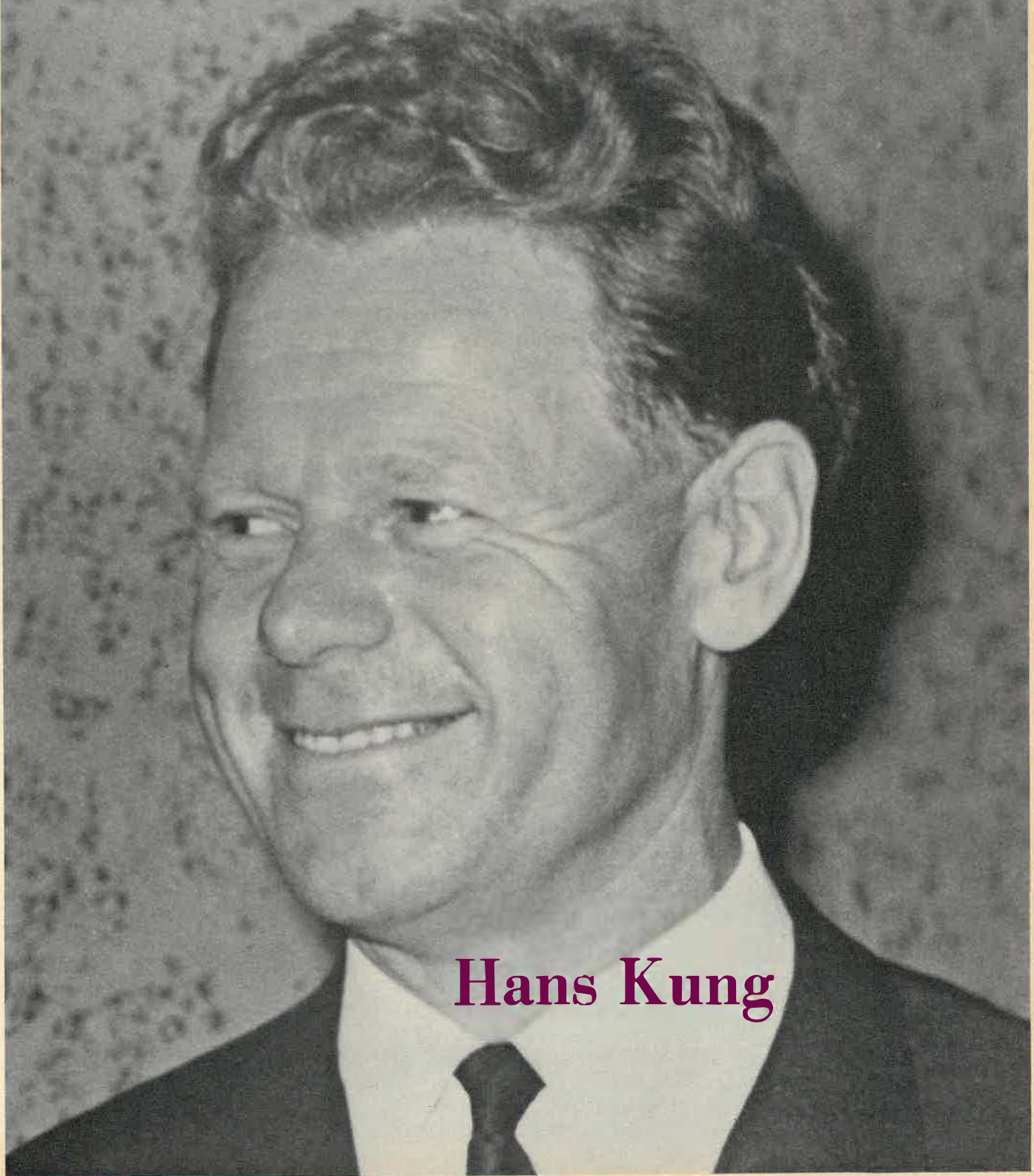
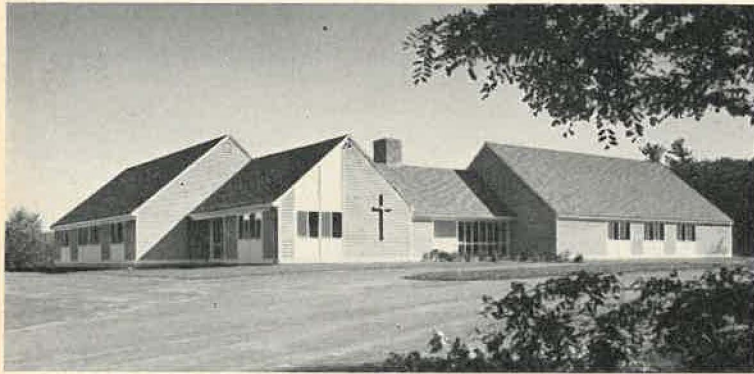


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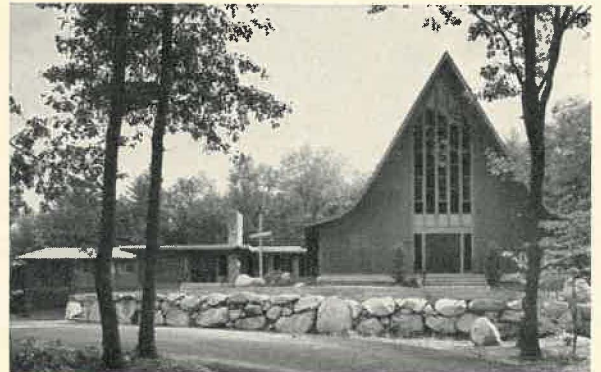
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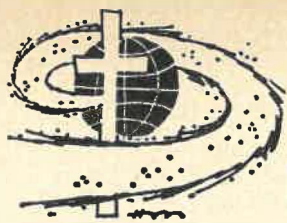
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# Around



# & About

— With the Editor —

**N**OTE to J. W. M., who was recently told by a cleric that TLC's news service is excellent but that its editor is still living in the 19th century:

I think that's rather nice. What's wrong with living in the 19th century—whatever precisely this means? I enjoy the company of Robert Browning, Charles Dickens, Herman Melville, Gilbert & Sullivan, Lytton Strachey's "Great Victorians," and so many other great minds and spirits of that wonderful century. There were giants in the earth in those days. The 19th century saw the expansion of Christianity to all ends of the earth—for the first time. The 20th century is seeing its shrinkage. This isn't because the world has grown worldlier but because Christians have. The 19th century saw the abolition of slavery. The 20th century is seeing its restoration. But why go on? Whatever his intentions, the man was not being nasty. All he said was that I am an old fuddy-duddy. He didn't say anything *really* nasty, such as that I am a with-it guy, relevant, celebrative, charismatic, unstructured, or anything like that.

If you haven't written a letter to your Congressman for a long while, or even if you have, and would like to fire a shot in a worthy cause, consider writing to urge him to support legislation (S. 3758) introduced by Senator Gaylord Nelson of Wisconsin. This bill, if passed, will help magazines like TLC to stay alive.

The board of governors of the U.S. Postal Service recently announced an increase of 127 percent in second-class mail rates. This, as Senator Nelson says, "poses a very serious threat to many newspapers, magazines, and important journals of opinion in the country."

There are two kinds of periodicals: Those which exist in order to make a profit for their owners and stockholders (e.g., *Playboy*, *Time*, the Sears Roebuck catalogue), and those which exist to serve the needs of their readers on a non-profit basis (e.g., TLC, trade journals).

This might be a good time to tell you that your subscription to this magazine, for which you pay \$10.95 per year, now costs about \$15 to produce and to mail to you. Once the postal rate increase goes into effect it will cost us more, of course; and, of course, we hope that this addition to our cost burden can be averted.

Senator Nelson's bill would, among other things, freeze the postal rate on any second-class mailing piece at its present

rate for the first 250,000 copies. Alas, THE LIVING CHURCH is in no immediate danger of getting over that limit.

The declared purpose of the Nelson bill is to encourage "the dissemination of news, opinion, scientific, cultural, and educational matter through the mails." If you share our belief that we need periodicals which exist not to make money but to meet important needs, you have a stake in the outcome of this issue. It will greatly help if you will let your Congressman know of your concern.

