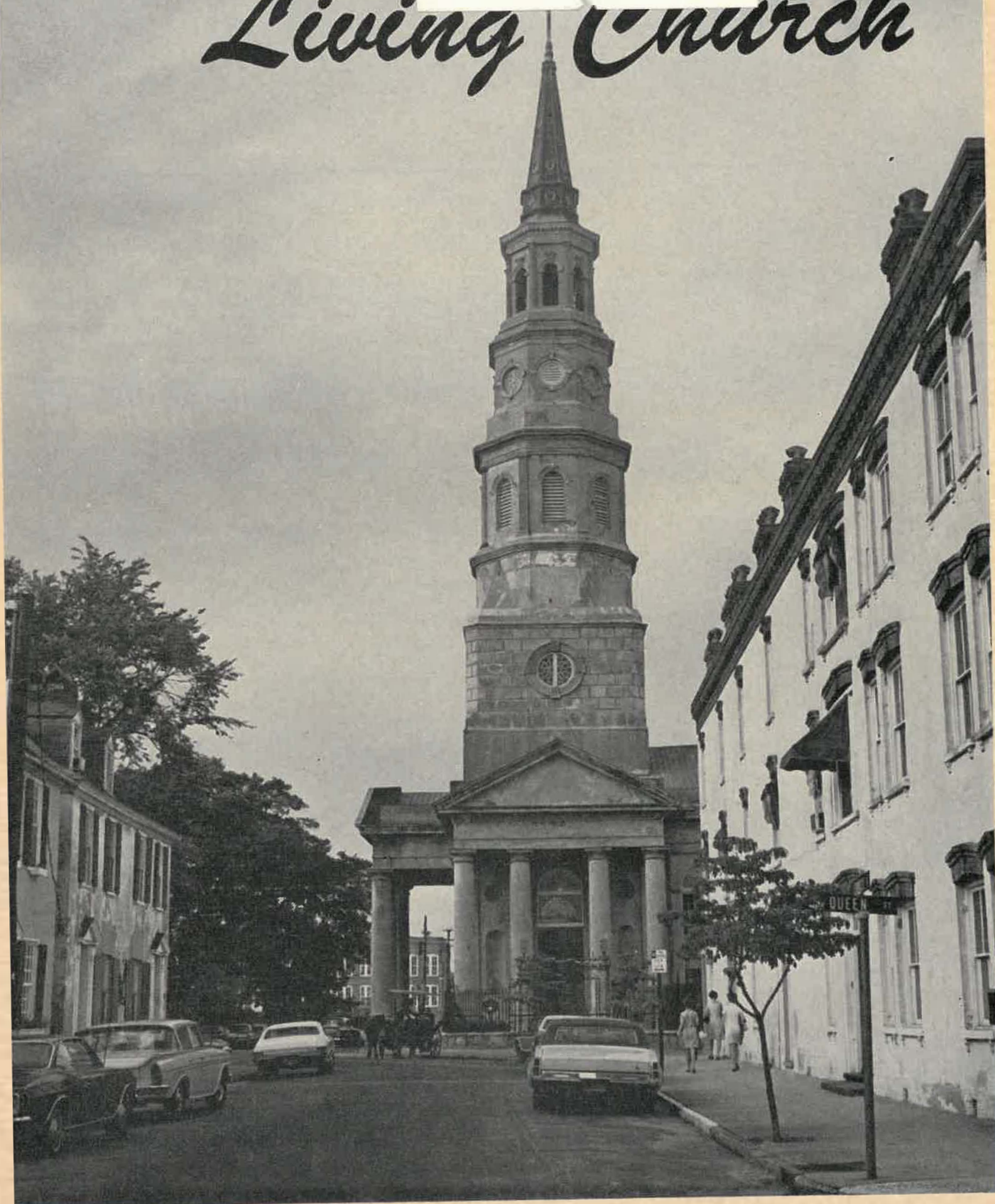


The Living Church

CATHEDRAL LIBRARY
CATHEDRAL HEIGHTS
NEW YORK N Y 10025
MAR 28-71 REN-3



The Meaning of Advent

By WILLIAM H. DUNPHY

THE Christian year begins with the Advent season, and Advent begins with the bugle-call of "awake." We are reminded of the passage in Joubert: How many there are who are born, who grow up, who take their meals and their education, who occupy jobs, who marry and beget children, who fall ill and die—and never awake! Yet it is perilous to fall asleep. Victor Hugo warns us, in his *Toilers of the Sea*, of a ledge of rocks called the "Gild-Holm-'Ur." The occupant seated himself on a throne-like rock and watched one of the outgoing ships as it grew smaller and smaller; then shrank into a mere point, and finally disappeared altogether. The visitor was likely to fall asleep and to wake up to find the waves beating on all sides, with escape quite cut off. The fishermen nearby derived the name of the rocks from "*Qui dort, meurt*"—"he who sleeps, dies." It is not only physical sleep which is dangerous; spiritual sleep or sloth is still more so, as Advent reminds us.

Yet Advent is not to scare us, though it certainly warns us. It warns us, even while it encourages us. "Now it is high time to awake out of sleep, for now is our salvation newer than when we made the act of faith." We are to cast off the works of darkness because the night is far spent, the day is at hand. For the same reason we are to put on the armour of light. We are not to provide for the flesh—a temptation to which a comfort-loving nation is especially prone, but to put on the Lord Jesus Christ whose first coming we look back to; whose second coming we look forward to.

Newman, in one of his essays, deals very well with the objection that every generation of Christians has predicted the

end of the world in its own day—but the world is still with us. But, says Newman, every generation of atheists and of those who hate the Christian community has predicted the end of the church in its own day—but the church is still with us. He adds that one day the Christians will be right—the world will end in their generation; but the atheists and haters of the church will never be right—the church will never end.

ADVENT is also a season of hope. But hope to the Christian does not mean mere optimism, looking on the bright side of things. We are to be realistic, like Abraham, who "considered his own body as dead" (not "considered *not*" his body, for hope is realistic). Hope centers in God, not in ourselves, not in human possibilities. Abraham hoped in God, and was "fully persuaded that what he had promised, he was able also to perform." It is hope like that to which we as Christians are called. It is hope like that the scriptures foster, not only on the second Sunday of Advent, but throughout the year. Hope in God, not in ourselves, hope of life, life eternal, which no book can ever give, which our Lord only can bestow, which man does not possess of himself—by virtue of an immortal soul—but which God alone, the God of Life, the God of Resurrection, can give.

Christians, whether of the first century or the twentieth, have hope. Even when there is "distress of nations," when man's hearts are failing them for fear and for looking after these things which are coming on the earth (whether it be civil war and a Jewish revolt in the Roman Empire or the atomic or hydrogen bomb today). Christians are called upon to lift up their hearts, knowing that their redemption draws near; for their Redeemer is one who has said—and said with truth—"Heaven and earth shall pass away but my words shall not pass away."

The Advent hope springs from the resurrection of Jesus Christ. We believe in him who raised up the Lord Jesus from the dead. He was delivered up for our trespasses, but (and the second half is no less important than the first) he was raised again that we might be set right (with God). It is he who caused us to be born again to a living hope by the resurrection of Jesus Christ from the dead. The hope that appears more and more in the Old Testament is confirmed and enlarged in the New. As faith embraces what God has done for us in the past, hope looks forward to what he will do—what he has promised to do—in the future. He who raised up the Lord Jesus from the dead, how shall he not with him freely give us all things? Even in the worst that may come upon us, we are "more than conquerors" through him that loved us.

And in Advent occurs one of the Ember Seasons of the year. In this one we are thinking particularly of John the Baptizer, and we pray that as our Lord at his first coming sent his forerunner to prepare his way before him, so the ministers and stewards of his mysteries may so prepare and make ready his way, that at his second coming to judge the world we may be found an acceptable people in his sight. That is more important than realizing "democracy"—realizing a theocracy, which is also a Christocracy, in his kingdom which shall have no end.

The judgment anticipated by Christians is that of the Lord. The praise anticipated is the praise of God. There is not the cult of human personality which the barbarians brought with them from beyond the Rhine and the Danube; there will be no talk of "the dear bishop" and "the dynamic rector," but the searching look of Christ, of God. The words in which our Lord commends his mission to John—the words about the blind receiving their sight, the lame walking, the lepers being cleansed and the deaf hearing, the dead

The Rev. William H. Dunphy, Ph.D., a retired priest of the church, makes his home in La Grange, Ill.

Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

The Book of Common Prayer, 225



being raised up, and the poor having the gospel preached to them, words which are familiar to most of us from Handel's music—are preceded by the promise that "thy God shall come and save thee." For God alone can bring in his kingdom, his Son alone can bring us salvation, and his Spirit alone bring true renewal. "Except the Lord build the house, their labor is lost that build it."

This does not mean that we are to be indifferent to the tasks of earth. We have each his appointed task to perform in connection with our common task. The world is not likely to forget either one, nor should we. For it is God who has appointed our particular task from which we derive the word and the conception of our "calling" and the task of man in general to which it is related. Maximus the Confessor, a Byzantine monk who lived over 13 centuries ago, reminds us that the task of subduing the earth, a task which science and technology take up today, was imposed on man at his creation, by God, and was never withdrawn, not even when man had fallen into sin. This is good theology and good biblical teaching.

