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CHRISTMAS -- 1970

When a traveler walks (or hurries) through Grand Central Station in New York City he is likely to see, near one of its myriad of entrances, an invitation to learn about his future -- or the future of a relative or friend -- by submitting the date and place and time of his or her birth. Then, for five dollars -- or a larger fee if agreed to -- he may (as the sign indicates), "let the computer tell you about yourself -- and what the future holds for you" -- through the linkage of the pseudo-science of astrology and the ultra-science of the computer. It is a tempting investment for a relatively small fee, and thousands cannot resist it. For they do indeed wish to know not only about the future but about the present. And in times of confusion and uncertainties many are inclined to "hitch their wagon" to a star -- any star -- that offers even a glimmer of light.

Some would view the Christmas story as an occasion for just such a demonstration of the reality of the influence of the relationships and movement of the heavenly bodies upon both the present and the future of human beings. And they would proof-text their thesis by quoting St. Matthew about the Magi: "For we have seen his star in the east and are come to worship him." It is evident that in the historical period marked "B.C." the false science of astrology (not astronomy), with its claims that the stars rigidly pre-determine human affairs, held many people in its vice-like fatalistic grip. The eloquent protest against the acceptance of such a fatalism -- and its astrological source -- appears in Shakespeare's Julius Caesar: "The fault, dear Brutus, lies not in our stars, but in ourselves that we are underlings."

The Christmas event is the story of a dramatic encounter between pseudo-reality and reality; between a false estimate of the nature of life and a true demonstration of what life both is and has the power to become; between the cheerless rigidity of non-personal determinism and the buoyant -- if perilous -- freedom of the sons of God. The conflict lined up the most improbable antagonists: the mighty distances that separate the stars, and the tiny strip of road that separates Bethlehem and Jerusalem; the voiceless silence of whirling galaxies and the song of angels with its theme of Peace on Earth; the awesome thunder of the heavens in convulsion, and the poignant cry of fragile life in the form of a baby in a manger.

And it was the fragile strength of that infant hand and heart that destroyed the tyranny which held men's minds in bondage to the bleak determinism of forces they could not control. For through this infant men came to understand that the heavens and the earth belong to a God who cares about what happens to them. Cares enough about the world to bleed for it, and die for it -- in the form of human flesh -- laughing down the terrors of fear and sin and death. "In the light of Jesus's teaching, his life and death and resurrection, men can look up at the stars and see them not as cold, senseless, controlling forces of human destiny, but as cheerful lights shining from a home in which God is our Father." This is why history takes the decisive turn from "B.C." to "A.D." -- with the birth of Jesus Christ.

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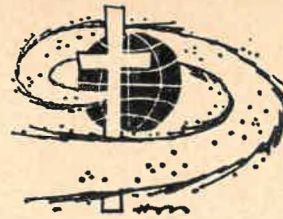
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THE LIVING CHURCH

407 E. Michigan Street
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Around



& About

— With the Editor —

An English RC bishop, **Christopher Butler**, says that we should speak to God in the language in which we make love. This is a beautiful word and true. But do all people, when making love, use the same language or the same kind of language? One love-maker, being who he is and his beloved who she is, will use intimate and familiar language, another lover with another beloved will use the language of awe and adoration. When one speaks lovingly to God, shall he say "Thou" or "You"? Is the one form of the second person pronoun more loving than the other? Who is to say? Bp. Butler is entirely right; but different lovers use different idioms.

This may help: A character in one of **Joseph Conrad's** novels says: "In writing you should always pitch the language a little higher than that of ordinary life." "Yes," comes the reply, "but you shouldn't let the reader catch you at it." Of course that's about writing, not worship; but good worshipers, like good writers, often have an instinct for pitching their language a little higher than that of ordinary life. If we do, I imagine God will catch us at it, be we never so clever; but he may appreciate the intent behind the attempt.

There was divine inspiration in the inclusion of a passage from *The Wisdom of Solomon* (18:14-16) in the Christmas liturgy of the Roman rite: "For while all things were in quiet silence, and that night was in the midst of her swift course, thine almighty Word leaped down from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction, and brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth."

We need a good Christmas hymn based upon this awesome prophecy of the Christ. To sing about how silently the wondrous Gift is given is part of the truth; but the military imagery in this passage is not incongruous and not untrue to the divine fact. It is a land of destruction into which Christ comes. He is a fierce man of war, wielding God's unfeigned commandment as a sharp sword, against the kingdom of sin, Satan, and death. He touches the heaven but he stands upon the earth. Isn't this exactly what St. John says—that the Word was made flesh and dwelt among us, and we beheld his glory?

I have another suggestion for a carol or hymn. (I make the suggestion, you do the work; yes, I thoroughly enjoy preaching.) Somebody should compose a carol on **Vergil's** famous "messianic" line in his fourth Eclogue: *Incipe, parve puer, risu cognoscere matrem*—"Begin, baby boy, to recognize your mother with a smile."

Now, to appease the pedants, we dutifully concede that Vergil, writing a generation before the birth of Christ, had in mind a Roman divine boy, not a Jewish. Of course. But unto us (represented by Mary) a child is born at Bethlehem; and as we look back over the strange course of salvation-history we see that this is exactly what the Nativity means: God recognizing us with a smile. The Calvinist poet **William Cowper** speaks of how "behind a frowning providence / He hides a smiling face." It may seem so, much of the time; but since the Holy Child began to recognize us with a smile we have known that God is all for us.

So, pondering the uncanny appositeness of Vergil's prophecy to what happened in Bethlehem some years later, we can understand why the early Christians revered the pagan poet of the Roman Empire as a Christian before Christ, and **Dante** made him the pre-but-saintly guide of his allegorical journey, and the French critic **Saint-Beuve** remarked that "the coming of Christ has nothing to astonish when one has read Vergil."

When I went to seminary my professors wasted no time in teaching me that the Old Testament "prophecies of Christ" were not prophecies of Christ at all, because the prophets had somebody else in mind (they were seldom sure exactly whom) as they prophesied, and certainly not Jesus of Nazareth. As historians they were right, as theologians they were wrong. What matters in the end is not what the prophet has in mind but what God has in mind. We are never more inspired and guided by God than when we have no specific knowledge of what God is saying or doing through us.

God was talking about what happened in Bethlehem at the time of the taxing, in *The Wisdom of Solomon 18:14-16* and in Vergil's *Eclogue 4:60*. I have this from an Unimpeachable Source, and as a working journalist it is my pleasure to pass this information along to you.

May the Holy Child recognize you with a smile at this season, and thus resolve your identity-crisis and put you in your eternal place.

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EDITORIAL AND BUSINESS OFFICES
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December

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- 21. St. Thomas, Ap.
- 25. The Nativity of Our Lord
- 26. St. Stephen, Dn.M.
- 27. St. John, Ap.Ev.
Christmas I
- 28. The Holy Innocents

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

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December 20, 1970

Letters to the Editor

GC on Placement

In the General Convention summary [TLC, Nov. 22] you state, under the heading "Clergy Placement," that "Bishops sought more authority to place clergy and to remove them, but the deputies refused to concur."