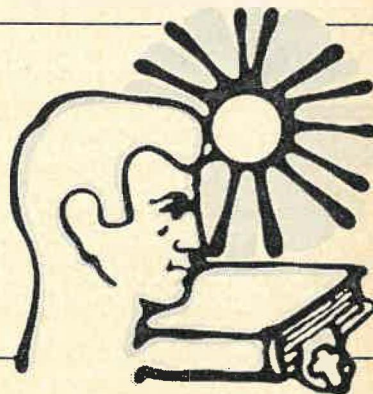
Reader H. L. D. takes me to task for being so hard in my judgments, as he thinks, upon people who follow their own "private conscience" in matters of sex, war, and other problems requiring moral decision. "You are so militantly orthodox a Christian, I am amazed that you fail to recognize that the voice of conscience is the voice of God," he tells me.

I hope I'm as orthodox as he thinks I am, but he's certainly right in saying that I fail to recognize that the voice of conscience is the voice of God. What I believe about this is clearly expressed by Canon Lindsay Dewar in *An Outline of Anglican Moral Theology* (Mowbrays) as follows:

"For the most part, it is only the ultra-sophisticated who have abandoned entirely the authority of conscience. But in maintaining the authority of the individual conscience, the average person is inclined to make an assumption which the moral theologian cannot accept, and that is the infallibility of the individual conscience. He thus assumes that, provided a person does not too flagrantly disobey his conscience all is well with him. This, however, is not the case. It is true that the individual conscience is inviolable—that is to say, it cannot rightly be forced, and must be obeyed. But unfortunately it is also true that it may err and be mistaken. That is why it is a serious, if not uncommon mistake to speak of conscience as being the voice of God. It is nothing of the kind. *It is the capacity of the individual for hearing the voice of God, and this is something entirely different. Conscience, in fact, may be likened to a receiving set for hearing the divine voice, and this set may, and often does, get out of order*" (italics mine).

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# Letters to the Editor

## Liturgical Renewal

In a rapidly shrinking world of space flights, planet exploration, the atom bomb, when the International Olympic Committee had to oust the Rhodesian athletes to repudiate racialism, how can any sane person be given to the sectarian conceit of a "common western" violation of the ecumenical Nicene Creed?! What "affirmation" can be found in a negation, the "Filioque" schism, at a time when there is a desperate, urgent demand for unity among those who really believe in the "One, Holy, Catholic, and Apostolic Church"? This is the challenge to these quotes from The Emperor's New Chasuble by the Rev. Thomas G. Peterson [TLC, Aug. 27]. It is a shame that his constructive criticism of the *Services for Trial Use* should be vitiated by this evidence of one who fails to "discern the signs of the times."

TURNER L. DANIELS

Los Angeles

## Pro Fr. Mooney

Praise God for men like Fr. Mooney and parishes like All Saints, Indianapolis. In his letter to the editor [TLC, Aug. 6] he stated clearly the thoughts and feelings I have had for the whole period of trial uses. I have never seemed to be able to get those thoughts and feelings down as clearly as did Fr. Mooney. I pray that in God's good time more and more "untypical" parishes will be found in this church of ours.

(The Rev.) JOHN H. PRUESSNER  
Rector of St. Paul's Church

Kansas City, Kan.

| This particular discussion in this column is hereby closed. Ed.

## Clergy Evaluation

Until this past year I would have agreed with Fr. Moore [TLC, Aug. 20] that "standardized, valid" clergy evaluation is "all but impossible."

He is probably unaware of a significant study made by a group of clergy and laity in the Diocese of Pennsylvania for the past two years working under grants from the Church Pension Fund, the Episcopal Church Foundation, and others. Top-flight management consultants were engaged to insure professional results. This study, to be published this fall, considered new approaches to compensation of the clergy, and ways of applying performance criteria to much (but obviously not all) of the priest's job.

Fr. Moore "cannot imagine a doctor, psychiatrist, or an attorney giving a monthly report to an office (or) board of directors who have an influence on how he cares for his patients or clients." But it is being done, and very effectively in these professions. It can also be done by the clergy, without breaking confidences or trying to use statistics to describe a sunrise.

Fr. Moore is right when he says, "in any evaluation procedure or test, there is no such thing as complete objectivity." And he is justifiably cautious lest any ill-considered

oversimplification of criteria borrowed from other disciplines be imposed on the clergy. But there is need for a carefully devised method to be used within clearly defined limits to protect the clergy from the worse evil of completely subjective and prejudiced evaluation.

Obviously, our Lord is our final judge. But, meanwhile, we are subject to the judgments of our fellow man for purposes of placement and compensation as well as for less cogent reasons. A system of clergy evaluation should be developed and tested to set high standards of measurable professional competence to replace the haphazard evaluations of the past.

(The Rev.) JOHN A. SCHULTZ  
Rector of Trinity Church

Ambler, Pa.

Many thanks for the article on *Clergy Evaluation* by the Rev. Robert H. Moore. Moore has a right to his opinion, and knows much of the field, but I would respectfully differ from his hypothesis that "standardized, valid evaluation of the clergy is all but impossible" and his final opinion that "bishops and vestries are functioning very well already in the evaluation of the clergy in the matrix of the local situation." Let me say a few words about these two in inverse order.

My impression is precisely that evaluation of the clergy is being very badly done because of: 1) few objective criteria; 2) little thoroughgoing process in the matter; 3) unclear goals. While I too doubt that complete objectivity in this matter will ever be possible, I feel that tremendous strides can be and are being taken to change from the present almost-wholly-subjective non-system, where whom you know seems to count more than what you know or how effective you have been. And the present state of vocational studies and ministry studies does give us some definite areas to deal with and criteria to judge by.

Then, valid evaluation of the clergy is quite possible while it is not likely to be standardized. In this respect, it is worth noting that the Model Deployment Plan approved by the 1969 South Bend Special General Convention leaves all subjective evaluation to bishops and vestries, and that the computerized file at the Clergy Deployment Office in New York contains only hard data released by the individual clergyman himself. In fact, "computerized deployment" is not in effect; only one basic tool for it.

It is my opinion that valid evaluation, using the available tools, in a decent planning process, with some clear goals set, is easily possible—by reviewing a man's performance against the agreed expectations for him. (This does mean the necessity of clear goals, a position description, and an agreed agent and time for review.)

Our clergy are a chief resource of the church. There are some tools available for helpful evaluation of them. And it can be done.

(The Rev.) JAMES L. LOWERY, JR.  
Administrator of Enablement, Inc.

Boston



# The Living Church

Volume 165      Established 1878      Number 13

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## THE KALENDAR

### September

- 24. Pentecost XVIII
- 25. Sergius, Abt.
- 26. Lancelot Andrewes, B.
- 29. St. Michael and All Angels
- 30. Jerome, P., Monk

### October

- 1. Pentecost XIX

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

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# The Living Church

September 24, 1972  
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## GENERAL CONVENTION

# Reading the Wind II: To Interact

“WELL, what do you know, they haven't come here to sell us a bill of goods, after all.” By now, teams have made more than 15 diocesan visitations, and that comment is heard more than any other. Nothing, it seems, could make the planners of these visits more happy.

The purpose of these meetings, stated right from the beginning, is to gather information about how each diocese feels about mission, priorities, and funding as it relates to the General Church Program for 1974 and 1975. So far, so good; no salesman is calling. The spirit of cooperation, therefore, is gratifying. The dioceses are not only telling it like it is, but how they would like it to be.

But how? What exactly are these meetings designed to accomplish? The best way to answer this is to take a trip through the process itself: before, during, and after the meeting in any typical diocese.

### Before

A week or so before each meeting, a 35-page workbook is sent to each participant. He is asked to familiarize himself with the language (which can be and usually is a formidable barrier when even the closest of friends get together); peruse the two current budgets (the General Church Program and Assessment Budget to see where the money goes); consider whether or not he agrees with two recent statements on mission (the Overseas Bishops' Statement and the Pastoral Letter from the House of Bishops); make additions to the pros and cons of various funding methods (10 pages devoted to this section); see what is expected of the recording committee (which could be the job of any participant); and deal with the set of priority cards (stapled to the back cover).

Making use of these cards before coming to the meeting could be the most significant step the participant might take. On each card is a brief description of one of the programs carried out in the past triennium by the Executive Council. They represent, therefore, the priorities

as seen by the General Convention in Houston, October 1970.

Taking a close look at the cards, he will be asked to consider the following questions: (1) Which present programs should be continued? (2) In what way should they be changed in emphasis or direction? and (3) What new programs should be initiated to respond to new situations in the world around us? For this third question blank cards will be included, for him to fill in as he sees fit.