But if we consider the saints, it is not so much that circumstances produced sanctity and saints as that the saints sanctified the circumstances, and so ordinary men and women became saints. This is true of John the Baptizer and of the saints in general. The work is (ultimately) appointed by God, and stands in relation to the weal or woe (the temporal and eternal weal or woe) of mankind as a whole. But the work is also closely related to our salvation and our sanctity—to the Lordship of Christ, and the God into union with whom we are called—a call which we can only realize by his Holy Spirit.

ADVENT ends with a cry to God to raise up his power and come among us and with great might succor us. It is our sins and wickedness which constitute our

chief handicap in running the race that is set before us. It is God's bountiful grace and mercy that alone can help and deliver us. It is Christ alone who can give us this grace in its fulness; it is Christ alone who is the source of the life-giving Spirit.

But if Advent ends in a cry of distress, an appeal to God to come among us and save us, it ends also in a cry of joy, in the words which the Apostle wrote to his favorite church in the city in which he was once in prison. Yet he calls upon us—us Christians—to rejoice. The gospel reminds us that John was not the Christ—he himself tells us that he is not—but sent to prepare his way. He is not the Light, but sent to bear witness to the Light.

The epistle bids us rejoice because the Lord is at hand. We are told that St. Paul (in fact the early Christians generally) expected that Christ the Lord would return in a few years. Perhaps they did. But undoubtedly the second coming of the Lord Jesus made a tremendous difference to Christians of that age. He would come to raise the dead. They would come forth, those who had done good, to the resurrection of life; those who had done evil, to the resurrection of condemnation. For the sovereignty of God, so strongly set forth in the Old Testament and reaffirmed in the New, extended even to the realm of death. There was no false "otherworldliness" to be sure, no excuse for our neglecting our responsibilities to God or man, no immortality or resurrection as a phase of nature or cult. The early, clear affirmation of resurrection in the book of Daniel is not an assertion (such as we find in Persia) of a general immortality or a general resurrection, but only of the resurrection of those who had fought in the front rank against God or for him—for those who had opposed his kingdom or had made great sacrifices in behalf of it.

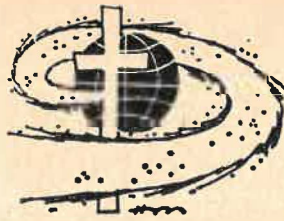
And the coming of our Lord is connected not only with the raising of the

dead and with the fact of judgment by the Son, but with the marriage of the Lamb, the crucified Victim, with the bride, the church, who is to come down from heaven as glorious as a young girl on her wedding morning. The question of the coming of our Lord is not an irrelevant one. If we believe that the worlds will pass away, what sort of persons ought we be as we wait and work for the coming of the day of God, and wait for new heavens and a new earth in which dwells righteousness.

The abolition of death (the punishment for sin) follows upon the revelation of God's glory, which is an essential part of the world to come. There is also the gift of life, eternal life, which is particularly associated with the coming of Christ, the Son and Word of the living God. By his death, he has won life for his people. He himself has won the victory over death—his resurrection is the sign and sacrament of this—but he wills that his church shall share in this victory. Against her the gates of death are not to prevail. On the contrary, he, our ascended King, must reign until he has put all enemies under his feet. The last enemy that shall be destroyed is death. Therefore we are to be steadfast, unmovable, always abounding in the work of the Lord, for as much as we know that our labor is not in vain in the Lord.

As the Kingdom is a kingdom of life so it is a kingdom of light. The city which will be built has no need of sun by day or moon by night, for the glory of God is their light and its lamp is the Lamb. And the Spirit and the Bride say, "Come." And let him that hears say "Come," and let him that is athirst come, and whosoever will, let him take the water of life freely.

The meaning of Advent is the meaning of life—human life. The meaning of Advent is the sovereignty of God. The Lord, the All-wielder, reigns. It is the promise of our Lord to come quickly. And the response of the Christians is "Even so, come, Lord Jesus."



— With the Editor —

Dr. Paul D. Cameron, who teaches psychology at the University of Louisville, has taken a kind of stream-of-consciousness poll of 3,416 people, leading to the interesting conclusion that the average person thinks about religion at least twice as often as he thinks about sex. However, age has a lot to do with it.

It is found that young adults (18-25) think about sex at least once in every 10 minutes; middle-aged people, once every 35 minutes; people over 65, once every hour. Young adults think about religion once every 25 minutes; middle-aged people, once every 15 minutes; old people, once every 10 minutes.

Some of the findings are shockers. For example: Do you believe, along with most people, that young folk today think more about world and social problems than their parents did? If this survey is right, you are wrong. Dr. Cameron seems unhappy about one of his findings. It appears that middle-aged people think about their pets as often as they think about sex, and this, he complains, indicates a "phony, strange, inhuman, and time-consuming relationship" with household animals. Deplorable, perhaps; but are sex buffs any better in this respect than pet buffs? I have read in books about people who preferred sex to cats and who got themselves all fouled up in relationships that could only be described as phony, strange, inhuman, and time-consuming; to which could be added, expensive and ulcerating.

On Feb. 21, 1799, the Revd. Sydney Smith, in a letter to a Mrs. Beach, had this to say about women: "I have always said that the heroism and courage of men is as nothing in comparison with those qualities as they are developed in women. Women cannot face danger accompanied by noise, and smoke and hallooing; but in all kinds of serene peril, and quiet horrors they have infinitely more philosophical endurance than men. Put a woman in a boat on a boisterous sea, let 6 or 7 people make as much noise as they can, and she is in a state of inconceivable agony; ask the same woman in a serene Summer's Evening, when all nature is at rest to drink a cup of poison for some good which would accrue from it to her husband and Children and she will swallow it like green tea."

True? Or have you come a long way, baby?

There's something apocalyptic about these latter days. I haven't yet seen the

lion eating straw like the ox, or the weaned child putting his hand on the cockatrice's den; but Dr. Benjamin Spock has said something that Spiro T. Agnew has been saying more picturesquely. His new book—*A Teen-Ager's Guide to Life and Love* (Simon & Schuster)—is intended, he says, to convince young people that inhibition is not unnatural. "Many young people today feel that restraints are *ipso facto* immoral," he remarks. "Well, they aren't, because civilizations are built on restraints. Most unusually creative and productive people have almost always come from an inhibited group."

Civilizations are built on restraints. It makes you think of the Ten Commandments. Benjamin Spock and Spiro Agnew are both saying it. This has to mean something. *Novissima hora?*

A gentleman, it has been said, is one who never *consciously* insults anybody. What this actually defines is the born boor, as distinct from the bred boor. The pure boor must be born so; he cannot be made. His arrogance must be congenital, innate, spontaneous, and unconscious. Miss Marya Mannes climbs to a soul in this pure quality in her review of *Lady Bird Johnson's A White House Diary* (*NY Times*, Oct. 25), when she says of her subject: "Her voice has the Texas twang, but her speech is gracious." It's all in that little three-letter conjunction: not malice aforethought, but congenital arrogance, as spontaneous and unpremeditated as the song of the lark at heaven's gate. Arrogance in its pure form can cohabit with a generous and charitable mind. Miss Mannes thinks well of Mrs. Johnson; she sees her as a person who might well have been a lady if she had not been a Texan. I once knew an English matron whose compassion was as pure as her arrogance. "After all," she said tenderly, "we can't all be British."

We are all more to be pitied than censured, from our birth, but our afflictions differ. Some of us are born sneering, others are born in Texas and such places.

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\$28,978.06
 Receipts Nos. 10,471-10,478, Nov. 3-10 225.00
 \$29,203.06

The Living Church

Volume 161 Established 1878 Number 22

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

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

The Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,*† vice president; The Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; The Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. John S. Higgins,† Bishop of Rhode Island; The Rt. Rev. John M. Burgess,† Bishop of Massachusetts; The Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; The Rt. Rev. A. Donald Davies,† Bishop of Dallas; The Rt. Rev. G. Paul Reeves,† Bishop Coadjutor of Georgia; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. George C. L. Ross,† The Rev. John W. Ellison,† The Rev. Enrico S. Molnar,† The Rev. Kenneth Trueman,† The Rev. George B. Wood,† The Rev. Sheldon M. Smith,† The Rev. H. Boone Porter, Jr.,† The Rev. Robert E. Gard†; Mrs. Cynthia Wedel,† Miss Augusta Roddis†; Messrs. Jackson Bruce, Jr.,*† Arthur Ben Chitty,† Peter Day,† Francis J. Starzel,† John Reinhardt,† Prezell R. Robinson,† John C. Pierson,† Robert Shoemaker,† Walter L. Barber.†

*Director

†Member

EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202
 TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Joel K. Diamond, circulation mgr.

DEPARTMENTS

Around and About	4	Deaths	15
Booknotes	15	Editorials	13
Books	14	Letters	6
Church Directory	16	News	8
People and Places	15		

FEATURES

Advent (verse)	12
illumination from the Abyss	11
The Meaning Of Advent	2

THE KALENDAR

November

29. Advent I
 30. St. Andrew, Ap.
- December
2. Channing Moore Williams, B.
 4. Clement of Alexandria, P.
 5. John of Damascus, P.
 6. Advent II
 Nicholas, B.