The deputies did not refuse to concur, they were not given an opportunity to act on this resolution. House of Bishops Message No. 64, which sought to amend Canon 46 by giving the bishops a greater role in the filling of vacant cures, was only one of 21 reports the committee on canons was unable to present to the house because of lack of time. The 63rd General Convention simply did not have enough legislative time to complete its business.

(The Rev.) J. WILLIAM ROBERTSON, D.D.
*Chairman of the Committee on Canons
The House of Deputies
Iron Mountain, Mich.*

Lay Ministers

I should like to comment on the decision of the House of Bishops not to allow lay readers to administer the paten, even though I am not in accord with the practice of letting laymen administer Holy Communion. The bishops' decision, it appears, is based on two considerations: (1) a very strict interpretation of the rubrics, and (2) a

vestige of medieval outlook on precedence. As to the first, they have interpreted at face value, but this is not in accord with their relaxation of the confirmation rubric; as to the second, in adopting a new Ordinal, they eliminated references to "this inferior office" (of deacon). Therefore, I submit that they have not been consistent.

The first rubric relating to the administration of communion directs the celebrant to proceed to deliver communion, after having received the sacrament himself, but the species which he is to administer is not specified until the last sentence of the rubric: "And when he delivereth the Bread. . . ." This is an assumption that the old standard procedure will be followed, and it relates to the order in which the species shall be administered, but I do not believe that it is a rigorous direction that the priest-celebrant shall always act as the minister administering the hosts. If it were, we could not have a bishop present administering the bread, as is the custom, while the priest-celebrant administers the chalice. Only tradition serves to direct this procedure, and there is no rubric for it such as those directing a bishop to pronounce absolution and blessing when not the celebrant. While the tradition is sound, a rubric is technically broken, to go along with the bishops' reasoning.

The second rubric more clearly states "minister," for administration of the chalice,



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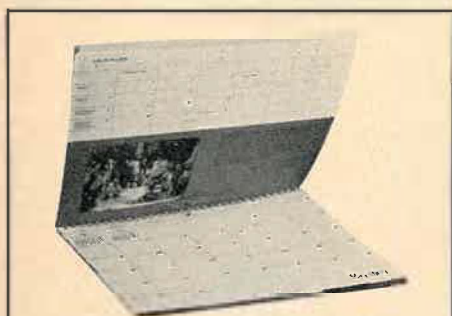
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to allow a deacon (and now a layman and a female deacon or deaconess) to deliver the cup. But this cannot be construed as delegation of the chalice to a minister of "inferior" office and/or function. While the parish Eucharist is normally done by the rector or vicar, and while there is usually logical sequence to the celebrant administering the hosts, still there are circumstances under which the celebrant might want to deliver the cup, which is infinitely more difficult to administer. When an assistant is a minister perhaps less familiar with the parish's mode of administration, when he/she is less experienced, or when he is retired and elderly, it makes more sense for the priest-celebrant to administer the chalice. (If laymen administer the cup, incidentally, it becomes more logical for two to be used, to keep up with the quicker administration of the breads.)

But my main point is that to delegate to the "inferior" minister the administration of the chalice, only, seems to depreciate the sacrament of the blood. Our Lord is present in both species and cannot be divided; one species has the value of the other. The bishops have already eliminated references to "this inferior office" (of deacon) in adopting the new Ordinal, and they have allowed female deacons to administer Holy Communion, which (as with male deacons always) allows for administration in both kinds outside the Eucharist. Therefore, to hedge on the administration of the paten is to demonstrate that the old medieval notion that the "inferior" minister must administer the "inferior" species of the sacrament still prevails.

(The Rev.) ROBERTS E. EHRGOTT

Rector of the Church of the Nativity
Indianapolis

The Commemoration Question

I must take issue with Fr. Tainton's article, "The Commemoration Question" [TLC, Nov. 22]. In my opinion it manifests very little sense of history or sound liturgical theology. Fr. Tainton is quite correct when he states, "We remember birthdays because they are important; they are not important because we remember them." And this is precisely my understanding of the rationale behind *The Lesser Feasts and Fasts*. The people commemorated therein are Christians who, in the opinion of the compilers, have significantly witnessed to Christ and who can serve as profitable examples for the faithful today. Certainly there is room for disagreement over the precise names which shall be included in such a list, and I have no intention of defending every choice made by the Standing Liturgical Commission (although I believe they have generally done a good job, and I suspect there would be widespread agreement among those with any knowledge of church history that Sts. Dominic, Clement, and Martin of Tours should be included). But the important point is that we are members of a body that is greater than any one nation, any one cultural tradition, or any one period of history; and within this one body—the catholic church—there has been traditionally a desire to commemorate the heroes of the faith in all ages, both out of thanksgiving for their contributions and out of a realization that their witness can indeed inspire us to a firmer commitment and greater service to our Lord.

The fact that many Episcopalians are not acquainted with some of the great saints

and their acts is, in my opinion, an argument, not for failing to commemorate these individuals, but rather for greater education for our people in the rich tradition of Christian sainthood. And the inclusion of people like St. Sergius, the Martyrs of Japan, and Bp. Hannington and his Companions, is an effective witness to the catholicity of our faith—a way, if you will, of helping our American church people realize that they are part of something that transcends our man-made boundaries of nation, culture, or even denominational tradition.

I am personally grateful to the Standing Liturgical Commission for filling a long-standing gap in the practice of the American Episcopal Church with *The Lesser Feasts and Fasts*. As for Mother's Day and the World Day of Prayer, I confess a lack of interest, because I believe that Christians should pray and honor their parents every day.

(The Rev.) WALTER G. LOESEL

Priest-in-Charge of St. Mark's Church
Van Nuys, Calif.

Seminary of the Caribbean

Thank you for an overall good, fair, and thorough reporting job on the General Convention at Houston. It was a great deal of work well done on the whole. However, I find three errors on your reporting of the House of Bishops debate [TLC, Nov. 15]. I was in the press box for that debate in the house that day.

1. Bp. Ramos of Costa Rica did say that it was a "phasing out of the Seminary of the Caribbean, irresponsibly" (italics mine); but in the same speech he opted for phasing the seminary out, nonetheless. You have torn the phrase out of the context in which the bishop used it.

2. Describing the closing of the Seminary of the Caribbean as a "death blow to the work of the church in Latin America" was done by the Rt. Rev. Jonathan Bentley, retired, sometime head of the Overseas Department of the Executive Council, and either Bp. Haynsworth of Nicaragua or Bp. Frey of Guatemala immediately contradicted this colonialist remark. You falsely attribute this horrendous statement to Bp. Reus-Froylan of Puerto Rico.

3. Bp. Mosley, retiring director of overseas relations, stated on the floor that the annual budget of the Caribbean seminary is \$190,000. This is quite a distance from the "approximately \$100,000" you print.

(The Rev.) JAMES L. LOWERY, JR.

Eastern Field Representative
The Association of Episcopal Clergy

Boston

Answers, Anybody?

What is more racist than a black caucus?

JEAN S. DAVIS

Aurora, N.Y.