After he has done this, the participant is asked to place all the cards, including those showing new work, in three different groupings: high, middle, and low priority. He will have to defend his position at the meeting, and be prepared to reach a consensus with the others from his own diocese.

In the section on funding, he will find explanations for three major methods: (1) Voluntary Pledge System (each diocese responds but only as it chooses. There is no formula; it is based, rather, on criteria set by the diocese); (2) Percentage of Diocesan Budget Income as a Goal (the General Convention sets a percentage of diocesan budget income, minus any grants from the General Church Program, as a goal); and (3) Mathematical Apportionment Formula (taking the General Church Program budget as adopted by General Convention and distributing it, via a mathematical apportionment formula, to each diocese; responded to in the form of a pledge from the diocese).

The workbook contains many comments about these various funding methods, and the participant is to consider their relevancy, and to include any of his own for discussion purposes.

### During

Stylistically, the design of the meeting itself is to allow the participants to move from general comments to specific recommendations. There will be three sections, each with its own demand for detailed responses: (1) What needs in church and society should the General Church Program attempt to meet? (2) What should

the priorities be? (3) How can these priorities be funded?

A film, offering an historical perspective of the Episcopal Church, will be shown early in the meeting. It was produced some months ago by CBS TV as part of its public-affairs coverage of the Episcopal Church's 150th anniversary of the Domestic and Foreign Missionary Society. (A copy will be given to the diocese for its own use after the meeting.) What is particularly interesting to many who have seen this film is that it gives us within the church a picture of what mass media see as our main thrust in culture. The responses vary. Some are annoyed by the film, others are joyed; few are unmoved by it.

The film, plus the statements, the cards, and the discussions serve as content for the meeting designed to gather the many individual thoughts into a corporate sense of direction, that the particular diocese wishes to convey to the Executive Council.

### After

The recording committee, those few selected by the diocesan leadership beforehand, now takes over. These members of the diocese will have up to 30 days to compile the thoughts and decisions of the others, collate the material, and complete the recording sheets found on the last three pages of the workbook. These sheets are sent, finally, to Oscar Carr at the Episcopal Church Center in New York.

Before they do that, however, many committees are finding it helpful to conduct similar meetings of their own just to make sure all voices are being heard. Generally, those at the meetings are the normal decision-makers and those going to General Convention. It is also suggested that others might wish to make recommendations; namely, those from groups calling upon the church for special programs, and others from outside the church whose presence would make this process more representative of the total life of the diocese.

Well, so far so good. All but one of the 92 dioceses have agreed to have these meetings. The trust level seems to be high, and there are signs of genuine mutuality, due, in no small measure, to the fact that the teams are there not as salesmen but as participants in a procedure where interaction counts.

CHARLES R. SUPIN

*Fr. Supin, a parish priest from Long Island, is serving as Coordinator for Development for the Executive Council.*



# NEWS of the CHURCH

## ROMAN CATHOLICS

### Fr. Küng Invites Critics to Seminar

A special scholarly seminar on Roman Catholic papal infallibility opened up the touchy question to theological discussion on a high level, but for the Rev. Hans Küng—the focal point of the infallibility debate—it has yet to be resolved.

According to a report following the seminar, the Tübingen University (West Germany) theologian believes that none of the scholars—including the Rev. Karl Rahner, S.J., his most outspoken antagonist on the matter—or students at the seminar have given a convincing answer to his book, *Infallible? An Inquiry*.

The theologians invited to discuss the question have maintained that they believe in the concept of infallibility. But in most cases, this infallibility is not the infallibility as traditional theology sees it, the report noted.

Fr. Küng, whose views are now being challenged by the Vatican Congregation for the Doctrine of the Faith, invited his critics in the infallibility debate to present their views at the seminar held in the Tübingen [Roman] Catholic Theological Faculty.

At issue was the theological question of whether the Roman Catholic Church "stands or falls" with the pope's ability to make "a priori" infallible statements. ("A priori" means that those who hear the statement will know, in advance, that the statement is going to be true, even though they have not compared it to the scriptures or church tradition.)

Besides Fr. Rahner, theologians invited to discuss infallibility were chosen from among the contributors to a volume of collected essays edited by Fr. Rahner. The book came out in critical response to Fr. Küng's book.

The essays responded to Küng's contention that divine guidance can also take the form of the church's abiding in the truth of her life taken as a whole, in spite of actual errors in explicit magisterial statement or moral beliefs. "We know that such errors have been taught in the church's history," Küng maintained.

His book was written to coincide with the 100th anniversary of the definition of papal infallibility, July 18, 1870. In it he maintains that God's aid to the church does not necessarily have to take the form of statements defining matters of faith and morals which are a priori infallible, coming from the pope. Without detracting from the importance of the papal office, Fr. Küng claims he takes seriously the pope's obligation to teach the whole church. But he suggests speak-

ing of the "indefectibility" of the church or "perennity in the truth" rather than the "infallibility" of the pope.

Besides Fr. Rahner, those meeting with the Tübingen scholar included Joseph Ratzinger, Karl Lehmann, and Heinrich Fries, all Roman Catholic professors of doctrine. Although Fr. Küng had invited a representative of the Vatican congregation which has questioned his orthodoxy on the question of infallibility, no one came from Rome.

After greeting Fr. Rahner and welcoming him to the seminar, Fr. Küng explained that he had accepted "five conditions" which the Jesuit theologian imposed as stipulations of catholic orthodoxy. These conditions were laid down after Fr. Rahner disagreed strongly with Fr. Küng's rejection of infallibility, at first accusing the Tübingen priest of holding non-catholic views and then moderating to the position spelled out by the five points.

On these conditions, Küng said he agreed with Rahner that church dogmas are taught within history, that he takes the magisterial statements of the popes and councils seriously, that the teaching office of bishops can be binding, that he recognizes the legitimate sphere of popes and bishops, and that he will be slow to say they have overstepped the bounds of their competence.

However, in actual discussion of the infallibility questions, many of Fr. Küng's critics also rejected a simplistic infallibility "when the pope speaks ex-cathedra on faith and morals." One theologian said it is not the pope, but the "teaching office" that is infallible.

The report on the seminar noted that Fr. Küng's critics are so united in rejecting the traditional concept of infallibility, they see the Tübingen scholar as "blowing up" infallibility to something no one ever believed in, in order to attack it.

"On the contrary," Fr. Küng replied, "I would not be on trial in Rome now if I were questioning something the magisterium does not teach anyway." He concluded that the seminar has not resulted in a convincing answer to the question asked in his book, but instead that there is a broad variety of concepts, most of which do not fit the traditional mold.

Fr. Küng plans to confine his future research to a topic he considers more central to the catholic faith—Jesus.

## AUSTRALIA

### Eucharistic Congress Planned

Roman Catholics in Melbourne, Australia, are preparing for what is designed to be the most "community centered"

International Eucharistic Congress in the history of their church. The "new look" congress, scheduled for Feb. 18 to 25, 1973, will be the 40th held since 1881 and the second in Australia.

The Most Rev. James Knox, Roman Catholic Archbishop of Melbourne, has repeatedly said that this must be a congress of the people. The Vatican has endorsed his plans, which include the elimination of all costly display and an invitation to members of other churches and all men of good will to join in the congress to the extent that their consciences permit.

One of the highlights will be a conference organized by a group of Australian aborigines. Keynote speakers at the congress will include Mother Teresa, from Calcutta; the Rev. Eugene Kennedy, priest-psychologist from Chicago; and Jan Cardinal Willebrands, president of the Vatican Secretariat for Christian Unity, from Rome.

The Anglican Primate of Australia and Archbishop of Melbourne, the Most Rev. Frank Woods, has invited Cardinal Willebrands to be his house guest next February and has made St. Paul's Cathedral available for functions associated with the congress arts festival.

An ecumenical service will be held one night during the congress.

## WESTERN NEW YORK

### Compass House Aids Youth

Compass House, a place and a program in Buffalo, N.Y., is a ministry carried out by the Rev. Warren Murphy, several trained counselors, and volunteer professionals working in cooperation with social service, law enforcement, and other community agencies. Sponsors of the work are Trinity Church, Buffalo, and the department of urban ministry of the Diocese of Western New York.

The exact location of Compass House is not widely advertised because the program can serve only a small number of young people, all of whom are referrals from Buffalo churches or agencies.

Mr. Murphy states: "We only take young people who want to come here and who agree to follow the few rules we have and participate in what we're doing." The few rules include some household chores, taking part in the counseling program, being present for evening meals, and not bringing drugs to the house.