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

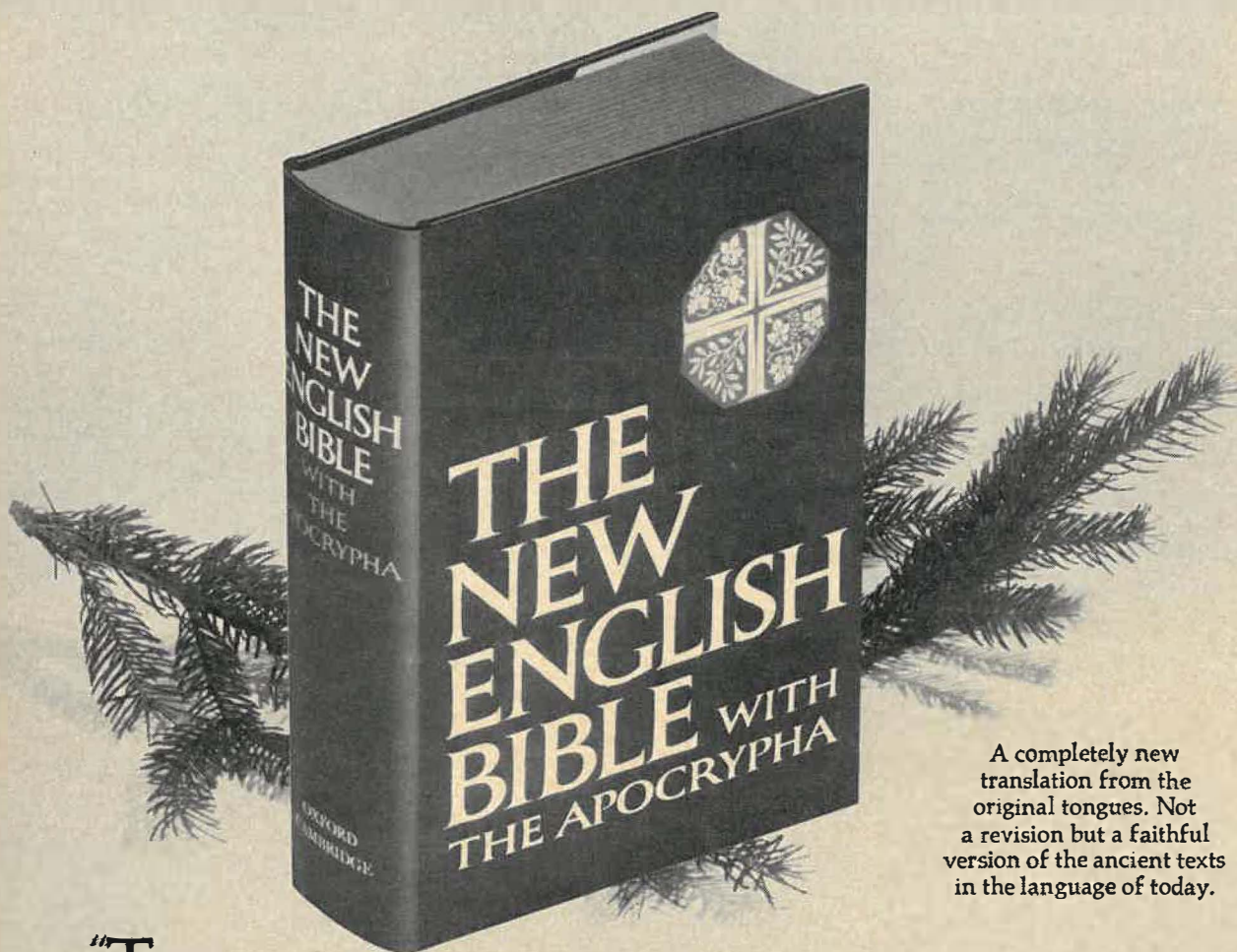
PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

This Christmas for the first time



A completely new translation from the original tongues. Not a revision but a faithful version of the ancient texts in the language of today.

THE BEST of all modern translations."
—LOUIS CASSELS, *United Press International*

"As a popular work now intended both for broad public consumption and church use, THE NEW ENGLISH BIBLE may well be the most notable effort in centuries."

—*TIME*

"And what English! . . . the NEB exposes the richness and majesty of the English language."

—J. A. SANDERS, *The Christian Century*

**MORE THAN
2,500,000 COPIES
NOW IN PRINT!
WORLDWIDE**

"It is the first time I have ever read the Bible for hours at a time, without pausing every few minutes to ponder over an obscure locution or a vague and cloudy sentence, and puzzle vainly and move on in discouragement. This translation is what all translations must be first, and most essentially: a triumph of clarity."

—GILBERT HIGHET,

Book-of-the-Month Club News

STANDARD EDITION: The Old and New Testaments, \$8.95. With the Apocrypha, \$9.95. LIBRARY EDITION (in three volumes): The Old Testament, \$8.95. The Apocrypha, \$4.95. The New Testament (Second Edition), \$1.95. All editions bound in cloth. The New Testament (Second Edition) is also available in paperback, \$1.75.

JUST PUBLISHED

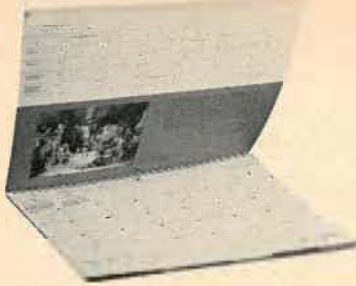
The New English Bible

Companion to the New Testament

\$9.95

• AT ALL BOOKSELLERS • PUBLISHED JOINTLY THROUGHOUT THE WORLD BY
Oxford University Press and Cambridge University Press

Letters to the Editor



THE COLLEGE CALENDAR 1971

THE COLLEGE CALENDAR includes the liturgical dates of the Episcopal Church, and the major Jewish, Orthodox and Roman Catholic Holy Days. Printed on heavy stock, tabbed for easy reference, and illustrated with Rembrandt etchings of Biblical scenes, the 8x11 CALENDAR makes an ideal gift (think Christmas).

MAIL THIS ORDER COUPON TO:
Church Society for College Work
99 Brattle St., Cambridge, Mass. 02138

Send me Calendars at \$1.50 (\$1.25 each for 10 or more).

Check is enclosed for \$.....

Name

Address

City

State Zip.....

Make checks payable to:
Church Society for College Work

THE COLLEGE CALENDAR is published by the Church Society for College Work, an independent society of Church men and women which has for 35 years strengthened and advanced the Episcopal Church's ministry in higher education. Write for membership information.

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017
29 E. Madison Street, Chicago, Ill. 60602
Box 2026, Napa, Calif. 94558

Just Out — New Album

"FR. IAN AND CAROLINE"

"May Christmas Stay Christmas"
and 11 other songs

Special pre-publication price:

\$5.00 postpaid

OMEGA PRODUCTIONS

110 Riverside Dr.

New York, N. Y. 10024

Telephone: (212) 799-8456

Bishops on Vietnam

In issuing their foreign-policy statement at the General Convention, our bishops seem to be unaware that their suggestion for internationally supervised elections has been a standing offer of the U.S. negotiators for years. Such elections are consistently rejected by the other side, no doubt because the Vietcong are in the minority in South Vietnam and could not expect to win an election. This very point is at the crux of the deadlock in Paris.

Our bishops have demonstrated a justifiable concern with the morality of both sides in this sad conflict. So far as repression goes, South Vietnam is still free enough so that peace demonstrations are permitted, an activity which would result in instant death in North Vietnam. The South Vietnamese government has, however, gone so far as to ask one of our bishops not to come to Saigon to stage any more peace marches. Is this perhaps what our bishops mean by "repression"?

Exactly what the bishops mean by suggesting withdrawal of U.S. support from the Saigon government is not clear. Are they suggesting that the United States impose a coalition government on the South Vietnamese? Or that we disarm the South Vietnamese before we go? Either course would be of questionable morality as well as wisdom.

In matters of foreign policy, our bishops are no doubt harmless as doves but hardly as wise as serpents. It is indeed regrettable that General Convention is held at times such that it cannot possibly be attended by people who have to work for a living. Our selective church "democracy" is so structured that it can more easily respond to professional political agitation than to the inspirations and concerns of the Body of Christ.

JACQUELINE R. KASUN

Arcata, Calif.

Along with many other Episcopalians who followed the course of the General Convention, we were greatly disturbed by the resolution passed by the House of Bishops concerning the situation in Vietnam. As far as the public is concerned, the General Convention or the House of Bishops are spokesmen for our church. In terms of such things as organization, national program, doctrine and worship, this inference is proper. If we believe at all in the apostolic ministry, we must look to the bishops in particular for guidance and leadership in matters of the faith. They have been educated and trained and set apart for this task. Their qualifications for pronouncements on such subjects as politics, government, economics, and the military, however, are suspect! On such mat-

ters, (even when they agree with our point of view!) they cannot possibly speak for the Episcopal Church. They serve only to divide and weaken the church.