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December 20, 1970
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ROCHESTER

Diocese Votes \$750,000 Gift to National Church

The Presiding Bishop has announced that the Diocese of Rochester has voted the sum of \$750,000 on a no-strings-attached basis to the Presiding Bishop and the Executive Council to use "as they deem most appropriate."

Action approving the gift was taken at the annual convention of the diocese, and the vote in favor was described as "overwhelming." Funds will come from a bequest of \$7,700,000 to the Diocese of Rochester in the will of Margaret Woodbury Strong, which the diocese received last June.

The suggestion for the gift was made by the Rt. Rev. Robert R. Spears, Jr., in his address to the convention, "to help lessen present fiscal problems of the national church." He said that approval of the gift would serve the purpose of "re-affirming the Christian principle of freely giving what we receive, while at the same time supporting the leadership of the church at a time of particular difficulty and anxiety." The idea of the gift had come to Bp. Spears as a result of his experience at the 1970 General Convention in October. "While the whole spirit of Houston was pulling together, there was still a feeling of uncertainty and hesitation in certain areas," he said. "This kind of support for the national church may be a crucial factor at this time in history."

In acknowledging the gift, Bp. Hines called it "an exercise in responsible Christian stewardship."

CHURCH AND PRESS

Columnist Challenges Critics to Open Debate

Critics of the Rev. Lester Kinsolving's comments on the recent General Convention, published in his nationally syndicated newspaper column, have been challenged to meet the columnist in open discussion and debate on the issues about which they disagree. Thus far, Fr. Kinsolving has had no "takers."

Five clergymen of the Diocese of Vermont, in a joint letter to *The Rutland Daily Herald*, protested Kinsolving's statement that "assorted black militants, college chaplains, way-out liberals," and others had "pushed for this stratospheric budget (adopted at the Houston conven-

tion) in the clever realization that in the ensuing financial catastrophe quiet and devoted overseas missionaries can be cut off in favor of funding of black militant and student strikers."

The Vermont clergymen charge that Fr. Kinsolving has not presented "any facts or details to substantiate his judgment" and that "this type of writing is journalism at its most irresponsible level." In reply, the columnist declared his willingness to come to Vermont to debate the issue with his critics.

Similar complaints against his interpretation of the Houston convention were made by two parish clergymen of Roanoke, Va., the Rev. Messrs. Charles G. Newbery and Frank H. Vest, Jr. Kinsolving's column appears in *The Roanoke World-News*. In a letter to that newspaper they charged that they found his column "full of gross distortion and snide innuendo."

Fr. Kinsolving replied by requesting "an open discussion" with them—"anywhere they choose." Fr. Vest suggested a meeting at Fr. Newbery's home "for a

full and open discussion of our differences." They declined, however, to meet the columnist for a public discussion, on the advice of their bishop, the Rt. Rev. William H. Marmion, Bishop of Southwestern Virginia, who felt that there was "nothing to be gained" from such a meeting.

Fr. Kinsolving then decided to come to Roanoke anyway to present his side of the case to any who might listen. A public meeting was arranged by Dr. Earl Johnson, co-chairman of a group known as the Alliance of Concerned Episcopalians. Bp. Marmion and the two Roanoke rectors who had criticized Kinsolving's column declared that they would not attend the meeting.

The columnist spoke to about 200 Episcopalians at the meeting in Roanoke. He accused his critics of "ecclesiastical McCarthyism." He amplified his contention, expressed in his column, that the national Episcopal Church continues to support black racist groups by funding them—after Houston as well as before. He urged his hearers, however, not to ex-



WAR PROTEST IN NEW YORK

Three clergymen officiated at a protest service at Trinity Church, Wall Street, New York City, "to expose and atone for churches' investments in war industries." They were (l to r): The Rev. Redmond McGoldrick, S.J.; the Rev. David Kirk, a Melkite Catholic priest who is founder of Emmaus House in Harlem; and the Rev. Baxton Bryant, a Methodist minister representing "Jonathan's Wake," a group challenging church priorities, which sponsored the service. During the ceremonies a dollar bill was burned symbolically and the ashes were used to cross the forehead of those present. Flowers were also used to sprinkle water on the participants, "to expel demons" (the Military-Industrial Complex). (Photo from RNS)

press their disapproval of this policy by canceling their pledges, since the people who are hurt by such withholding of funds are missionaries on small salaries.

ENGLAND

Non-Whites Have "No Representation," Says Bishop

The existence of white "colored" churches in multi-racial Britain makes a mockery of Christian claims to catholicity, the Bishop of Southwark claims. Speaking in London, the Rt. Rev. Mervyn Stockwood said the south London area contains 100,000 non-whites who have no representation on the councils, assemblies, and synods of the established church. "To be a middle-class church makes nonsense of the disturbing demands of a village carpenter," he said.

The bishop's remarks were believed to be the first from any Anglican bishop on what is a growing problem in Britain today. Millions of immigrants have entered England in recent years. Many are non-Christian but large numbers are Anglicans, Roman Catholics, Methodists, and Presbyterians from the West Indies and Africa. In their homelands these people are known to be better church attenders than most Britons of today. They do not, however, find many ways to fit into church life in their new homeland.

Meanwhile, the evangelical-leaning *Church of England Newspaper* began a series of articles on "The Unknown Christians" in Britain. Brian G. Cooper, a Baptist who wrote the series, said that the independent immigrant churches are "for the most part unrelated to established ecumenical structures, and largely ignored by the local Anglican, Free Church, and Roman Catholic clergy and congregations. No one knows exactly how many such churches exist. Certainly the number of independent West Indian congregations, many of which are organized as house churches, runs unto the several hundreds and probably tops the thousand mark."

ROMAN CATHOLICS

Communion "In the Hand" Rejected

America's Roman Catholic bishops have rejected a recommendation that communicants be allowed to receive Holy Communion "in the hand." Although a slight majority of prelates (115 to 107) favored approval of the measure, the proposal failed to win the necessary two-thirds vote at the semi-annual meeting of the National Conference of Roman Catholic Bishops, held in Washington, D.C.

The Most Rev. James Malone, of Youngstown, Ohio, chairman of the Bishops' Committee for the Liturgy, which drafted the proposal, said that the current policy on the Eucharist would

continue but that no pressure was expected to insure strict compliance. He indicated that parishes and dioceses already experimenting with the communion-in-the-hand might continue, provided it is done in a "prudent manner."

If the proposal had been passed by the U.S. bishops, the necessary Vatican consent was considered a foregone conclusion. More than a dozen episcopal conferences have already authorized the communion-in-hand practice, including Canada, France, Germany, and the Netherlands.

In a related move, the bishops agreed to expand the practice of receiving Holy Communion under both species of bread and wine, and to include weekday Masses. Hitherto the practice had been allowed only on special occasions such as nuptial Masses. Communion in both kinds is not yet authorized, however, for Sunday Masses, because of the larger numbers of communicants.