People stay for a maximum of one week. "We're not a hotel or rooming house," Mr. Murphy said. "We want to give transient young people a chance to stop for awhile and think things through. A week should be long enough for this."

If the young person is a minor, his parents are always notified and their consent obtained before he moves to Compass House. They are not told where

*Continued on page 12*



# BAND-AID RELIGION

**“THE Spirit of the Lord God is upon me because he has anointed me to bring good tidings to the afflicted, to bind up the broken-hearted, and to comfort those who mourn”**

—Isaiah 61:1-2

A GREAT deal is said and written these days, and quite properly so, that it is not enough for Christians to be concerned only with such ministries as bringing good tidings to the afflicted, binding up the broken-hearted, and comforting those who mourn. Such service, we are told, is only putting salve upon the wounds of society and administering medicine for its sickness without getting at the root causes which give rise to the wounds and the afflictions in the first place. A favorite phrase to describe this type of ministry is a “band-aid operation.”

Of course it is true that band-aid operations are not in themselves sufficient to qualify as the whole Christian ministry. But it is very important to go on from there to state emphatically that it is not enough for Christians to be concerned only with attempting to reconcile the warring elements of society, whether in nations or individuals, while allowing the victims to go untended. Nor is it enough to devote all efforts and attention to the complex factors which give rise to disease while failing to minister to the fevered bodies and disturbed minds of those who have fallen prey to the illnesses and the wounds. To minimize or to attribute less than due importance to the ministry of good tidings, healing, and comfort is reprehensible from a Christian viewpoint.

Our Lord has sanctified forever all ministrations to the afflicted bodies of one's neighbors in the parable of the Good Samaritan. It is a story of a band-aid operation. That exemplary man could have gone immediately to the authorities to protest the outrage of brigandage on the road between Jerusalem and Jericho, leaving the victim to be helped by someone less socially enlightened. Perhaps that is what the priest and the Levite did. And nobody could have said they were



DOCTOR MORRIS

doing something unimportant. Or any one of the three, priest, Levite, or Samaritan, might have hurried to church headquarters to institute a program of clearing up the loathsome slums in both cities which fostered all manner of crime, including highway robbery. Had such moves been made we would have applauded them as essential and admirable in every way. Perhaps the Good Samaritan went on to such work after he had left the wounded traveler at the inn. But the story does not tell us that such was the case. The point is that Jesus considered just the binding up of the wounds and the carrying of the afflicted man to an inn worthy in itself of the highest commendation. In fact, he considered this band-aid operation so admirable that he commanded his listeners to conduct themselves accordingly. It is well for us to be reminded that it is often easier and less sacrificial to pass resolutions, to participate in demonstrations, to preach vigorous sermons denouncing social ills, and to send money to minority groups seeking “empowerment” than to dig in personally on tasks of direct ministration to the needy and underprivileged or to the afflicted, whether rich or poor, as Christian disciples or, even more importantly, as Christian pastors in the cure of souls.

St. James did not claim that all religion is summed up completely in his declaration concerning visits to the fatherless and the widows in their affliction and keeping one's self unspotted from the world. But he did say that such is pure

religion and undefiled before God and the Father. And I do not believe the church can escape condemnation if she chooses to discard or to belittle these words of holy writ.

ALTHOUGH the phrase “cure of souls” has fallen into disrepute in our day, the need has never diminished nor has the significance of it. There still remain, and always will remain, the realities of love and birth and marriage and death and bereavement to which the ministry has much to say. There still remain and always will remain the dilemmas of morality to which the ministry has much to say by deed as well as word.

Because the church in our times is so obsessed with emphasis upon attempts to end war and poverty and injustice, to say nothing of all lesser social ills, it seems especially requisite to call attention to the peculiar and unique mission of the church, a mission in which there is no duplication or competition or even cooperation.

The church (and I use the term in its broadest sense as what is generally called “organized religion”) is the only agency in the world which points to God. The church alone proclaims the sovereignty of God and man's accountability to him. The church alone proclaims man's divine origin and divine destiny. The church alone affirms that there is wisdom beyond the ingenuity of man, that there is purpose in the creation beyond the immediate, visible aims of human endeavor. The church alone affirms the reality of the transcendent and the perspective of eternity. The church alone insists that there is more to life than meets the eye, that the things which are seen are temporal and the things which are not seen are eternal, that life is more than food and the body than raiment, that man shall not live by bread alone. The church alone insists that society's illness is basically spiritual, that its cure must be spiritual and, finally, that after every able-bodied man is gainfully employed, with equal access to justice, with decent housing, and with freedom from racial or other discrimination, and when all war and international strife have been permanently eliminated, the unique message and mission of the church will be just as much, if not more, essential to human well-being as it is today.

*The Rev. Frederick M. Morris, D.D., will retire as rector of St. Thomas Church, New York City, on Oct. 1 of this year. This sermon was preached by Dr. Morris on the occasion of the ordination to the priesthood of the Rev. Paul C. Christopherson.*



By FREDERICK M. MORRIS

The church must, of course, join hands with the many forces which seek peace and justice and physical well-being for all men. (And I emphasize "joining hands" as contrasted with attempting to do it all alone as though there were no other forces engaged.) But in so doing she must insist that her unique, unparalleled mission be permitted to tower over, and to outshine, everything else she undertakes.

When it comes to the Christian ministry, there is also a unique, non-competitive mission and obligation which must take precedence over everything else. And that is to win people to a personal relationship to Jesus Christ, a relationship which involves the emotions as well as the intellect, a relationship which expresses itself in grateful praise and intimate communion, a relationship which motivates and empowers all activism in his name of every sort and description, a relationship which understands the spirit giving rise to such classic expressions as "Jesus, the very thought of thee with sweetness fills the breast" and "How sweet the name of Jesus sounds in a believer's ear" and

*Jesus is the name we treasure  
Name beyond what words can tell  
Name of gladness, Name of pleasure  
Ear and heart delighting well  
Name of sweetness passing measure  
Saving us from sin and hell.*

All such expressions of personal involvement with Jesus are far more than poetic license or literary hyperbole. And in so far as the church departs from, forgets, or minimizes that, she will, in exact proportion, diminish, grow aimless and ineffective.

It was 45 years ago that the dean of Virginia Theological Seminary said to his students that every first-year lad arriving on campus resembled Issachar, the ninth son of the patriarch Jacob, who in the Book of Genesis is likened unto a strong ass crouching between two burdens, one of which is the ills of society and the other the problems of the Protestant Episcopal Church in the United States of America. The dean made it plain that he was intending no odious comparison between the newly-arrived students and the beast of burden. But he did insist that each student crouching between those twin burdens considered himself competent to

cope with, and to solve, all the difficulties represented by them.

IT is my earnest hope and my loving counsel that the man who is ordained today will not consider his ordination as qualifying him to speak with authority on subjects beyond his ken. This is the chief occupational illness of today's ministry and it has raised havoc with the church's influence in society. It has made the church and the ministry objects of suspicion and often of ridicule among many leaders in a wide range of society's legitimate enterprises. Being a priest does not make a man an authority in government, warfare, military logistics, economics, commerce, investment finance, and international diplomacy.

The clergy should speak out bravely and without fear or favor in all things.

But in so doing, not be pig-headed. To steer one's course between the two requires care equal only to that required by staying on the path between tactfulness and cowardice. Above all, it is necessary to speak out in humility, recognizing that one's special training is in one field only and that every other field has its specially trained authorities and experts among whom the clergy are laymen and neophytes at best.

Finally, if I were told that I could give but one word of advice to all young clergymen and only one, I would, without question, say "Get up early in the morning and be about your work at least as soon as the earliest riser in your congregation." For a ministry succeeds or fails to an immeasurable extent in the first working hours of each Lord's day. And every day is the Lord's.



## Dialogue

"The root of all our troubles lies in man's selfishness!"  
I said most un-originally.  
My pagan son shook his intellectual, 22-year-old head.

"Childish idealism, Mom, when you know the teachings of psychiatry:  
Self-love is *healthy*.  
We all put ourselves first;  
It's the *normal* way to be:  
In fact, it's the *only* way that all men are really 'brothers'!"

"Yes, all men care first for their 'selves',"  
I said,  
"But the Christian's 'self' *includes* those others."