We look in vain for words and pronouncements on the blatant spiritual sins which are besetting us, young and old, on every side—greed, envy, hatred, pornography, and all excesses and over-indulgences of the flesh. In the area where the voices of our leaders could be most helpful and meaningful, there is silence. Those who should steadfastly proclaim the faith and condemn heresy and lead the flock towards the Kingdom of God ignore *their* role while presuming to advise the President of *his!*

(The Rev. & Mrs.) JOHN W. HILDEBRAND
Fort Worth, Texas

It is strange that the Episcopal Church in General Convention was moved to say absolutely nothing about such issues as pornography—obviously within its competence. Ed.

Help! PDQ!

SLAP — COMBAT — UNICOM — BASIC — GCSP — BACC . . . by the time I figure out what they stand for [TLC, Nov. 1] I am too weary to read the stories.

HARRIET B. RETTEW

Clarks Summit, Pa.

The Lombardi Values

Your remarks about Vince Lombardi [TLC, Oct. 4] appealed to me very much. I, too, was a fan of his. You expressed succinctly an appropriate epitaph: "His legend is bigger than life, but so was he."

"He was caught in one of life's ambiguities." This fact makes many of us compassionate about him, because so many of us are similarly ensnared. We agree that "leadership is the ability to bring out the best in other people." Individually, however, we wonder about the word that would cause us—force us—to bring out the best in *ourselves*. That is a word so many of us need—a whip, or a crutch. Could it combine both?

CLARENCE C. SMITH

Waynesboro, Pa.

] Something like godly self-discipline? Ed.

TLC, Nov. 1

Celebrating the Christian Life, by the Rev. Charles Thayer [TLC, Nov. 1], startled me because it was at St. Mary's Hall that I learned to love the Prayer Book in its infinite variety. I doubt if I would be an Episcopalian today had I been initiated into a rite encompassing and encompassed by the rhythms of "The Charleston." Oh, I would have enjoyed it, but those wiser than I did not see themselves as panderers to my immaturity nor to a passing fad. The reverence, awe, and majesty of worship were part of education at St. Mary's. I saw to it that I got the other stuff.

Somehow I missed the theology in *Ecology and Theology*, by Dr. Charles W. Martin [TLC, Nov. 1]. Had he deleted the word

THE VOICE OF THE FUTURE FOR EPISCOPALIANS

For Information write:

the FOUNDATION FOR CHRISTIAN THEOLOGY

P.O. Box 2624 - Victoria, Texas 77901

Publishers of THE CHRISTIAN CHALLENGE



"Christian," he could have sold the article to *Life* or *Look*, made more money, and had wider circulation for his admittedly frightening statistics. Pollution and the horrors of the slums are facts which must be faced. So what's wrong with a GCSP grant to move people back to the land? There must be a few acres left that haven't been taken over by big corporations. Of course, farming is hard work.

It distresses me to see the lack of concern from on high for the Episcopal Church. "It must suffer crucifixion," says Leon Modeste. Dr. Thomas Bennett, who deftly maneuvered the unsuspecting women at Triennial '67, made statements to the effect that the only thing the over-40 group is good for is to pay the bills. Oh, yeah? We have a little fight left in us.

HELEN M. FUHRMAN

Prescott, Ariz.

Why "Episcopal Schools"?

I am troubled by the effort to justify "Episcopal schools." I can recall one occasion a few years ago when the Episcopal clergy in the city where I was serving as a university chaplain were discussing the proposals and plans for a new Episcopal high school. Not altogether without guile, I asked, "Why do we, why does the church, need a high school?" As I recall it, there was really no answer. There was rather that look of incredulity or shock which is legendarily said to be observed when one suggests that human motherhood may not be an absolute good.

I am at a loss to know what to make of the assertions by the Rev. Harland M. Irvin, Jr. [TLC, Oct. 25], which purport to be answers to the question, "Why Episcopal Schools?" Granting the real possibility that I am inept and/or obtuse, why is it that, though we have had them now for years, there seems to be so little evidence that Episcopal schools are instrumental in bringing in the Kingdom of God? Or, if that is too grand, that they are even producing devoted Christians with *both* passionate hearts and minds? Or, if *that* is too grand, that they are producing worshipping Episcopalians who are servants of their fellowmen in the name of Christ? Please, I am not suggesting that Episcopal schools do not produce *some* such people: they do produce some, but so do non-Episcopal schools. Is it evident that Episcopal schools do a better job of producing men and women with passionate hearts and minds for God, and with determination to serve their fellows in the name of God than non-Episcopal schools do? I think that it is not evident. What is the difference, then, please—and that is what I want to hear from somebody, without sermonizing—in one's being "educated in an Episcopal school" (my phrase) and in one's being educated in a plain old ordinary private or public secular school?

The Cover

On this week's cover is historic St. Philip's Church in Charleston, S.C. This parish, one of the oldest in the country, has just completed its 300th anniversary year.

Finally, what Fr. Irvin says may be overwhelmingly true, *viz.*, that Episcopal schools are justified because they are doing all of the things that he puts forth as answers to the question, "Why Episcopal Schools?", *i.e.*, perhaps he is actually *describing* the people who are graduates of, or students in, such schools. My experience is very limited, *viz.*, it is limited to my experience, but I have seen in 10 years of having served as a college and university chaplain in three separate institutions, very little evidence (NB: I am not saying *no* evidence) that the graduates of Episcopal schools even attend church regularly, or participate out of an even vaguely Christian bias in social action. They may, of course, after college move out as vigorous servants of Christ. I don't know. Surely, the blame, if that is what is called for, is not to rest solely upon Episcopal schools, but what Fr. Irvin talks about in his answers strikes me as almost entirely fantastic. If it is so, as someone may say, that I am not really questioning Episcopal schools so much as I am the church, then so be it; and if it be so, then it would appear that the point of my query is honed even finer.

(The Rev.) ROBERT M. COOPER
Chaplain of St. Augustine's Chapel
Nashville, Tenn.

Reply to Dr. Glenn

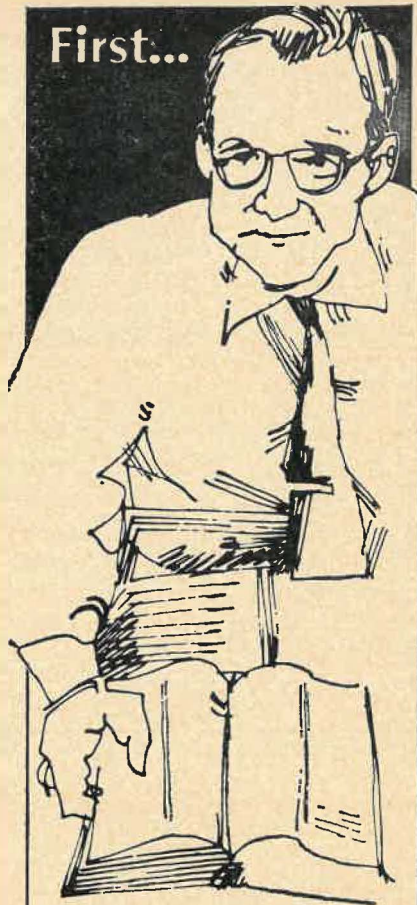
Dr. Glenn is right, of course: "When she is drunk, is she *not* your mother?" [TLC, Nov. 1], in response to the discussion of "My country right or wrong" [TLC, Sept. 6]. But, so stated, his position—whatever it is—is open to misinterpretation. All depends on one vital distinction.

It could not be argued that the desert fathers did not love the church. They did. But, when the church succumbed to secular power and became a power structure herself, she responded to previous persecutions with persecutions of her own doing. Clearly, she had deserted the ideal of Christian life. Clearly, the fathers could not respect her desertion. Since they could not live with her as she was, they lived apart from her, maintaining the Christian life. They led her by the example of their lives. In every age such conscientious Christians have led the church in her own proclaimed direction. They have not done so by mistaking love for respect. Love and respect are not the same thing. They do not even imply each other. We can love a man we cannot respect, and respect a man we cannot love. We are commanded by God to love when we cannot respect; we are not commanded to respect universally.

We make this distinction as Christians, but fail to make it as citizens. The dangers of this failure are grave. A Christian often feels free to criticize his church in conscience, but not his country in patriotism. Love is concerned about the other. Respect accepts the other's actions as right. When love is equated with respect, it is also equated with license. We are the church. We are also the state. The state could no more survive without our conscientious criticism than could the church. But most important, until we reject the sloganeering of *all* factions and make more such distinctions, we cannot become effective Christians. And becoming effective Christians is, after all, our most important task.

KATHLEEN HULL

Bloomington, Ind.



you had the KJV
Then the RSV
Now you need The IB—

The Interpreter's Bible

An outstanding biblical commentary in twelve volumes compiled by more than 140 of the world's leading scholars—the most valuable key to the Scriptures ever published.

Some outstanding features:
Double text—King James and
Revised Standard versions
in parallel columns
Introductions to each
biblical book
Exegesis on every page
Informative general articles
Outline and full-color maps
Complete indexes

Each volume is bound in handsome, durable, coated cloth making this the most efficient tool for all students of the Bible.
Single volume, \$8.75; 12-volume set, \$89.50
Leather edition (sets only), \$199.50

At your local bookstore
abingdon press

The Living Church

November 29, 1970
Advent I

For 92 Years,
Its Worship, Witness, and Welfare

WCC

Greater Drives on Racism Urged

Dr. Eugene Carson Blake, general secretary of the World Council of Churches (WCC), has called for increased church action to combat racism. As part of such action he has appealed for strong opposition to the Caborra Bassa dam project in the Portuguese African territory of Mozambique.