Formula of Hormisdas Advocated

The Roman Catholic Auxiliary Bishop of Westminster (London) has suggested the use of a 1,400-year-old formula to heal the split between the Roman Catholic and Anglican Churches. The Most Rev. Basil C. Butler, OSB, writing in *The Tablet*, cited the resolution of a split between eastern churches and the Church of Rome in 518 A.D., as a possible pattern for Anglican-Roman agreement.

Bp. Butler referred to the Formula of Hormisdas, an agreement developed by Pope Hormisdas, signed in the 6th century, as an end to a doctrinal controversy between the Patriarchs of Constantinople and Rome. The basic prerequisite on coming together in one communion in the family of Christ, the bishop maintained, is agreement in the area of doctrines held to be essential by either or both. He said, "Nobody who has once understood the profound links that connect doctrines with the historical communities that have been created by them, or by which they have been evolved, will underestimate the difficulty of a proposal that the Anglican Church should come to recognize and receive definitions of faith, which, for us, are simply to be accepted with full assent, but which they regard as lacking in full ecumenicity."

Noting that the Anglican Church "appears to assent to the formulations in the sphere of doctrine of the first four ecumenical councils," Bp. Butler added, "Would they agree that no small part of the authority of these formulations derives from the fact that they were made by the genuine councils of the Catholic Church of those days? In that case, would they not also feel that it is right to take seriously the terms of the reconciliation which ended the schism between East and West in 518?"

Bp. Butler, a leading theologian of the Roman Catholic Church in England, has been a proponent of an earlier proposal that Anglicans might be able to function as a uniate church, related to, but not organically one, with the Roman Catholic Church.

"The terms of the Formula of Hormisdas," he said, "which were signed by the individual bishops of the eastern half of Christendom actually or virtually admitted that Rome is, by divine appointment, the center of Christ's one communion. If this fact were admitted, then so much else follows with relative ease."

TANZANIA

Church Contributes to "Skills" Program

An appropriation of \$5,503 has been approved by the Episcopal Church for support of projects in Tanzania now sponsored by the National Committee of Black Churchmen. The money will come from the Church School Missionary Offering of 1967. It will help to send Afro-American technicians to Africa for two-year tours of duty where they will participate in the Pan-African Skills Project (PAS), an undertaking of the NCBC.

The PAS program was established last January. It now has 12 American black technicians in Tanzania where they are working in community development projects with the support of the Tanzanian government.

PAS is seeking to recruit additional volunteers to work in Africa, and there are now immediate openings for engineers, doctors, dentists, agriculturalists, accountants, architects, teachers (science and math), draftsmen, chemists, electricians, mechanics, road and building experts, and surveyors. Expansion of the work to Zambia, Uganda, and Kenya is also under consideration.

The Episcopal Church's grant to the PAS project is the first from any major American church.

UGANDA

Newspaper Condemns Gift from "South African Racists"

A Kampala daily newspaper expressed strong resentment against the Archbishop of Canterbury for reportedly saying he would make a donation to the Anglican Church of Uganda of a \$4,000 gift he had received in South Africa.

The Uganda Argus asked, "Who told Abp. Ramsey that Uganda Christians were in dire need of a gift of money from South African racists? Strangely enough," the paper observed, "the primate did not bother to consult his colleague, Abp. Erica Sabiti of the Church of Uganda, Rwanda, and Burundi, as to whether he

would accept the gift or not." Abp. Sabiti, the *Argus* continued, "told *The Uganda Argus* that he could not say whether the Church in Uganda would accept the gift or not, until they had had official word from Dr. Ramsey."

The paper said that, while deciding whether to accept the gift, Uganda Christians should consider the "moral ramifications" of it, as well as "the attitudes of churchmen in South Africa" and "the accepted African stand on South Africa." It charged that South Africa "is the declared enemy of free Africa, and it would be unethical and immoral to receive anything of any description from the hands of an enemy."

The *Argus* accused the archbishop of "having double standards." It said that he had "disagreed openly with the World Council of Churches' gesture, when the Council made a token gift to freedom fighters in southern Africa, and yet he was the very person who advocated wholeheartedly the idea of bombarding bridges in Rhodesia in order to bring Prime Minister Ian Smith to his knees."

ORGANIZATIONS

Rotarians in Audience with Pope

Pope Paul VI received in audience some 3,000 Rotarians from Europe and the Middle East who were holding their 8th annual congress in Rome. Urging the delegates "to show yourselves peacemakers, to work unceasingly for peace," he cautioned: "But let us not forget that while peace is the fruit of man's efforts, it is also a precious gift of God."

Prior to Vatican II, Rotary Clubs were viewed with some misgivings by the Church of Rome. In 1951, a decree was issued, approved by Pope Pius XII, barring all priests from membership in Rotary Clubs. At the same time, Roman Catholic laymen were cautioned to observe the canon law provisions concerning "secret, condemned, seditious, and suspect" societies.

L'Osservatore Romano, Vatican City daily, then referred to the "non-religious and lay attitude characteristic of Rotary in regard to problems of moral and social justice." It said that this lay spirit and religious indifference allowed Rotary to become infiltrated with "Masonic and anti-clerical elements."

In 1965, however, Pope Paul VI gave implicit approval to Rotary International when he received, for the first time, 1,500 Italian Rotarians in a special audience. At that time, the pontiff remarked that the church had had reservations about the worldwide fellowship of business and professional men founded in 1905, in Chicago, by Paul Harris, a lawyer. But the pope indicated that this attitude of the church had changed, saying he was extremely interested in the activities and aims of Rotary.

NEWS in BRIEF

■ A convention for the purpose of electing a bishop coadjutor has been called for Jan. 7, by the Bishop of Connecticut, the Rt. Rev. John H. Esquirol. The election will be held in Christ Church Cathedral, Hartford. Bp. Esquirol was elected diocesan in Sept., 1968, after serving ten years as suffragan of the diocese.

■ The Very Rev. John Hazlewood, dean of the cathedral in Perth, Australia, said he had attended parties where marijuana was smoked and found a "far more pleasant atmosphere" than at cocktail parties. He asked: "What is more harmful—someone becoming revoltingly drunk and in charge of a car or someone peacefully indulging in a bit of pot smoking?"

■ The new moderator of the powerful Dutch Reformed Church (Nederduitse Gereformeerde Kerk) in South Africa has declared that his church's biblical interpretation supporting separate racial development (*apartheid*) is correct and all opposing theological views are wrong. Dr. J. D. Vorster, brother of Prime Minister B. J. Vorster, said the Dutch Reformed Church under his leadership would oppose any liberal moves by government with respect to changing *apartheid laws now standing*. He also said the church with its one million members would rather "break all links" with the world's churches, including the Reformed Churches of Holland, than change its rigid theological interpretations.

■ Acting favorably upon the request of one of his priests, the Rt. Rev. Roger Blanchard, Bishop of Southern Ohio, issued a lay reader's license to Susan Lehman, wife of the Rev. Robert L. Lehman, rector of Holy Trinity Church, Cincinnati. Thus, Mrs. Lehman became the first woman in the diocese to administer the chalice. She did not know that her husband had made the request of their bishop. She said she was afraid that her role in the service might "separate me from the community," but that it had not and she has a "fuller sense of participation in the service." Mrs. Lehman is also education director for Christ Church, Glendale.