Dorothy S. Christensen



# THE CANDLE AND THE HOLDER

By ENRICO S. MOLNAR

**Do not think to found holiness upon doing; holiness must be found upon being. Works do not make us holy.**

— Meister Eckhart

ONE of the difficulties of language is that it provides us with a paucity of terms specifically belonging to the experiences of the soul. The language of mystics must be translated into the vernacular of non-mystics. And that is about as adequate as translating poetry. When the Psalmist sings, "How sweet is thy promise in my mouth—sweeter on my tongue than honey" (Ps. 119: 103, NEB), he is borrowing from the vocabulary of taste. St. Teresa of Avila gives us a dramatic description of sounds and sights received by the bodily senses as manifestations of spiritual perceptions.

My resignation from Bloy House was a result of what one might call a series of mystical experiences. I've been amazed at the reaction of my peers. "Mysticism was all right in the past, but it does not belong in our scientific 20th century!" Another priest said to me: "So you had a mystical experience? Hmm, interesting. Are you running away from accumulated debts?" Another one had the temerity to suggest that perhaps my marriage was going to pot. A colleague in a nearby college ventured to speculate: "Now you've been associated with the Claremont School of Theology. It is quite outspokenly protestant. Is its militant process theology driving you perchance into the Anglo-Catholic wing?"

The ecclesiastical grapevine brought to me a healthily different reaction: "If what Enrico says actually happened, then I'll have to rethink my theology, especially as regards certain New Testament events, and even some Old Testament accounts." Fine, I'm all for it. It must be a painful reappraisal if one hasn't believed in angels or in the direct guidance of the Holy Spirit since those hoary seminary days.

A prominent clergyman active in a diocese reacted rather vehemently: "You can't tell me that you believe in angels and all that stuff. Sure, the New Testament is full of angels and dream messages, but the gospels were written by

comparative ignoramuses for naive first-century simpletons." An activist colleague of his was equally blunt: "You're a nut! Even if your dreams were true, why act on them as if they were God's word? Why give up your seniority and tenure? You could have asked for a plush parish!" A much sought-after layman gave this terse reaction: "Mysticism? Dreams? The whole thing's oriental humbug!" Has he forgotten that the Bible is oriental literature?

The above-quoted reactions—and they are only a small random selection—seem to indicate that any explanation is considered more acceptable than a simple reaction to the promptings of the Holy Spirit. Apparently a broken marriage, accumulated debts and disagreeable theologies are more "normal" and believable than divine guidance. I find the above comments especially disheartening when coming from the clergy. After all, most of us who wear the collar have been ordained because we believed—and said so to our bishops and standing committees—that God calls and man responds. We have all affirmed that he has called us, and that we have responded. True, the history of the church since the days of our blessed Lord is full of unsolved theological questions—and yet at the same time it is the record of a uniquely consistent and irrepressible experience. Of course there are varieties of religious experience, some dramatic, others a sum total of a calm cumulative corroboration. There is this plurality of channels, but there is an almost infallible consensus which in the end does come: "Here am I, Lord; send me." Mechthild of Magdeburg put it this way: "I shall place the candle in the holder, and a beam of knowledge will shine into all eyes that see it from afar! Who shall be the holder and who the candle? And the Lord said: 'I am the light, and the holder is your heart'."

And I discovered something else: simple folk understood more easily than learned theologians. Now don't tell me that it is easier to "bluff" simple people than educated sophisticates. The answer isn't as simple as that. While education lifts our horizon, it may also immunize us against spontaneity. A corroborative footnote about the geology of Mount Sinai is more authoritative to some people than the Burning Bush itself. The

vision of St. Francis in Assisi's Portiuncula is not measurable by the Carbon 14 test. This statement does not mean a belittling of scholarship. It has a necessary place in the scheme of things. But academic minds and especially professional commissions and regulations usually make no provision for the Holy Spirit which, like the wind, "blows where it wills."

Wherever Christianity has become the majority or fashionable allegiance in society, ignorance or unctuousness greets demands of experiences of a supernatural reality. One is reminded of the story of Fray Diego Basalenque, chronicler of Mexican monasticism, who relates how one of their "saintly" monks, Fray Diego Magdaleno, requested permission to leave his priory, "the best in the Sierra," because the region offered no investment opportunities and he was reduced to living on what his Indian charges' toil and sweat brought in. Yet that supernatural reality, which Fray Magdaleno missed completely, is at the heart of our faith. Rabindranath Tagore gives an eloquent answer to supercilious Magdalenos and other glib seekers of tenure and seniority: "Shatter all from this beggar's bowl: put out this lamp of the importunate watcher: hold my hand, raise me from the still-gathering heap of your gifts into the bare infinity of your uncrowded Presence."

About ten years ago Canon Geddes MacGregor wrote in *The Hemlock and the Cross*: "We must surely hope (in the Christian scene) to find the quality of imagination. . . . If Christianity is the best of all humanisms, ought not we to expect Christians to be conspicuously endowed with imagination? In fact, however, we are here even more likely to be disappointed. . . . This quality is often conspicuously absent from Christianity's most vociferous exponents. . . ."

In another era Abbé J. P. de Caussade protested against this form of Christian pedestrianism and its terrible consequences to the church: "Let them hunt up in books the precise terms and qualities of this wonderful business, its nature and its parts; as for you, remain in peace in the unity of God . . . and walk in the clear path of your obligations. The angels are on your side and their hands make a barrier around you. If God wishes more from you his inspiration will make you know it."

*The Rev. Enrico S. Molnar, Th.D., is warden of the Order of Agape and Reconciliation, a religious community headquartered at St. Michael's Priory, Dunsmuir, Calif.*



# EDITORIALS

## To the Bishops

THE following is an open letter addressed to "the Right Reverend, the Bishops of the Church." It appeared over the signatures of the following priests of the Episcopal Church: C. Julian Bartlett, Darby W. Betts, Harold R. Brumbaum, Wood B. Carper, Jr., James S. Cox, John Lane Denson, Theodore P. Ferris, Donald L. Garfield, Stanley P. Gasek, George J. Hall, Ernest A. Harding, John C. Harper, Charles A. Higgins, Benjamin Minifie, Frederick M. Morris, Robert R. Parks, Charles Howard Perry, John C. Sanders, Francis B. Sayre, Jr., Carroll E. Simcox, Sheldon M. Smith, Russell B. Staines, William Sydnor, George F. Tittmann, George W. Wickersham II, and Pitts S. Willand.

*With your session in New Orleans just before us, and with Louisville much in mind, we address you from every corner of the country, but in a common voice. A self-commissioned company of priests, we wish to share with you an uncommonly urgent concern.*

*In an age of epidemic change there is immense need, alike in the church and the world, for the recognition of durable landmarks; for the steady vision and the sure hand. The calling of the church is to invite mankind toward its true center, Jesus Christ. Our living Lord comes and speaks and acts anew in this as in every age. But someone must help us see, in all newness and change, what is of God, and what is not. It is central to our task that we make him known from the witness of the past so that he may be believed and worshiped in the present. Only the memory of him affords us the measurements by which change can be adjudged appropriate, constructive, and true. The decisions of Christians in every age must be made "in remembrance of me."*

*Who in the church is most responsible for this anchoring task of recollection and discernment? It is essentially the apostolic role, falling to the church's apostolic persons. In the catholic tradition this is, above all, the responsibility of bishops. In the Episcopal Church, USA, the House of Bishops are the trustees of this work.*

*To many, caught up in desperate need for new forms of society and new ways to meet crisis, this essentially conservative task will often seem to be reactionary or merely nostalgic. Nevertheless, for the sake of catholic truth, Christian nurture, and evangelical mission, for the sake of the right long-range direction of man and his world, it must be done with forthrightness and courage. It is mainly, we believe, up to you.*

*What we then urge upon you, our bishops, is a renewed assertion of your apostolic role as custodians of catholic truth. We do not in the least ally ourselves with those who categorically oppose change or would evade the great issues of war, poverty, and race. We only ask that you help us reflect fully and deeply on how we may best bring to bear, in current crises, the experience and wisdoms of the Christian past. With such issues in mind as liturgy, ecumenism, the priestly ordination of women, canons on marriage, the relation of communion and*

*confirmation, and the presently unfocused definition of diaconate, we expect our House of Bishops to lead in giving critical guidance and theological perspective before decisions are made, and to make sure that such a process shall engage the church at large.*

*We ask you not to be anxious that doing this will weaken the church's faithfulness to vigorous and daring ministry and mission. We believe that the prospect of an aimless and confused church, acting precipitously, is more to be feared than one in which divided opinions are strong and loud. Our witness will be more surely eroded by our trying to follow every trend, mount every bandwagon, respond to every latest popular cause, than by the obstinacy, or even departure, of those who, following their own persuasions, will not honor the apostolic counsel. We therefore urge you to bestir in the collective Christian memory those standards which God has given us in the past for human life and destiny, and especially for due thoughtfulness and integrity in the governance of his church.*

*We believe that there are many with us in our church, and in other churches as well, who look to you to be a house undivided, a house which, summoning every measure of its critical powers, patience, and fortitude will help the church to stand with apostolic conviction, and so to move with apostolic wisdom, in a time of extraordinary challenge and adventure.*



**The Gladiola**

**T**his flower risen from the soil  
Death upward stalks now to despoil.

But mounting past his deadly lair  
It blooms on upward. Into air  
Its glory slips.