Speaking in Florence, Italy, at the opening session of the second general assembly of the Italian Federation of Evangelical Churches, he said it was necessary for all churches to strive to eradicate the evil of racism, "not only in their words, but also by specific actions." The audience granted by Pope Paul VI to three guerrilla leaders from Portugal's African colonies, last July, and the \$200,000 granted by the WCC to groups "oppressed for racial reasons" were not adequate, Dr. Blake stated.

[Last July, Amilcar Cabral of the Guinean anti-Portuguese movement; Marcellino dos Santos of Mozambique's independence front; and Agostino Neto of Angola's liberation movement were part of an 8-minute papal audience in which 57 others participated. The incident led to the recall of Portugal's ambassador to the Vatican and a general outcry on the part of Portugal's mass media. The quarrel ended, officially, when Portugal accepted the Vatican explanation that the audience had "no political significance." The announced WCC grants to be given to some anti-racist organizations, including some that were held to be guerrilla and militant liberation movements in Africa, sparked an international controversy that is still smoldering.]

Dr. Blake insisted that churches have the duty to inform themselves on the activities of "the governments, industries, and banks" of their countries "to see if they are involved in white racism," and are thus, in part, "responsible for what is happening in southern Africa and in other parts of the world." He cited the Caborra Bassa hydro electric dam project which is being built with international cooperation, charging that it was an action "designed to reinforce the Portuguese and South African governments," and "for that reason should be strongly opposed." Sweden, Great Britain, and Italy had withdrawn their support of the dam construction, he said.

[Earlier, West German industry and government spokesmen rejected the charge made by West German protestant youth groups, that the project supported Portugal's "colonial policies." The groups had been very critical of their country's part in the project that is aimed at damming up the Zambezi River.]

Dr. Blake Assailed

In a bitter attack on the WCC, Rhodesia's Prime Minister Ian Smith singled out the council's general secretary, Dr. Eugene Carson Blake, as a "supreme example" of "muddled thinking."

Referring to a decision by the WCC executive committee to give financial assistance to "oppressed racial groups," including two in Rhodesia, Mr. Smith claimed the action was an attempt "to overthrow Christianity and substitute paganism." In a statement to *The Salisbury Sunday Express*, he denounced the WCC program of these specific grants as "one of the most tragic events of our time," and said he wondered whether the World Council had given any thought to "the violent acts of sheer terrorism perpetrated by those organizations, which the council chooses to call 'African freedom fighters'."

Mr. Smith also challenged Dr. Blake's interpretation of the word racism . . . "his definition of the word is peculiarly his own. He seems to regard racism as oppression of black people by white. But the definition given in the Oxford Dictionary is 'the tendency toward antagonism between different races of men.' Carson Blake might be a better apostle for Christianity and the World Council of Churches if he could get it into his head that racism is a two-way traffic, and that a tendency toward antagonism can come from either side."

"When terrorists sacked a mission in Mozambique," he said, "Dr. Blake never mentioned racism, not even when it was learned that a Christian priest was decapitated and his head left on the altar. The secretary of the WCC did not, on this occasion, call for a militant Christianity to avenge the priest's murder. He did not condemn the murderers. Instead he persuaded his fellow clerics to give money to Frelimo [a guerrilla leader] and none of those fellow clerics dared ask him, 'Why beholdest thou the mote in thy brother's eye, but considerest not the beam that is in thine own eye?'"

Continuing his attack, Prime Minister Smith said, "The WCC and Carson Blake

seem to have adopted the cause of the black man as a crusade. Murder and arson are acceptable if they are committed in the name of race—in the sense of black versus white. But imprisonment for subversion becomes one of the seven deadly sins if it happens to be a white government that does the imprisoning, although public execution of blacks by the black government of the Congo seems, according to the WCC, just part and parcel of parliamentary democracy."

Mr. Smith also said, "In the name of Christianity, the World Council spews forth its vicious doctrines. Christianity has, throughout its history, suffered much, but now the oppression is coming from within its own nominal ranks. This," he concluded, "is a martyrdom which is indeed hard to bear."

ROMAN CATHOLICS

Cardinal Authorizes Lay Administration

Following up on the permission received from the Vatican in May, John Joseph Cardinal Carberry, Roman Catholic Archbishop of St. Louis, has announced that specially selected and designated religious and laity will be allowed to distribute Holy Communion in parishes and institutions in St. Louis.

He said the selection and use of "extraordinary ministers" for the Eucharist should be requested when there is a real need for them. The need for such persons is raised when the ordinary priest or deacon is unavailable, is of advanced age, or is occupied elsewhere, or when the number of communicants would unduly prolong the time for distribution of the Eucharist, according to the cardinal's guidelines. Approved ministers would be trained and commissioned for a term of three years—the length of time allowed by the Vatican for the special permission.

ENGLAND

Church, Government Leaders Confer

At a meeting having no precedent in modern British history, 20 bishops of the Church of England dined at 10 Downing St., London, as the guests of Prime Minister Edward Heath. Heading the Anglican bishops was the Archbishop of Canterbury, Dr. Michael Ramsey. Another later evening included 43 other English bishops.

Associates of Mr. Heath said that the

dinners marked the first time a British Prime Minister had formally invited all the bishops of the established church to meet and confer with him and members of the government's cabinet.

A matter of church-state concern for some time has been the fact that while the reigning monarch is the titular head of the established church, nominations of Anglican bishops come from the office of the Prime Minister who not always is an Anglican. Many Anglican bishops under current law become members of the House of Lords, a distinction and honor not granted or permitted to Roman Catholic or Free Church clergymen.

LUTHERANS

ALC Elects New President

Dr. Kent S. Knutson, 46, a leading theologian of the American Lutheran Church (ALC), was elected as the church's second president at the biennial convention held in San Antonio. He will succeed Dr. Frederick A. Schiötz, 69, who will retire Dec. 31. Though Dr. Knutson does not take over his new responsibilities until next year, he was installed as president Oct. 24, by Dr. Schiötz.

Elected on the fourth ballot by a 566-411 vote, Dr. Knutson, president of Wartburg Theological Seminary, Dubuque, Ia., defeated Dr. David W. Preus, for the ALC's top office. Before moving to Dubuque, Dr. Knutson was a professor at Luther Theological Seminary, St. Paul, and belonged to Dr. Preus's congregation, the University Lutheran Church of Hope, Minneapolis.

At a news conference, the ALC's new president said he approves of the ordination of women, an issue before the convention. He also said he believes that there will be Lutheran unity in a decade but he does not know what form it would be.

Two traditions were shattered later in convention when the ALC voted to ordain women and to permit children to receive Holy Communion before they are confirmed. The vote to ordain women was 560-414, while the vote to change confirmation and communion practices was 620-323. In both actions the ALC followed the lead of the nation's largest Lutheran body, the Lutheran Church in America (LCA), which had made similar decisions earlier.

Dr. J. A. O. Preus, president of the Lutheran Church-Missouri Synod, told a news conference in San Antonio that he did not know of anyone seeking a vote on the question of ordaining women in the Missouri Synod, the nation's second largest Lutheran body. Women were only given the right to vote in congregational affairs and to serve on boards of the Missouri Synod at that church's 1969 convention. Before the ALC convention acted, Dr. Preus said a vote by the American Lutheran Church to ordain women would give Missouri Synod members seeking to rescind fellowship with the ALC "additional cause" for their activities."

The Inter Lutheran report on communion and confirmation practices, which the ALC accepted, recommends that children be admitted to Holy Communion

while they are in the 5th grade or at the age of 10 or 11. It suggests a confirmation ministry that would start with infant baptism and continue until a level of maturity at about age 16, compared with the present practice of confirming at about age 14 after one, two, or three years of special instruction.

The affirmative vote came after 50 minutes of discussions in which various opponents argued that the changes would result in confusion, a variety of practices by congregations, and an end to confirmation which has been a source of the church's strength. Dr. Schiötz gave assurance that confirmation would not be done away with as a rite. He said congregations would decide for themselves whether to administer communion at an early age, and that the Inter Lutheran report sets down guidelines for the practices rather than a fixed policy.

In other action, the ALC voted not to apply for membership in the National Council of Churches "as it is presently constituted." But convention did authorize the sending of observers to the consultation between the NCC and the National Conference of Roman Catholic Bishops.

Provisional Use of New Rite

A new communion liturgy is in the hands of pastors of five Lutheran bodies for provisional use, and after a trial period and possible revision, it will be submitted for official adoption. The churches involved in this work, produced by the Inter Lutheran Commission on Worship, include the American Lutheran Church, the Lutheran Church in America, the Lutheran Church-Missouri Synod, the Evangelical Lutheran Church of Canada, and the Slovak Evangelical Lutheran Church. The five bodies have a total membership of about 9 million.

Among the liturgical changes in the rite, which uses modern speech throughout, is a change of the confession from the preparatory part of the service to a place following the sermon and Nicene Creed. It is combined with the passing of the peace and called the act of reconciliation.