■ Grace Church, Massies Mill, Diocese of Virginia, has a new organ and a lecture, gifts from the congregation of Epiphany Church, Richmond. Grace Church was in the disastrous flooded areas of '69, though the church building itself was a center for rescue work and housing the homeless. When the organ was dedicated, a Flood Window was also dedicated to the glory of God and in memory of the 125 citizens of Nelson County who lost their lives in the storm of Aug. 20, 1969.

■ The Most Rev. Norman A. Lesser, 68, Archbishop of Wellington and Primate of New Zealand since 1961 has announced his retirement effective Jan. 21. "Almost cataclysmic changes press upon the church," he said. "To refer to but one, the impending decision on the union of certain churches. It appears to me that this far-reaching decision should be made by those who are to engage in the completely new conditions which will emerge." In his jurisdiction, negotiations are underway to unite Anglicans, Presbyterians, Methodists, Congregationalists, and members of the Associated Churches of Christ.

■ Use of the term "bishop" in designating the 18 district presidents of the American Lutheran Church (ALC) was encouraged at the church's convention held in San Antonio. (This news was received too late to use in TLC, Nov. 29.) Convention also encouraged use of the title "supervising bishop" in designating the ALC president and the title, "bishop" or "assistant supervising bishop" for the ALC vice president. The ALC is the first Lutheran body in the U.S. to vote for the title of bishop for its leaders. Use of the title does not imply support for the concept of apostolic succession or lifetime tenure in the office, according to a resolution adopted by delegates.

■ The Pennsylvania State Baptist Convention, representing some 500,000 black Baptists, adopted resolutions calling for immediate withdrawal of American forces from Vietnam and endorsing the principle of reparations to blacks. Dr. William H. Anderson, convention president, said 2,300 messengers gathered for the convention's annual meeting in Philadelphia, rejected the rhetoric of the Black Manifesto and expressed the feeling that reparations should come from government and business rather than from the churches. The State Baptist Convention is affiliated with all three major national organizations of black Baptists.

■ The late Martin Buber's famed book, *I and Thou*, reissued in a new English translation, changes the pronoun "Thou" to "You" in the text, although the title remains unchanged. The book has played a key role in directing the focus of much theology on human relationships, the here and now, and reawakening concern for humane social structures. The new text was prepared by Dr. Walter Kaufman at the urging of Dr. Buber's son, Rafael. Although Dr. Buber was Jewish and his book is, as Dr. Kaufman notes, "steeped in Judaism," the "I-Thou" concept of man's relationship to God and his fellow man profoundly affected protestant theology. Dr. Buber died in 1964, at the age of 87.

Robert W. Fowkes

A CHRISTMAS TALE

This essay is presented by Fr. Fowkes, "with all apologies to the late C. S. Lewis, author of *The Screwtape Letters*, for the inversion of his inferno." To anyone unfamiliar with that book, the Enemy referred to by the devils in this essay is Jesus Christ.



Incarnation Grace

God cried and was luminous:
Suddenly Birth shone everywhere—
In straw, on lamb-strewn hills,
In kings' minds—
Birth without beginning.

How do we come to that Love,
Locked to the lightest bones,
Tied to breath like ours,
Born without ending?

What has He done
That we stand green to God
As the first tree stood,
Stand human to God
In Mary's motherhood
Wherein by flesh we are one?

To His endless, earthly birth
We belong: we move with His love
In the hut, in the high, glass tower,
On the broken plain,
And we cry with His cry of fatherhood
For the planet that He created good.

Elizabeth Randall-Mills

THE lowerarchy of hell was gathered in Valhalla, the council hall of hell, in the year 1800, for a think-tank session to plot the downfall of the Enemy for the next 200 years. Great fires were burning in the brimstone fireplaces along the four sides of the great room, and the pitiful cries of condemned souls whimpered with the crackling of the flames. This brought a joyful mood to the heads of the devil-departments, as they sat about the great conference table, each adding random ideas to the great battle plan for the future. Some of the minor devils were smoking. Not cigars—just smoking.

Gudgelow, Coordinator of Future Planning, was presiding, summing up the problems of the present, mistakes of the past, hopes for the future, and reviewing basic policies of temptation:

"As you know, the despicable little creatures that the Enemy loves so much have been centering their lives in those drafty churches from that soul-stealing baptism until they arrive there in a wooden box. They pray to the Enemy, and raise their reedy voices in songs of praise, and each Christmas season sees a renewal of their ghastly devotion. The Committee of Diabolical Intrigue wants us to abolish Christmas and all the renewing of *love* and *hope* it brings. We must lure away their love from the Enemy, and if we can keep them hopeless, they are easily ours to devour and enjoy here with Our Father Below.

The Rev. Robert W. Fowkes is rector of St. Andrew's Church, Scottsbluff, Neb.

"Didn't we almost have it done under Oliver Cromwell, 150 years ago?" said Entwill, a handsome devil who enjoyed history.

"We had our chances in his time, but we made mistakes which we should never repeat," said the chairman. "True enough, heralds went about England shouting, 'No Christmas,' and congregations making their disgusting communions were carted off to jail; but we know now that good temptation is not an autocratic depriving, nor the suggestion of something obviously evil. When Cromwell abolished Christmas, those stubborn little fools got their backs up and had secret gatherings of revolting piety in spite of the Commonwealth. As you all know, we don't tempt people to blaspheme the Enemy, or shout 'to hell with Christmas,' for they'd never do it in a hundred years. We must substitute things that are good in their eyes, until before they know it, they have almost forgotten what Christmas is all about!"

"Wouldn't it be fun if we could get these tasty little Christians to celebrate the Nativity of the Enemy with feasting and singing to anything but Him! Who knows, maybe we can get them to give birthday presents to each other instead of the Enemy and his damnable church. As you all know, we call this the 'double play,' undermining the works of the church while we seduce for our desires soul after unsuspecting soul!" Thus spoke Wormwood, who then began to giggle and howl in anticipation.

Shrieking laughter rent the room as the whole company of devils delighted in this double cunning. Pandemonium (pan—"all," demonium—"demons") reigned, and all the demons chortled over their one glory, the downfall and final capture of human souls through demonic cleverness.

"All right," said Gudgelow, when the last titter subsided, "this is a think-session, and let's see what we can come up with, remembering the cardinal rule to tempt by offering a lower good to substitute for a higher, adding discount to discount, until we reach the near-nothing we love to offer. Throw in any idea, no matter how far-fetched, and we'll give it a hearing."

Wormwood spoke up. "We need a substitute for the fawning joy over the birth of the Enemy in Bethlehem, right? How about making a big deal out of the wise men and the gifts they brought. Or maybe we can over-emphasize St. Nicholas, whose day is near Christmas."

"They'll never buy it," said Troople.

"Ho'd on," said Entwill, "that's not

bad. St. Nicholas gave gifts to the needy and to children. All people love gifts, and this ties in with the gifts of the wise men. Maybe we can make some big deal about gifts. Those hairless animals know that giving is good, St. Nicholas is good, the wise men are good. It does fit our rule of temptation."