From a branch the cardinal dips  
And sings this beauty that won't die,  
Ever upward in the sky.

Remembering grace that once came down  
And spilt his blood upon our ground  
To lift us up for evermore, my heart does sing  
And makes this fragile offering.

Lee Churchill





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We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

Legally, our designation is: **The Living Church Foundation, Inc.**, 407 E. Michigan St., Milwaukee, Wis. 53202. This is a non-profit corporation, incorporated under the laws of the State of Wisconsin.

## News of the Church

Continued from page 7

the house is but they are told what the program includes and most of them are willing to have their children participate.

Through the work of this home and its staff, a number of young people on the road have been able to decide whether they are headed in the right direction.

### NEW ZEALAND

## Most Anglicans Oppose Merger

While Methodist leaders have been giving wide approval to a plan to unite five New Zealand churches, an unofficial survey has found two out of three Anglicans oppose it. The sampling of Anglican opinion was obtained through a questionnaire published in the church's newspaper, *Church and People*. It drew more than 800 replies.

A formal referendum will be held later with the final decision to be made at the 1974 General Synod. Preliminary approval was given by the biennial synod held earlier this year.

In the New Zealand Presbyterian Church, 17 out of 24 Presbyterians have voted in favor of the merger; five were opposed; one was evenly divided; and one has not released its figures.

Two smaller groups, the Congregational Church and the Associated Churches of Christ, have been taking part in the merger talks.

Editor P. C. Cherrington of *Church and People* said his paper's unofficial survey showed that the approach to union taken by the churches had been a "disastrous exercise in public relations." He also said the survey indicates Anglican leaders have "failed to seek sufficiently vigorously the mandate for union."

The Very Rev. John Rymer, dean of Auckland and a member of the inter-church commission that has prepared the union plan, said he expects the official referendum to show a higher proportion of Anglicans in favor of the union, but not high enough to allow the church to join the united church.

*Church and People* also reported that fewer than 20% of the Anglicans eligible for the official vote—all those above age 16—have had their names put on the special role being compiled for the referendum.

### INDIANS

## Heifer Project to Aid Tribes

A cattle development program has been launched at the Fort Berthold Reservation, New Town, N.D., with the cooperation of the Three Affiliated Indian Tribes and Heifer Project, a non-sectarian volunteer agency.

The Three Affiliated Tribes—the Mandan, Arikara, and Hidatsa tribal councils—have received 22 Angus heifers and 7 bulls, the first of their foundation stock. An additional 25 head of cattle will be shipped this fall.

Indians living on the Fort Berthold Reservation lead an impoverished life, their annual income barely reaching \$2,-500. Unemployment, illiteracy, and infant mortality rates all run well above the national average. In 1837, more than 40% of the tribes were wiped out in a massive smallpox epidemic.

Dr. Thurl Metzger, director of Heifer Project International said in Little Rock, Ark., that the cattle development program "is a self-help attempt to raise the overall standard of living on the reservation, while providing training courses in cattle and pasture management. We hope that this attempt will prove a new beginning for thousands of people who for too long have been isolated socially as well as economically."

Heifer Project is currently assisting livestock programs with the Pima and Papago Reservations in Arizona, the Cherokee in Oklahoma, the Sioux in South Dakota, and the Cattaraugus Reservation, Buffalo, N.Y.

### ORGANIZATIONS

## New Church Formed for Blacks

The Rev. Albert B. Cleage, Jr., a minister of the United Church of Christ, has turned his Black Christian Nationalist movement into what appears to be a new religious body.

The movement, which was launched with a convention in Detroit two years ago, has now been organized as the Black Christian Nationalist Church, Inc., with Mr. Cleage as national chairman. He has also written an ordination service and has ordained eight men who have been given the Swahili title of "mwalimu," meaning teacher.

Mr. Cleage, minister of the Shrine of the Black Madonna in Detroit, has contended for some time that Jesus was a black revolutionary. He has taken the Swahili name Jaramogi Adebé Agyeman which means "liberator, blessed man, savior of nation."

The Black Christian Nationalist Church is buying three buildings to use for congregations. The Detroit board of zoning has approved the use of one for a five-year period, but has not yet ruled on the other two.

Some opposition has been expressed in one of the areas involved. "We already have a great influx of churches in this area," said Mrs. Wadean Parker, president of the area's community council. "I can't understand why another would be formed."

The organization has bought a 50-acre



farm near Belleville, Mich., to be used for growing food for members.

Rejecting black capitalism, Mr. Cleage is emphasizing "service economics," a concept that involves providing services for church members rather than trying to compete with businesses. Among the services offered are a social service bureau providing job and personal counseling and referral for other needs.

#### VIETNAM

### **Priest Challenges White House Aide**

A Vietnamese Roman Catholic priest has written an open letter to the Rev. John McLaughlin, S.J., a member of President Nixon's staff, challenging the contention that the South Vietnamese clergy support the Vietnam war.

"In a recent declaration you have said that 180 Protestant ministers and 2,000 Roman Catholic priests in South Vietnam are unanimously believing that the resistance to the North Vietnamese aggression is 'legitimate, moral, and honorable,'" said the Rev. Tran Tam Tinh, who is now at Laval University in Quebec.

"You know as well as I that there are only 1,500 Roman Catholic priests in South Vietnam," he continued. "You know as well as I that priests like Chan Tin, Redemptorist, Troung ba Can, Nguyen Ngoc Loc, Phan khoc have been thrown into prison for having written articles in favor of peace and against the war led by the Americans." Fr. Tinh also declared: "You know that the prisons are filled with more than 100,000 militant Roman Catholics and Buddhists."

#### ENGLAND

### **Common Baptism Certificate Recognized**

Nineteen of Britain's major churches have agreed to recognize a common Certificate of Christian Baptism, according to the British Council of Churches.

The certificate, which was drawn up by the council's mission and unity department, affirms that its holder has been baptized with water in the name of the Father, Son, and Holy Spirit. Under the agreement, it can be used for both adults and children.

Among the churches recognizing the certificate are the Church of England, the Roman Catholic Church in England and Wales, the Church of Scotland, the Methodist Church, and the Congregational Church.

It is not intended to take the place of baptismal certificates issued by individual churches. However, some of the churches do not issue their own baptismal certificates, and some that do intend that they be used as reminders of baptism rather than legal documents.

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Refer to Key on page 16

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Sun HC 7; 1 Thurs, Durham Chapel

### GEORGIA TECH AND AGNES SCOTT

**ALL SAINTS'** W. Peachtree at North Ave.  
The Rev. Frank M. Ross, r; the Rev. P.C. Cato, chap.  
Sun 8, 9:15, 11:15, 6:15

## ILLINOIS

### UNIVERSITY OF CHICAGO

**EPISCOPAL CHURCH at the University of Chicago**  
The Rev. John W. Pyle, D.D.  
Bond Chapel on Campus: Thurs 12 Noon HC  
Brent House, 5540 S. Woodlawn: Sun 6 EP  
St. Paul & Redeemer, 50th & Dorchester: Sun 10 HC

### UNIVERSITY OF ILLINOIS

**EPISCOPAL CHURCH FOUNDATION**  
1011 S. Wright, Champaign  
Chapel of St. John the Divine  
Canterbury House  
The Rev. G. A. McElroy, chap.; the Rev. R. M. Hutcherson, ass't  
Sun 8, 10, 5; Daily HC, EP

## IOWA

### UNIVERSITY OF IOWA

**TRINITY COMMUNITY OF ST. FRANCIS** Iowa City  
College & Gilbert Center East  
Clergy: R. E. Holzhammer, r; R. D. Osborne, chap.;  
W. C. T. Hawtrey, hosp. chap.; R. L. Blakley, Ph.D.;  
T. S. Hulme; P. N. Taylor

## LOUISIANA

### LSU

**ST. ALBAN'S CHAPEL** Baton Rouge  
The Rev. Charles A. Wood, Jr., chap.  
Eu Sun 10, 6; Class days 11:40

## MAINE

### BOWDOIN COLLEGE

**ST. PAUL'S** Brunswick  
The Rev. Wm. D. White, r  
Sun 8, 10:30

## MARYLAND

### UNIVERSITIES IN METROPOLITAN BALTIMORE

The Rev. James J. McNamee, Dir. of Ministries to  
Higher Education for the diocese of Maryland  
1208 St. Paul St. 105 W. Monument St.