The new service omits some traditional elements—the Introit, *Kyrie*, and pre-collect salutation, and makes others optional—*Gloria in excelsis*, *Agnus Dei*, and *Nunc Dimittis*. The revised order also adds the congregational use of the sign of the cross. In addition, the service requires the use of one or more assistants for the presiding minister, with church officials recommending that at least one of the assistants be a layman. Four musical settings—chant, hymnic, contemporary, and folk—are provided with the new rite.

Use of the service by pastors at this point is optional, but most who plan to use it will probably begin with Advent Sunday.



FAMILY OF MAN AWARD

New York City's Mayor John V. Lindsay (l) receives the Family of Man award from Dr. M. L. Wilson, president of the Council of Churches of the City of New York, at the council's annual dinner. Mr. Lindsay, who is a communicant of St. James' Church, (Manhattan), received the gold medalion for "his massive contribution to the family of mankind." (Photo from RNS)



Ikon: Christ in Glory (Cleveland Museum of Art)

George W. Morrel

Illumination from the Abyss

Almighty God, who has enriched thy Church with the singular learning and holiness of thy servant John: Grant us to hold fast the true doctrine of thy Son our Saviour Jesus Christ, and to fashion our lives according to the same, to the glory of thy great Name and the benefit of thy holy Church; through the same Jesus Christ our Lord. *Amen.*

The Lesser Feasts and Fasts, 71

JOHN MANSUR, known to history as St. John Damascene, began his career in the Internal Revenue Service of the Caliphate of Damascus, but entered the monastic life about 714 A.D., and spent the rest of his life as a monk of the famous Monastery of St. Sabbas near Jerusalem, a monastery which survives to this day. His life at St. Sabbas was mainly one of theological writing, and John is deemed the last of the Church Fathers. He is certainly the last major theologian and Christian philosopher of the undivided church, the church as she was before the fissure between East and West. As such, St. John commands contemporary attention as a genuinely ecumenical theologian, ecumenical in canonical fact as well as in spirit and intention. It is not that he has styled himself "ecumenical"; he is indubitably so in fact.

In such a role, then, he surely has something to say to the church of our time. He is accepted as a Church Father both in the East and in the West, and many of his teachings reappear in the writings of men of the Reformation period, notably in Richard Hooker. If there is any one theologian upon whom virtually all Christians of the major traditions can agree, it is St. John of Damascus.

ST. JOHN is very much more than the compiler or collator of Greek patristic thought, which he is sometimes said to be; indeed, he is a writer of very considerable originality and great personal

insight. He strives to be faithful to the tradition, of course; but there is also something creative in his syntheses. After all, tradition is not a mechanical reiteration of the past; it is above all a spiritual means of making the past contemporary. And while St. John is a Christian philosopher, following in the great chain of successors of Plato and Aristotle, his main sources are scripture and the Fathers.

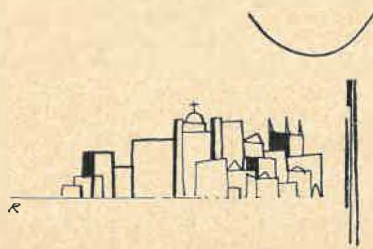
John is a theologian of the mystery of the divine; he sounds quite modern in his recognition of the nature of religious language and religious symbolism. He is conscious of man's inability to comprehend God, who is ineffable and incomprehensible. God is above essence and concept, above speech and description, transcending all beings and being itself. The safest way to talk about God is to say what God is not. And yet John teaches that there is such a thing as general revelation, by means of which God can be imperfectly known through the created order. We can know something of God by observing the harmony and order that are to be found in nature. But our life-shaping awareness of God comes through the word of God, proclaimed by prophets and apostles and evangelists and preserved

in scripture. The incarnation of the *Logos* lies at the center of this, for the life of the God-Man communicates God. The Son is the *Sophia* of the Father, and as Word is the messenger of the divine mind.

For St. John, God is the abyss of love, the unfathomable rich mystery of mercy and self-giving which is uncircumscribed and boundless, stretching infinitely beyond the horizons of thought and speech. And yet God comes to us; the Incarnation is central to the theology of John Damascene. The Son is the ikon of the Father, and the Holy Spirit is the ikon of the Son. God is known to us in his humanity, in Godmanhood. And, indeed, St. John says, in Christ our nature is raised from the dead and ascends into heaven. John's Christian humanism is a humanism rooted in the mysterious unfathomable abyss of God's love, a humanism which sees in the human nature of Christ authentic and normative anthropology.

This theology is highly dialectical and warmly mystical. When John speaks of the divine darkness, he simply means that God is not merely light, for God transcends light. And likewise, when he speaks of God as light he means that God transcends darkness. Man experiences God as both light and darkness: as that which he cannot penetrate and also as that which illumines his life. God is one and not several; indeed, the very idea of unity is logically prior to that of duality or multiplicity.

This paradox expresses itself in St. John's well-developed doctrine of the Holy Trinity. If there is any doctrine which is authentically ecumenical, it is surely the doctrine of the Trinity. The



The Rev. George W. Morrel, Th.D., is adjunct professor of systematic theology and Russian Orthodox theology at Bloy Episcopal School of Theology, Claremont, Calif.

doctrine of the Trinity does not weaken or qualify the oneness of God, nor does it imply a compound nature in God; still less does it even remotely suggest what has been called "a committee." The Greek patristic tradition is that God is beyond quantity. John Damascene speaks of God as "an abyss of essence" and "an abyss of reason," and also as "begetter of the

word" and "emitter of the Spirit." Thus the Father eternally begets the *Logos*, and through the *Logos* breathes out the Spirit. All this is a mystical way of affirming that within the life of God there is the richness of interpersonal love. St. John teaches that the Holy Spirit proceeds from the Father through the Son. The Holy Spirit is the "perfecter" of the creation, and it

is he who is active in the fashioning of the new creation. The transfiguration of the cosmos, the "new heaven and new earth" of the Apocalypse, will be the final triumph of the Holy Spirit.

PERHAPS St. John of Damascus is best remembered by most people for his part in the iconoclastic controversy. The whole question of religious symbols and images is very much alive in our own day, as it was in his. The very problem of religious language is a problem of iconography. Orthodox who kiss an ikon or Anglicans who bow before the cross are conforming themselves to the teaching of St. John Damascene on the subject.

The iconoclasts inherited the Hebrew fear of idolatry, and this same fear is shared by many Protestants of our own time. The fear of idolatry is a healthy fear. The Apostle John was right in warning the faithful to keep themselves from idols. Basically, an idol is anything that usurps the place of God in a man's life. It need not be, and in our culture usually is not, anything visible. God strictly forbids idolatry, and so does the church. God commands us to worship him, and he also invites us to love the place of his appearing. But to love the place of God's appearing is not the same thing as to place something other than God on the throne which rightly belongs to God.

St. John of Damascus makes it very clear that all that men can say about God must necessarily be symbolic and iconographic. Who can make a copy of the invisible?, St. John asks. And yet scripture speaks of man as made in God's image, and of Christ as the express image of the Father. Christ was a real man, who could really be seen, and whose likeness could have been preserved in painting. Any honor paid to him in his humanity is simultaneously paid to his divine nature, for, St. John insists, the two natures cannot be separated or divided. The prohibition against idolatry clearly cannot be construed to forbid divine honor to God in his incarnation.

In addition to this, there is a secondary kind of honor, or veneration, which can be given to bearers of the grace of God. This does not put them in the place which only God is entitled to occupy, but is a recognition that God's grace is at work in them, and so honors God's grace. For St. John says that the honor paid to the manifestation passes over to the one manifested.

Out of the abyss of the mystery that lies beyond existence, out of the abyss of love, comes the uncreated and unfading light that illuminates and adorns our humanity; the shadows of death are thereby forever dissipated, and glad Jerusalem, the church of the living God, responds to that divine invitation echoed by St. John Damascene himself in one of his best-loved poems: "Come, ye faithful, raise the strain of triumphal gladness."



Advent

The yield of Christmas
Is not nourished by purple
Nor warmed by candlelight.

The fruit of that spirit
Is sunned in preparation
And watered by expectation.

Something must be planted,
For in the warehouses of God
There are no fruits,
Only seeds.

Bernard Via, Jr.

EDITORIALS

G. C. on Vietnam

AS all the world knows by now, the 63rd General Convention of the Episcopal Church refused to tell the world what should be done about Vietnam: that is to say, it didn't pass a resolution on the subject. The House of Bishops did, but the House of Deputies refused to concur.

After the convention, House of Deputies President John B. Coburn called it a tragedy that the convention had failed to speak out on this subject. Respectfully we disagree. In a very real sense the deputies spoke out—that they considered the bishops' pronouncement a work of supererogation.

The bishops' resolution was a parcel of good advice to the United States government, basing its allegations about Vietnam upon the testimony of three men of their number who had recently visited Vietnam and so could tell the government what otherwise it might not know—that the Saigon government is very repressive. (As an afterthought, suggested by somebody, they put in that Hanoi is repressive too.) The resolution advised the U.S. to withdraw all support from the present government of South Vietnam. It did not suggest what other government there is to support in South Vietnam. And it told the government when it should have all American troops out of Vietnam.

When the resolution reached the deputies, it was properly pointed out by somebody that the Episcopal Church would not welcome advice from the State Department about Prayer Book revision. The principle here is that there are limits to the competence of any body in either church or state, a principle which we heartily endorse.