"We've got something," put in Wormwood again, "if we can make St. Nicholas into a sort of elfish cornucopia, rather than a holy saint—condemn his holiness—and make all the little children beady-eyed with greed and praying that the old fool would come by their way and drop a few goodies and toys that they could snatch up. . . ."

"It'll never get off the ground," said Troople. "How in the depths of hell can we promote this idiot's dream?"

Entwill, the history major, furrowed his brow. "Seems when we helped Arius back around 300 AD—how I hate being bound by dates which are dedicated to the

Christmas event—seems we had a few poems made into songs, and all the boatmen on the Nile were singing the Arian discount of the faith. Can't we find some poem writer or songwriter to work up some jingles or poems that would change people's thinking?"

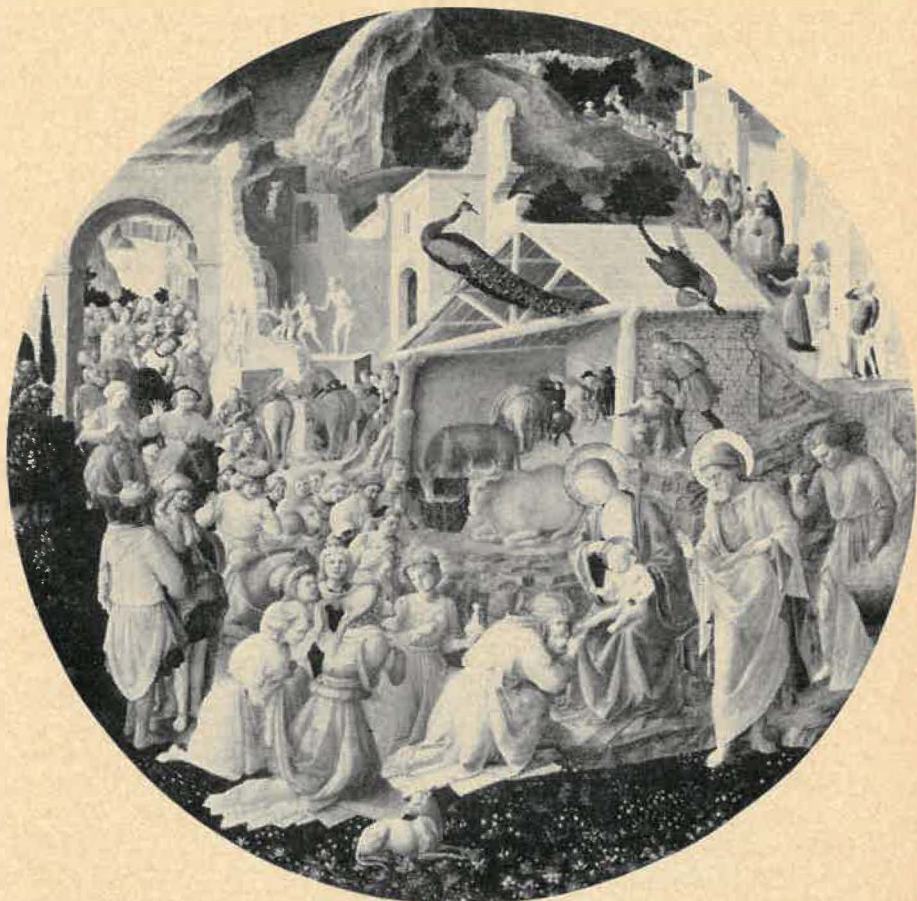
"Y'gotta be out of your head," said Troople.

"Soggs," said Gudgelow, "try your Infernal Business Machine, and see if there is such a man. Feed in these data: Poet. Respectable. Make him a Christian—even a clergyman. Yes, preferably a clergyman. Dreamer. Scholar. Influential. O.K., what do you get?"

"I got the card coming from the slot. Here it is, still warm. It says, 'The Pope,'" answered Soggs.

"Won't do—add American to the data and try again. They are innovators there."

Soggs pushed the extra buttons on his table model machine, and in two seconds another card popped out. He lifted it to



THE ADORATION OF THE MAGI
By Fra Angelico and Fra Filippo Lippi

the flickering light of the great fire. "It says, 'Moore, Clement Clarke, 20 years old, graduate of Columbia College, student of Bible, Oriental and Greek literature, and candidate for the priesthood in the Episcopal Church. Destined, we feel, to become dean of perhaps General Theological Seminary, where he is a student, because of his undoubted scholarship.'"

"Ideal, Soggs, if he makes the grade," cried the coordinator.

Grinch had been sitting quietly up until now. "This may be way out," he said, "but maybe this poet, Moore, can mush up the St. Nicholas and make it Santillias, or Santa Claus, and then load him up with sacks full of presents which he carries to the avaricious little kids."

"You're nuts," said Troople.

"And how," asked Soggs, "can this affable philanthropist manage to get the gifts to the kiddies, if there's so many of them, and only one of him?"

Grinch closed his eyes, in accepted think-session manner. "How's about this? He gets a sled and a bunch of mules; no—light tiny deer, reindeer maybe, and they pull him through the sky. . . ."

Troople snorted.

"And they land on the roof of each house, and then Santa Claus goes—

hmmmmmmmm. Yes, he goes down the chimney into the house with his sack of goodies."

Troople choked, "He *whaaaaaat*?"

"Yes, he has long white whiskers and a fat little belly, that shakes when he laughs like a bowlfull of jelly."

"Rhymes anyhow," says Wormwood.

"How in Hades does this fat man with white whiskers get down one filthy chimney and remain a fat man with white whiskers? And floating through the air with reindeer—this is supposed to change the way of devotion to the Enemy? Think-sessions are supposed to be wild, but not stupid!" This reprimand came from Botz, chief sulphur supply manager.

"He's mad," said Troople.

"And you think," added Botz, "that a seminary dean and biblical scholar will write a lengthy Christmas poem and not mention the birth of the Enemy? I tell you, Gudelow, you can't count on Grinch to steal Christmas!"

They could all see Grinch flinch. "I can see whole Christian nations," he continued, "zeroed in on the big gift deal. Instead of a devoted gift to him whose birthday they were celebrating, they'll give dozens of gifts to relatives and friends, and neglect our Enemy."

"They aren't that stupid," quoth Troople.

"I may be dreaming, but I see them scurrying around for months, in store after store, not wanting to forget and offend a mother-in-law, employer, or relative unto the third generation. Hours will be spent selecting presents, wrapping presents, sending presents, hiding presents, opening presents, and appreciating presents. They won't be thinking of pleasing or imitating him they call Christ," Grinch continued, "but of imitating and perpetuating the fat little old man with sooty whiskers."

"Oh, go to heaven!" Troople snorted in disgust.

"Careful what you say," said Gudelow. "Besides, he could have something. We could spoil their church services by taking away the joy of singing carols if only we could get them to play the carols in stores and homes for a couple of months before Christmas. Trouble is, musicians cost too much. I wish they could put carol music in a box and then open it and let it play all day. That way, humans would get fed up with it so that when the church organ would start a carol on Christmas, everybody would choke."