**DOWNTOWN BALTIMORE**  
The Rev. Edward S. Bushong, Jr.  
1208 St. Paul St.

**UNIVERSITY OF MARYLAND, Baltimore County**  
The Rev. Lance A. B. Gifford  
Rolling Road and Arlington Ave.

**TOWSON STATE / MORGAN STATE COLLEGES**  
The Rev. John Gwynn  
7909 York Road

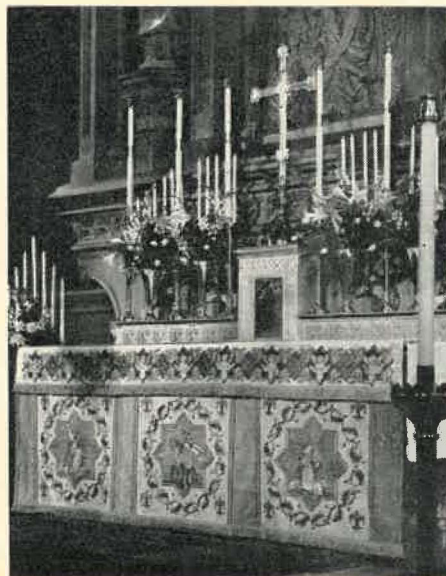
### UNIVERSITY OF MARYLAND College Park Campus

**MEMORIAL CHAPEL**  
Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't  
Sun HC & Ser 10; Daily HC 12 noon

## MASSACHUSETTS

### LOWELL STATE COLLEGE and LOWELL TECHNOLOGICAL INSTITUTE

**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



GRACE CHURCH  
NEWARK, N. J.

## MICHIGAN

### CENTRAL MICHIGAN UNIV. Mt. Pleasant

**ST. JOHN'S** Washington & Maple  
The Rev. John H. Goodrow, r & chap.  
Sun 8, 9:30, 11; Wed 7:30; Fri 7

## MISSOURI

### DRURY COLLEGE

**ST. JOHN'S** N. Benton & Division  
The Rev. George G. Greenway, Jr., r  
Sun 8, 10; daily 7; Thurs 7

## NEW JERSEY

### RUTGERS UNIVERSITY

**GRACE CHURCH** 950 Broad at Walnut  
The Rev. G. Butler-Nixon, r  
The Rev. Alan B. Crawford, ass't  
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

### RUTGERS UNIVERSITY

**Rutgers, Douglass & Livingston Colleges**  
**ST. MICHAEL'S CHAPEL**  
The Rev. Thomas A. Kerr, Jr. chap.  
Sun 10: other services as anno

### UPSALA COLLEGE

**ST. PAUL'S** Prospect & Renshaw Ave.  
The Rev. Donald B. Baldwin, r & chap.  
Sun 8, 10

## NEW MEXICO

### NEW MEXICO STATE UNIV. Las Cruces

**CHAPEL OF THE HOLY SPIRIT** 1605 Univ. Ave.  
The Rev. Alex Blair, chap.  
Sun HC 10, 5

## 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, Carleton Sweetser  
Sun 8, 9:30, 11, 12:15; Thurs 12 noon

### CORNELL UNIVERSITY

**THE EPISCOPAL CHURCH AT CORNELL** Ithaca  
Anabel Taylor Hall  
The Rev. Gurdon Brewster, chap.  
HC Sun 9:30 Full-time active program

### R. P. I. and RUSSELL SAGE COLLEGE Troy

**ST. PAUL'S** 3rd & State Sts.  
The Rev. Canon Fred E. Thalmann, r  
Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

### SYRACUSE UNIVERSITY

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

## NORTH CAROLINA

### DUKE UNIVERSITY

**EPISCOPAL UNIVERSITY CENTER** Durham  
The Rev. H. Bruce Shepherd, chap.  
Sun HC 9:15, 5:15

### EAST CAROLINA UNIVERSITY

**CANTERBURY CENTER, ST. PAUL'S CHURCH** Greenville  
The Rev. William J. Hadden, Jr., chap.  
Sun HC 7:30, 9:30; 11:15; Wed 5:30 HC—Canterbury

## OHIO

### MIAMI UNIVERSITY and WESTERN COLLEGE

**HOLY TRINITY** Walnut at Poplar St.  
Rev. R. H. Mansfield, Jr., r; Rev. D. Judson, c  
Sun 8, 9, 10; Thurs 7; affil. United Campus Ministry

(Continued on next page)



# CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

## PENNSYLVANIA

### INDIANA UNIVERSITY OF PENNA.

**CHRIST CHURCH** 902 Philadelphia St., Indiana  
The Rev. Arthur C. Dilg, r  
Sun HC 7:45, MP & Ser 11 (HC & Ser 1S & 3S)

### SHIPPENSBURG STATE COLLEGE

**ST. ANDREW'S** Cor. Prince & Burd, Shippensburg  
The Rev. Ronald J. Lynch, v & chap.  
Sun 8 & 10. Canterbury (College Calendar)

## PENNSYLVANIA STATE UNIVERSITY

**EISENHOWER CHAPEL** University Park, Pa.  
The Rev. Derald W. Stump, chap.  
Sun Eu 9:30, 6:15; Thurs Eu 9; HD as anno

## TENNESSEE

### VANDERBILT UNIVERSITY Nashville

**ST. AUGUSTINE'S** 200 - 24th Ave., S.  
The Rev. John H. Hatcher, Jr., chap.  
Sun HC & Ser 11, 6; Wed & HD 12:15

## VERMONT

### BENNINGTON COLLEGE Bennington

**ST. PETER'S** Pleasant & School Sts.  
The Rev. E. B. Geyer, Jr., r; the Rev. E. T. Patrick,  
assoc r  
Sun 8, 9:15, 11:15; Thurs 9:45

### 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

### MADISON COLLEGE Harrisonburg

**EMMANUEL CHURCH** 660 S. Main St.  
The Rev. James P. Lincoln, r  
Sun 8, 9:30, 11; Canterbury Club

### MARY BALDWIN COLLEGE Staunton

**TRINITY**  
The Rev. E. Guthrie Brown, r  
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

## WISCONSIN

### MARQUETTE UNIVERSITY Milwaukee

**ST. JAMES'** 833 W. Wisconsin Ave.  
The Rev. E. N. Stillings, r; the Rev. M. T. Shaw, oss't  
Sun 8, 10:30 HC; H Eu daily

### MILTON COLLEGE Milton

**TRINITY** 403 East Court, Janesville  
The Rev. R. E. Ortmyer, r; Phone 754-3210  
The Rev. W. T. Lawson, c; Phone 756-1595  
Sun 8, 9:15, 11; weekdays as announced

The Directory is published  
in all

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

# PEOPLE and places

## Parochial Positions

The Rev. Paul C. Baker, former vicar of St. Andrew's, Paris, and St. Mary's, Robinson, Ill., is rector of Christ Church, Collinsville, Ill. He is also editor of *The Springfield Churchman*. Address: 115 Seminary St., Collinsville (62234).

The Rev. D. M. Chamberlain, formerly at St. John's, Johnson City, Tenn., is assistant, Calvary Church, Second & Adams, Memphis, Tenn. 38103.

The Rev. Thomas L. Culbertson, former rector of St. Paul's, Oregon, Ohio, is associate rector of St. Paul's, 2747 Fairmount Blvd., Cleveland Heights, Ohio 44106.

The Rev. Henry C. Englund, former vicar of St. Barnabas', Mantua, and All Saints', Wenonah, N.J., is rector of St. Paul's; Bound Brook, N.J. Address: 214 Church St. (08805).

The Rev. Linwood W. Garrenton, formerly at Mt. Calvary Church, Baltimore, Md., is rector of Holy Trinity, Lafayette & Wheeler Aves., Baltimore. Address: 909 N. Bentalou St. (21216).