The deputies made it clear in their discussion that they believe the church has something to say to the nation and the world about the war: that this war, like any other, is a monstrous evil, and that all who are striving to bring it to an end and to replace it with a true peace should have the church's prayers and support. It is within the church's competence to lead the world in peace-making. The resolution of the House of Bishops goes beyond that competence to invade a realm of political and military decision-making responsibility which is not the church's.

We, too, regret that both houses could not concur in a common message. But, as we heard it, the convention did speak—talking to itself, one part saying one thing and the other part replying that it was talking out of turn. Result: stalemate. But we have always said that there are worse things than to keep silence, when one cannot be sure that he was a word from the Lord.

Sure, that goes for editors too.

Cardinal Cushing, R.I.P.

EVERY supremely great person—or perhaps we should say every genuine saint—so transcends inner consistency that he is the despair of anybody who at any given moment would “make sense” of him. Richard Cardinal Cushing was such a person and saint. Whoever writes his biog-

raphy had better be a poet who can believe the impossible, rather than a scientific historian whose study must balance out in the end.

The great cardinal once endorsed the John Birch Society (but later retracted). He was an uncompromising foe of communism. He had no kind words for the “underground church,” and accused its members of holier-than-thou-ism. Knowing these things about him, one might conclude that he was a rigid ultra-conservative; but of all Christian leaders in our day he was the most absolute opposite of the rigid ultra-conservative.

He often said some astounding things; as when he declared that it was a “lot of nonsense” to suggest that Mrs. Jacqueline Onassis was “excommunicated” for having married a divorced man. He asked, “Why can't she marry whomever she wants to marry?” Anybody might feel thus; but this was a cardinal of the Roman Church.

Speaking to a luncheon meeting of Episcopal clergymen, the cardinal disposed of the official Roman version of the *extra ecclesiam nulla salum* concept by calling it nonsense. “Nobody can tell me Christ died on Calvary for any select group. As the feller says, it's great to live with the saints in heaven, but it's hell to live with them on earth!” We all know what he meant; but it was no hell living with Richard Cardinal Cushing on earth, and if he was not a saint who is?

Toward the end of his life he evinced a trait which all saints and great persons have but which is discouraged by American culture and milieu-Christianity. That is the honesty that cries out when it is hurt and that openly confesses discouragement when it is discouraged. Many Americans would call it negative thinking. Cardinal Cushing did not pretend that he saw anything but evil and failure in the massive withdrawal of priests and nuns from the church and in the growing collapse of the parochial school system. He was dismayed by it all: “It seems that all my troubles have come in the autumn and winter of my life. I now feel alone and abandoned.”

He was an intimate friend of the wealthy Kennedys, but a no less intimate and devoted friend of thousands of nameless people. The writer of his obituary story in *The New York Times* noted that as a church leader Cushing was more a cheerleader than an innovator. This was not said pejoratively, but upon reflection it turns out to be a positive compliment. What better thing can a leader of Christians do than to lead them in that cheer which Christ gives to his followers? Holy cheer, *sancta hilaritas*; Cardinal Cushing was full of it, and could be sure of it because he knew whom he had believed; therefore, as is always true of the living saints, he could weep when it was the time to weep, without losing that cheer.

In the *Ballad of the Goodly Fere*, Ezra Pound has Simon Zelotes say of Christ: “They'll no get him a' in a book, I think/though they write it cunningly.” They'll do no better with Richard Cardinal Cushing. We shall not see his like again; but as long as the King of the Saints keeps raising up more, we shall see more of whom the same can be said. The saint is the only person who can be completely himself and therefore like no one else. Isn't that what sanctity is?

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for Boys Dependent on One Parent
Grades 7th through 12th
College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track, Cross-Country, Tennis, Wrestling.
Learn to study, work, play on 1,700 acre farm in historic Chester Valley.

Boys' Choir Religious Training

Charles W. Shreiner, Jr.

Headmaster

P.O. Box S, Paoli, Pa. 19301

FOR GIRLS

ST. MARY'S SCHOOL

Established 1868 — Episcopal

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

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

Order Christmas gift subscriptions to THE LIVING CHURCH

A reduced rate is available to subscribers for gift subscriptions:

\$19.90 per year for the first two subscriptions.

Only \$8.95 per year for each additional subscription ordered at the same time.

A substantial saving from the regular rate!

For foreign postage, add \$2.00 each.

Send us the names and addresses of the special friends you want to remember in a very special way. We'll begin the subscription with our Christmas Issue and will send a Christmas gift card in your name.

An exceptional and appreciated gift for the clergy, seminarians, lay men and women Church workers, and others interested in the news, thought, and work of the Church.

THE LIVING CHURCH

407 E. Michigan St.
Milwaukee, Wis. 53202

Book Reviews



"Vanity of vanities. All is vanity."

Ecclesiastes 1:2-3

THE JERUSALEM BIBLE: Old and New Testaments and Apocrypha. Illus. by Salvador Dalí. Doubleday. Padded sturdite binding in black, red, or white. Pp. 1712, text; 8, family record; 8, maps; 64, illustrations (32 in number, all in color). \$39.95.

If ever there was a perfect gift Bible—for yourself, for your friend, or for your parish—this is it.

When the standard edition of *The Jerusalem Bible* appeared in 1966 I reviewed it for this magazine and summed up my verdict by saying, "All things considered, this is the best of the modern translations." I'll stand by that, having used the *JB* in numerous ways, and extensively, since then.

This present edition is the original *JB* with several big pluses. It contains 32 paintings by Salvador Dalí, in magnificent color; and no modern painter could have captured and expressed the spirit of this thoroughly contemporary translation of the Bible more totally than Dalí: his pictures and this text perfectly blend.

Physically, it all makes up into a big book. Yet it should not be too cumbersome for private use. It is large enough, however, to be used as a lectern Bible. The price is not at all out of line for what it buys in this splendid edition.

C.E.S.

EROS REDISCOVERED. By Leslie Paul. Association Press. Pp. 191. \$5.95.

The announcement of the rediscovery of Eros by the Dublin-born Leslie Paul, who entered Fleet Street in 1922 when he was 17 and headed a delegation on cooperation to the USSR nine years later, will surprise those who had not noticed Eros was missing. That Sek, the singularly dull deity in the contemporary pantheon,

should pass for even a poor relation of Cupid's older Greek cousin, should astonish even the unsurprised. Western societies, the author admits, are "slightly insane" about Sek, being polarized between "loathing and idolatry." Chief priest of the Dark Side, in the Sek-mania that pervades contemporary society, is of course le Marquis de Sade, being to Sek what Satan is to God. D. H. Lawrence, however, is kosher. The author sees in him, perhaps, an English Midlands *avatar* of Sek, a bread-and-dripping Pierre Louys.

In every previous age, when Eros reigned, the old envied the young. Now they pity them, as formerly the young pitied only the old. Youth used to be enviable because nobody had discovered, let alone rediscovered, how to take not only the fun but even the Eros out of Eros. Now he has been supplanted by a deity evoking a liturgy as unlyrical and unfunny as a course in petroleum engineering. Even hippies, the Sunday school toddlers of the Sek cult, cannot manifest anything even as robust as an old-fashioned Yiddish Oedipus. Never before in human history have people ever hoped, as now they vainly do, that the latest verbal vivisection of Sek may be the last.

Among the not meager collection of phenomena, Christian chastity (apart from the customary ritual allusion to medieval chastity belts) is unmentioned, perhaps because accounted unmentionable. Now that many in the church are showing signs of preferring their Christian heritage to the cult of Sek, a book dealing with that aspect of Christian joy might not be untimely. *Eros Rediscovered* is not that book.

(The Rev.) GEDDES MACGREGOR, D.Phil.
St. Paul's Cathedral, Los Angeles

MAN AND SALVATION IN LITERATURE. By Charles Moeller. Trans. by Charles Underhill Quinn. University of Notre Dame Press. Pp. 189, \$6.95.

In *Man and Salvation in Literature*, Charles Moeller, who is among other things undersecretary of the Congregation for the Doctrine of the Faith, in Rome, has written with the subtlety and sensitivity appropriate to a distinguished theologian and interpreter of modern literature. He himself says of it, modestly: "This short book has been written to give a few signposts of salvation."

It is, indeed, simple, readable, brief, though carefully documented and full of interesting information about the literary figures presented. It includes frank discussion of the inaccessibility of the modern man in whose heart "the notion of salvation awakens nothing. . . ." It recognizes the ineffectiveness for our time of

so-called "catholic" novels: "At one time, it was possible to distinguish a catholic novel from one that was not. The catholic novelist followed—or pretended to follow—a set of 'rules.'" But "present-day Christian literature . . . is at the very opposite end of the spectrum"—and all the better for it, since like Moeller most of us today are "mistrustful of religious lessons that are too wordy, cautions that are too vociferous and helping hands that are too ostentatious."