"Not bad," condescended Wormwood. "Maybe if we build up Santa What's-his-name, we could even get them to forget today's degenerate greeting of 'Christ the Lord is born' and say something like 'Merry Christmas and a happy new year,' to coin a phrase."

"Good," said Gudelow.

"Impossible," Troople exploded as he spat in the fire.

"Not impossible," said Wormwood. "I truly believe that we can undermine their devotion by substituting Old Whiskers and presents, until almost all their time and energy and interest is diverted. Should they send letters of greeting to Christian friends, I confidently believe we can get them to use pictures and references to this Santa Claus, packages, puppy dogs, and maybe even a partridge in a pear tree!"

"Merciful heavens," blasphemed Troople.

"Once more like that, Troople, and you'll have your mouth washed out with sulphur!" warned Gudelow.

Then turning to the hateful faces of the assembly of devils, he said, "I believe that if his tempter can get Clement Moore to write an imaginative and attractive poem about this legendary, rich, and affable sleighrider in the sky, one day every American child at least will have it read to him or the story told to him so often that mothers and fathers will think that this is really Christmas, and will forget to read those hateful words of scripture about the birth of the Enemy in Bethlehem."

"You'll never be able to put it across," muttered Troople.

For Christmas

Father, in the midst of a world,
Where grown men count human bodies,
Like points in a football game,
We come to worship
At the cradle of a little child.

We come in the simple wisdom
Of those who came long ago.
We bring the gold of royal love,
The frankincense of intercession,
The myrrh of bitter sorrow,
And these we lay at his feet.

As we contemplate the child of Bethlehem, Lord,
We rejoice that, although you are the Almighty,
The Creator, the Infinite, the Ineffable,
The One whose being is utterly beyond the power
Of our loftiest thought, or most daring imagination,
You have spoken to us most meaningfully
In a little, human child.

Save us, Father, from the impressive and the spectacular.
Help us to see you in simple, even routine things,
A child's love, the song of a bird,
A tree against a winter sunset,
An embrace filled with love,
The peace and quiet happiness of Christmas at home.

Renew in us the joy of simple gifts.
And send us forth to spread that joy,
In the name of the Prince of Joy.

J. Barrie Shepherd

EDITORIALS

Are You Disturbed?

IN today's idiom disturbed people are sick people; to be mentally and emotionally healthy is to be adjusted to life and things as they are, to be maladjusted and disturbed about life and things as they are is to be sick. Freshmen learn all about this in Psych I. But it doesn't accord very well with the Gospel, and Christians can only be disturbed about this popular view of disturbance.

The Scottish theologian John Baillie opened a book he was writing 40 years ago with these words: "The great fact for which all religion stands is the confrontation of the human soul with the transcendent holiness of God. When God reveals himself to man, then a characteristic disturbance is set up in the human soul and in the life of our human society, and that disturbance is what we mean by religion." (*Our Knowledge of God*. Scribner's.)

By religion he meant essentially Christianity. The first thing that came to his mind when he thought of it was that "characteristic disturbance . . . in the human soul and in the life of society." When you see this disturbance in a person or in a society you find God's fingerprints all over the place. What do you think of first, at the mention of this religion? Disturbance? Or peace? Nobody ever blesses you in church with "The disturbance of God, which passeth all understanding. . . ."

Reading on in Baillie's book one soon learns that he did not think of Christianity as nothing but the divine disturbance; for he was a Gospel Christian and so he lived by *both* of these promises of Christ: "I come bringing not peace but a sword" and "My peace I give to you." God has never been squeamish about serving us paradoxes and commanding us to eat thereof, and so here: To be disturbed by God is to receive the peace of God. No cross, no crown; no disturbance, no peace.

People who turn to the church shopping for peace, willing to put something on the plate for it but not interested in anything else thank you, cannot be accommodated by a church that serves the Lord. They may get some kind of peace, but it won't be the peace God gives only to those whom he disturbs.

All this has been loudly and widely preached from the Christian pulpit to this generation, although it cannot be spoken too often. The other side of this coin, however, needs more exposure today. There *is* peace from heaven for those who fight the good fight here on earth; peace here and now. (If you have *The Hymnal 1940* handy, turn to #437, for a not bad expression of this.) We can say further that if Christians imagine that they are acting upon the divine disturbance but they do not experience the peace of God amidst their trouble and striving, they may be as far off the beam as is the peace-only seeker. For there is always abroad in this world a spirit demonic rather than divine, which infects its victims with a passion for disturbance as a good end in itself. This lust for destructive nihilism is never so virulent as when it gets religion and begins to call itself prophetic and revolutionary.

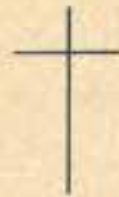
Even as Christ came not to destroy the ancient law

and the order of life based upon it, but rather to fulfil it, so in each age he sets his servants to their tasks in this bent but not broken world with orders to be disturbed about it, to disturb it, but to fulfil and not destroy it.

The divine disturbance is never destructive, hence it cannot be what world revolutionists would recognize as revolutionary. (This is not to deny that it *is* revolutionary; but world revolutions as such aim at destruction rather than creation. They destroy the old order but must call upon other people to build the new one.) The divine disturbance is corrective. It is preservative in the way that salt preserves beef; hence the meaning of Christians as the salt of the earth. But most of all the divine disturbance is creative, seeking to perfect what is imperfect, to finish the Father's unfinished business in the world, to cleanse what is filthy, to restore misused things to their right use. Whoever it was who said "Dirt is misplaced soil" had it straight from the Lord.

It is the duty of all Christians to open up to, and receive in full force the divine disturbance. It is the duty of the church's pastors to experience it themselves and to pass it on to others. And in all this it is also the duty of all Christians to be sure that their disturbance is from above rather than from below, for there are other spirits abroad; and the spirit that would destroy and not restore and rebuild is not from God.

Dirt is misplaced soil, and the world is very dirty. To be a Christian is to be disturbed about the dirt. To be a worker with God is to try to restore the dirt to where it belongs, so that it will be soil; to try to destroy the dirt, or to sweep it under the rug or to deny that it is dirt, is dereliction of duty for any Christian. To accept the disturbance God sends us, to go to work in the mind of Christ to restore the soil, is to receive the peace which indeed passes all understanding.



Service

The best things I have done for Christ
were carrying books for a boy on crutches,
reading to a blind student,
and letting my folks
have the car on their anniversary.
The best things I have done for others
were going on a retreat,
climbing the hill to the cross,
and praying—alone.

Robert Haie

SCHOOLS

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Book Reviews

THE INDIVIDUAL AND HIS ORTHODOX CHURCH. By **Nicon D. Patrinos**. The Orthodox Observer Press. Pp. xii, 152. No price given.

The Rev. Archimandrite Nicon Patrinos is a man of extremely versatile background. He was born near ancient Sparta, in the Greek Peloponnesos, and after his undergraduate education, served as a teacher for a number of years before his ordination to the priesthood. After that, he continued his studies in a variety of distinguished schools and finally received the D. Phil. degree from Oxford University. He has served on the faculty of Washington University in St. Louis, teaching the psychology of religion, and now heads the division of studies of the Greek Archdiocese of North and South America, and is senior editor of *The Orthodox Observer*, its English-language organ.