The Rev. Richard W. Gray, former priest in charge of St. James', Brookhaven, N.Y., is rector of St. Stephen's, Bloomfield, Conn. Address: 18 Oak Lane (06002).

The Rev. Howard R. Keyse, deacon, former student assistant, St. Luke's, Rochester, N.Y., is assistant, St. Paul's, 425 Cleveland Ave., Canton, Ohio 44702.

The Rev. J. Richard Kilfoyle, former rector of St. John's, Lowell, Mass., is associate vicar of Christ Church (Old North), Boston, Mass. Address: The Ebenezer Clough House, 21 Unity St., Boston (02113).

The Rev. Andrew G. Kuhber, former rector of Guardian Angel, Baltimore, Md., is rector of St. Paul's, Frederick, Md.

The Rev. Gilbert E. Laidlaw, former dean of Grace Cathedral, Menominee, Mich., is on the staff of St. Luke's, 5 E. 4th St., Jamestown, N.Y. 14701.

The Rev. Judson S. Leeman, M.D., formerly on the staff, Holy Trinity, Philadelphia, Pa., is canon pastor of Trinity Cathedral, 2620 Capitol Ave., Sacramento, Calif. 95816.

The Rev. George H. Letts, Sr., is to be priest in charge of Christ Church, Magnolia, N.J., Oct. 1. Address: Dale Dr., Woodcrest, Cherry Hill, N.J. 08034.

The Rev. I. Mayo Little, rector of Calvary Church, Tarboro, is also in charge of St. Luke's, Tarboro. Address: Box 1246 (27886).

The Rev. Xavier C. Maufray, former rector of Christ Church, Harlan, Ky., is rector of the Church of the Nativity, Maysville, Ky. Address: 3 Bon Haven Dr. (41056).

The Rev. Clifford E. McWhorter, former priest in charge of St. Matthew's and the Church of the Epiphany, both in Spartanburg, N.C., is curate, St. Joseph's, Boynton Beach, Fla. Address: Box 846 (33435).

The Rev. John P. Meyer, former chaplain, Southern Illinois University, Carbondale, Ill., is co-rector of Tri-Parish, Lake County, Ohio — St. Anne's, Madison; Christ Church, Geneva; and Trinity Church, Jefferson, Ohio.

The Rev. William E. Morgan, former associate rector of Christ Church, San Antonio, Texas, is vicar of Trinity Mission, Quanah, and Grace Mission, Vernon, Texas. Address: 3209 Indian St., Vernon (76384).

The Rev. Franz A. Ollerman, Sr., former rector of St. James', Detroit, Mich., is rector of All Saints', Minot, N.D.

## 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 ..... \$22,844.78  
Receipts Nos. 12,735-12,758, Aug. 21-  
Sept. 1 ..... 2,348.00  
\$25,192.78

# CLASSIFIED

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## CONTINUING EDUCATION

**KERYGMA AND COMMUNICATION:** Mini-course, October 6-8, Thornfield Conference Center, in practical use of today's communication media. Instructors from Newhouse Communication School, Syracuse University, and United Church of Canada. \$68 all-inclusive. Further information: Institute for Anglican Studies, 818 Ostrom Avenue, Syracuse, N.Y. 13210.

**SCHOOL OF PASTORAL CARE** promoting the church's healing ministry. Write Box 65, Northboro, Mass. 01532.

## FOR SALE

**THE PEOPLE'S ANGLICAN MISSAL, \$10.00.**  
**THE ANGLICAN BREVIARY (Red Only)**  
\$20.00, \$25.00, \$40.00. The Frank Gavin Liturgical Foundation, Box 25, Mount Sinai, N.Y. 11766.

## LETTERHEADS

**LETTERHEADS** Liturgical, dignified, impressive. Raised printing that looks like engraving. Write for kit with full particulars. Peak Publications, Box 1210LC, Colo. Springs, Colo. 80901.

## NOTICE

**ARE YOU** the fortunate retired clergyman, to join this churchman to live in my spacious colonial home? If so, can you afford to pay some of the expenses? I might consider man and wife. This is a very unusual opportunity. Location upper N.Y. State. Reply Box M-916.\*

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**SUNDAY COLLECTIONS ARE UP 10%** or more in churches which use our personalized offering envelope mailing plan. If you have 200 or more contributing members write for details to P.C.S., Dept. L, 8401 Southern Blvd., Youngstown, Ohio 44512.

## POSITIONS OFFERED

**WANTED:** Rector for established Anglo-Catholic parish on East Coast. Reply Box L-917.\*

**WANTED:** Small northern Kentucky parish seeks rector. 120 communicants. Budget: \$13,000. 2 bedroom apartment. Growth potential is good. Reply Box S-918.\*

## POSITIONS WANTED

**GRADUATE** of Christian college with degree in Christian education desires job as DCE; Christian education specialty with Gal Friday parish experience. Life-long Episcopalian. Valuable personal experience. Resumé sent on request. Car and I come reasonable. Write Suzanne Devine, 3044 Pawtucket Ave., Riverside, R.I. 02915.

**PRAYER BOOK** Catholic rector, OSL, pastor, 43, married, seminary degree, desires potential growth parochial ministry, Pennsylvania, Central Pennsylvania, Pittsburgh, Bethlehem, Maryland, Easton. Reply Box H-915.\*

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

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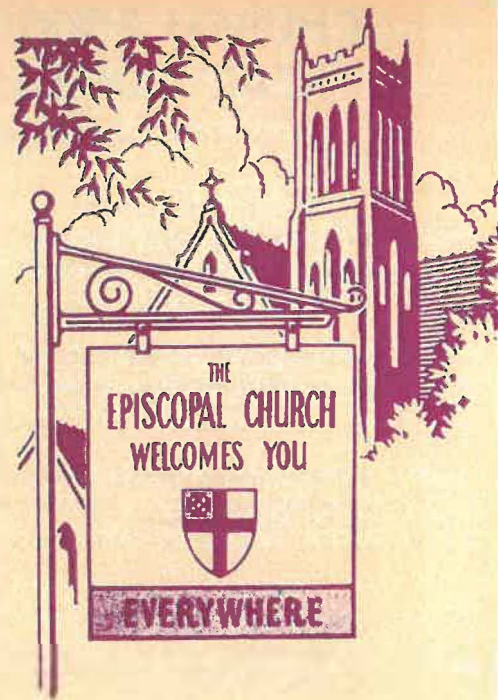
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**THE LIVING CHURCH**



# 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.**



## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
The Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. John D. Barker, r  
Sun Masses 8, 9 & 11

## SAN FRANCISCO, CALIF.

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

## 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 (HC 1S, 3S, 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

## FORT MYERS, FLA.

**ST. LUKE'S** 2635 Cleveland Ave. — U.S. 41  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

## PUNTA GORDA, FLA.

**GOOD SHEPHERD** 322 Cross St.  
The Rev. Robert Caldwell, r  
Sun HC 8, 9:30, 11 (1S, 3S); MP 11 (2S, 4S); Tues HC 6; Thurs HC 9:30

## 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

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r; the Rev. Robert A. L'Homme, c  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6 & Thurs 7; C Sat 5-6

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL**  
Second and Lawrence (Near the Capitol)  
The Very Rev. Eckford J. de Kay, Dean  
Sun Masses 8 & 10; Daily as announced

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

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

## KANSAS CITY, MO.

**ALL SAINTS'** 9201 Wornall Road  
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c  
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

## OMAHA, NEB.

**ST. BARNABAS** 40th & Dodge, 1 blk N.  
The Rev. James Brice Clark, r  
Sun Masses 8, 9:15, 10:45 (High)

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz, r  
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

## HOPE, N.J.

**ST. LUKE'S** High St.  
Sun HC 7:45, MP 11 (1S & 3S HC); Wed EP 8; Thurs HC 9:30

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, DD., r  
The Rev. John M. Crothers, c  
Sun HC 8, 9 & 11; Thurs 10

## 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



**CHURCH OF THE ADVENT OF CHRIST THE KING**  
SAN FRANCISCO, CALIF.

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

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

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chos. H. Graf, D.D., r  
Sun HC 8. Cho Eu 11

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

**THE PROTESTANT CHAPEL** Kennedy Airport  
The Rev. Marlin L. Bowman, chaplain  
Serving Protestant, Anglican, and Orthodox  
Sun 12:15 noon, H Eu

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.  
Sun H Eu 8, 10 Sung Eu & Sermon; 7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11

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

## PHILADELPHIA, PA.

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

## HOT SPRINGS, YA.

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

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Daily as announced

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