For some readers, unfamiliar with such writers as St. John Perse, Péguy, and Gertrud von Le Fort, this book will perform a valuable service of introduction. The main emphasis is on continental writers, but the treatment of Julian Green and T. S. Eliot, especially, is extensive and first-rate. Quotations from the writers studied are lengthy but very aptly chosen, their context always explicitly clear. At times they become texts for short passages of unabashed and really beautiful preaching. For example this comment on a section of Bernanos's *Diary of a Country Priest*: "God acts in the depth of our souls, but by using our own frame of mind and our concrete situation. Thus, we are in contact with other beings who call out to us and we are not always successful in ignoring their call." Both the quotations and their analyses will provide much good material for meditation.

The book is written from an uncompromisingly Christian and catholic viewpoint: the only real salvation is that offered by Christ. Though communal aspects are not disregarded, salvation is still for the author a matter of souls rather than of society.

SIEGMUND A. E. BETZ, Ph.D.
Edgecliff College, Cincinnati

Booknotes

By Karl G. Layer

ACTION IN WAITING. Plough Publishing House. Pp. 69. \$2.50. This volume appears on the occasion of the fiftieth anniversary of the death of Christoph Blumhardt, in appreciation for the life, work, and witness of Christoph Friedrich Blumhardt, and his father, Johann Christoph Blumhardt. Included are an appreciation of Blumhardt by Karl Barth, and writings of Blumhardt himself.

SUFFERING MAN, LOVING GOD. By James Martin. Westminster Press. Pp. 103. \$1.95 paper. Here are some views, from a Scottish Presbyterian minister, on two often-asked questions: "If God is love and all-powerful, why do we suffer?" and "When suffering comes to us, how should we face it?" Contrary to the belief of many, maintains Mr. Martin, God does not make us suffer, either as punishment for sins or for any other reason. Following the example of Jesus, the Christian attitude is to alleviate suffering wherever it is found. While it cannot be avoided, suffering can be transformed. The book ends with a series of prayers.

PEOPLE and places

Appointments Accepted

The Rev. William P. Baxter, former assistant, St. John's, Georgetown, Washington, D.C., is assistant, All Saints', Atlanta, Ga.

The Rev. Ian L. Bockus, former rector of St. Andrew's, Plainfield, N.J., is rector of St. James', Trenton, N.J. Address: 230 S. Logan Ave. (08629).

The Rev. Elmer M. Boykin, former vicar of Church of the Incarnation, and the Tombigbee Mission Field, West Point, Miss., is rector of Epiphany, New Iberia, La. Address: 116 W. Lawrence Dr. (70560).

The Rev. Geoffrey L. Brice, former associate at St. John's, Royal Oak, Mich., is rector of St. Paul's, Overland, St. Louis County, Mo. Address: 9229 Lackland Rd., St. Louis, Mo. 63114.

The Rev. H. Brevoort Cannon, former rector of the Church of the Redeemer, Morristown, N.J., is assistant headmaster of Hoosac School, Hoosick, N.Y. 12089.

The Rev. Lawrence N. Crumb, former assistant librarian and instructor, Nashotah House, Nashotah, Wis., is on the library staff of the University of Wisconsin-Parkside, Kenosha, Wis. Address: 309-56th Ave., Kenosha (53140).

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Charles Webster Byers, 32, priest of the Diocese of Fond du Lac and a student at Nashotah House, died of cancer Oct. 18, in the Veterans' Hospital, Wood, Wis.

He was ordained to the priesthood Aug. 29 [TLC, Oct. 25, p. 19], in the hospital chapel and was able to concelebrate with the Bishop of Fond du Lac upon that occasion. Prior to his entering seminary, Fr. Byers was assistant to the chaplain of the 1st Armored Division, Ft. Hood, Texas. He is survived by his mother, Mrs. Kathleen Hesler, of Seattle. A Solemn High Requiem Mass was offered in the Chapel of St. Mary the Virgin, at Nashotah House, and interment of the ashes will be at a later date in St. Paul's Cathedral, Fond du Lac. Memorial offerings may be made to Nashotah House.

The Rev. John Lister Langhorne, 83, retired priest of the Diocese of Southern Ohio, died Sept. 17, of a heart attack, in Marietta, Ohio.

At the time of his retirement in 1959, he had been rector of St. Philip's, Cincinnati, for 32 years. Survivors include his son, Theodore, of Gallipolis, Ohio.

Elizabeth Katherine Anschutz, widow of the late Rev. Lewis R. Anschutz, mother of the Rev. John R. Anschutz, and grandmother of the Rev. Mark S. Anschutz, died Oct. 7, in Springfield, Mo., where her husband had been rector of St. John's Church, 1927-45.

She is also survived by one brother, one daughter, the wife of the Rev. Arthur A. Underwood, three other grandchildren, and six great-grandchildren. A Requiem Mass and the Burial Office were read in St. John's Church, and interment was in Springfield.

Catherine Juanita Roett, 71, communicant of St. James' Church, Houston, Texas, died June 25, in Houston.

She was one of the original organizers of St. Luke's Church, and active in all parts of St. James' Church life. She was a member of the Daughters of the King and the altar guild, and had been a delegate to numerous church conventions. She is survived by her husband, Dr. Rupert O. Roett, one daughter, one son, her mother, three sisters, and nieces and nephews. Services were held in St. James' Church and interment was in Paradise Cemetery.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS WANTED

SECOND HAND Altar Anglican Missal for donation to priest; old edition acceptable. Reply Box R-759.*

FOR SALE

TWO GREAT LECTURES from the Bishop's Conference on Environment in the '70s. "The Past as Prelude to the '70s." Dr. Allen DuPont Breck, chairman, History Dept., University of Denver. Dr. Breck traces the history of the faith and outlines how it may speak to the present and future. Time: 90 m. 3/4 IPS \$4.95, 1/8 IPS \$3.95, cassette \$3.95.

"Social Trends in the '70s." Dr. Howard Higman, chairman, Sociology Dept., University of Colorado, traces the history of man on the horns of a social and technical dilemma. Time 90 m. 3/4 IPS \$4.95, 1/8 IPS \$3.95, cassette \$3.95. Write: The Diocesan A/V Library, Box M, Capitol Hill Station, Denver, Colo. 80218.

LINENS AND VESTMENTS

CREATED OUT of a Love for Excellence. Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

OFFERING ENVELOPES

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

POSITIONS WANTED

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

PRIEST, 10 years experience in the parish ministry, professionally trained musician (M.M. Degree), professionally trained worker with adolescents, experienced teacher at secondary and college levels, desires position combining these strengths. Reply Box A-760.*

RETIREMENT SPECIAL

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

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

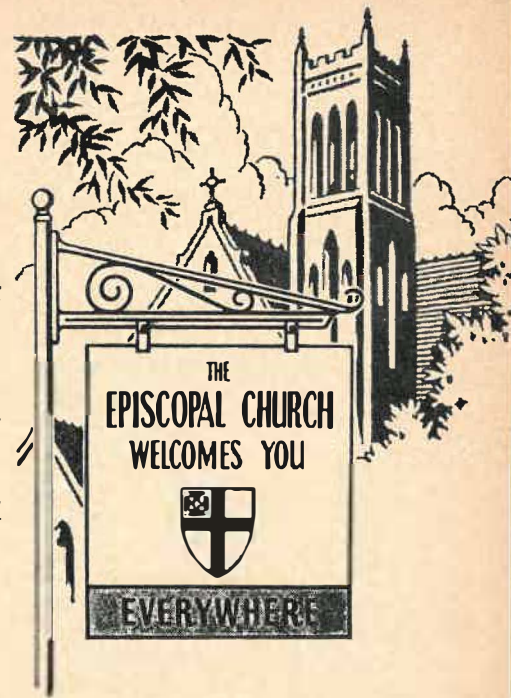
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



LOS ANGELES, CALIF. (Hollywood)

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

SAN FRANCISCO, CALIF.

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

WILMINGTON, DEL.

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

WASHINGTON, D.C.

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

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

FORT MYERS, FLA.

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30; Fri 7:30 & 10:30; C Sat 5

CHICAGO, ILL.

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

EVANSTON, ILL.

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

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

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.

BOSTON, MASS.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. David Deppen, r
Sun HC 8, 9 (with ser), MP & ser 11 (ex 1S HC &
ser); Ch S 11; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

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

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun 7:30, 9, 11; HC Daily

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS 112 Main St., near South Gate
U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
HS, LOH; HD 7, 10, 7:30 HC, Ser; C by appt

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
3:30; Ev 4; Wkdays MP & HC 7:15 (HC 10 Wed);
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

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

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

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

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 11 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; Wed & HD 6, Thurs & Sat 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9 (Sung), 10, 11 (High); Ev B 6.
Daily Mass 7:30, 12:10, 6:15; Mp 7:10, EP 6, C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

THE PROTESTANT CHAPEL Kennedy Airpot
Marlin L. Bowman, Chaplain
Sun 12:15 noon HC

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

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

THE PARISH OF TRINITY CHURCH

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

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

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 Eu; EP 6

ST. AUGUSTINE'S CHAPEL 292 Henry St.
The Rev. John G. Murdock, v
Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa
Espagnol 25 monthly, 12 noon. Weekdays & other
services as anno

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

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms at Mt. Resurrection
Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule; Daily,
6:30 HC, Offices 6:15, noon, 6, 8)

PHILADELPHIA, PA.

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

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, 7; Daily 5:30; Thurs 9:45; Fri 7:15

FORT WORTH, TEX.

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun 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

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