The Individual and His Orthodox Church is directed primarily toward American-born Orthodox, who, we are told, now make up the bulk of Orthodox congregations in this country. Many of these individuals are college-educated, often members of professions. For these, there is an understandable need for a rational account of the characteristic beliefs and practices of Orthodoxy, written on an intellectual level which can "speak" to them.

However, quite aside from this book's primary purpose, this reviewer strongly commends it as a "must" for all who share a vital interest in the contributions of Eastern Orthodoxy—be they liturgical, devotional, theological, or esthetic—and who agree with him that all American Christianity would be the richer if only the Orthodox Church in this country were in a position to share these treasures with us in a more effective way.

Some of Fr. Patrinos's suggestions for making liturgy "timely" (such as the idea of reducing the number of petitions for material blessings—which he believes to be superfluous in view of modern scientific and technological advances)—may seem to run counter to the emphasis in contemporary western Christianity on "relevance" in the sense of making our services express more specifically the social and economic problems which face us today. But a closer examination may reveal a common denominator between these seemingly contradictory emphases.

(The Rev.) MERRILL A. NORTON

St. Luke the Evangelist, Mulberry, Fla.

BEYOND HATRED. Edit. by **Guthrie Moir**. Fortress Press. Pp. 183. \$3.95.

"Hate is too great a burden to bear" (attributed to Martin Luther King) could express the one theme which is common

to almost all the essays in this collection edited by Guthrie Moir, their one common experience being long periods of imprisonment during wartime. The amazing strength and tranquility with which a Hungarian physician, Edith Boone, speaks of her seven years of solitary confinement in a cold and dark cell marks one of the very fine expressions of human dignity "beyond hatred," alongside David Read's, "The Christ we saw in prison camps (five years in Germany) spoke all languages and waved no flag . . ." and several others. For contrast in theme, there is an article by Ian McD. G. Stewart, who after four years as a P.O.W. in Germany could say, ". . . contempt and hatred for the enemy . . . was becoming for us a source of strength . . ." and even more bitterly, ". . . the wild desire of every German householder to have for his very own a small gang of slaves to direct and order with powers of life and death. . . ." Ian Watt, a prisoner of the Japanese, writes interestingly concerning the "Liberty of Prison." Some selections in *Beyond Hatred*, however (there are 13 authors), are more like reminiscences, rambling and even dull, and not focused on the stated theme of the book. The several outstanding essays are quite rewarding.

HOPE DRAKE BRONAUGH
St. Alban's, Waco, Texas

Booknotes

By **Karl G. Layer**

TOWARD A RECONSTRUCTION OF RELIGION: A Philosophical Probe. By **Eugene Fontinell**. Doubleday. Pp. 261. \$5.95. Traditional doctrines and categories, Eugene Fontinell believes, have become increasingly more irrelevant to the developing structure of human life, and, as a result, institutional religion is now in a state of collapse. But he does not propose destroying this collapsed structure; rather he suggests a reconstruction, adapting those traditional concepts which retain their validity to a new framework for Christian thought. Such a framework he finds in the American philosophical traditions of pragmatism and process philosophy, especially in the works of William James and John Dewey. And using the pragmatic world-view, he re-examines the nature of religious truth and proceeds to pragmatic reconstructions of morality, God, and religion itself. Inherent in Dr. Fontinell's discussion is the concomitant need for a reconstruction of man and the world if a radical reconstruction of religion is to be achieved. But throughout the book his concern is how to transform our traditional institutions without destroying the values they have brought forth "but are no longer able to sustain."

PEOPLE and places

Ordinations

Priests

Lexington—The Rev. William H. Swatos, Jr., vicar of Church of the Transfiguration, Lawrenceburg, Ky.

Colorado—The Rev. Maurice G. Hutchins, curate, Christ Church, Denver, address, 2875 S. Vine St., Denver; and the Rev. Jack C. Knight, curate, St. Timothy's, Littleton, Colo., address, 6616 S. Kit Carson St., Littleton.

Milwaukee—The Rev. Russell E. Jacobus, curate, Trinity Church, 1717 Church St., Wauwatosa, Wis. 53213.

New Jersey—The Rev. Messrs. Frank George Adams, assistant, St. Mary's, Burlington, address, 6 Millstone Lane, Willingboro (08046); Ronald G. Albury, rector of Holy Cross, Plainfield, address, 103 Grove St., North Plainfield (07060); James Bates, assistant, St. Stephen's, Beverly, address, 231 Hendrickson Ave., Beverly (08010); Charles Albert Bevan, Jr., curate, Grace Church, Plainfield, address, 130 E. 6th St., Plainfield (07060); Richard Alan Bower, curate, St. Luke's, Metuchen, address, 135-F Grandview Ave., Apt. 3, Edison (08817); Peter Armstrong Landskroener, Ph.D., assistant, St. Bernard's, Bernardsville, address, 118 Seney Dr., Bernardsville (07924); Earl Sherman Pierce, vicar of Annunciation, Lawnside, address, 12 Warwick Rd., Lawnside (08045); James Hughes Purdy, curate, St. Thomas', Garrison Forest, Md.; Walter Frederick Smith III, curate, St. John's, Somerville, address, 154 W. High St., Somerville (08876).

Southern Ohio—The Rev. Messrs. Earl D. Hoffman, Sr., and W. Thomas Leckerone.

Deacons

Central Florida—Charles Austin Dinkler, curate, St. James', 204 Lee St., Leesburg (32748), and in charge of St. Francis' Mission, Bushnell, Fla.

North Dakota—James Martin, assistant, St. George's, Bismarck, N.D.

Nevada—Joseph William Elliott, curate, St. Paul's, 1501 E. Speedway, Tucson, Ariz. 85703.

Deaconesses

Central Florida—Kate S. Knapp, affiliated with Awareness Center, Orlando, address, 312½ E. Livingston Ave., Orlando (32801).

Religious Orders

Holy Cross Monastery, West Park, N.Y.—The Rev. Lincoln A. Taylor, Father Superior, received vows from the following: **Junior Profession** (2-year vows), Fr. H. Thomas Mudge, Brs. Brian (Brian McHugh), Christian (Richard Denlow), Ronald (Ronald Haynes), Roy (Roy Waywell), and Robert (Robert Allen Kendrick); and for **Life Profession**, Fr. Clark W. Trafton, and Brs. Ambrose (John Brice), and Rafael (Robert Campbell); in Trinity Church, Santa Barbara, for Life Profession, Br. Martin (Eric J. Smith); and in the Church of the Holy Cross, Dallas, for Life Profession, Br. Joseph of Bethlehem (D. Wayne Wortman).

Retirement

The Rev. Peter J. Brownlee, rector of St. Margaret's Church, Palm Desert, Calif., retired Oct. 16. Address: Vogue Mobile Manor, 43-531 E. Acacia, Hemet, Calif. 92343.

DEATHS

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

The Very Rev. Malcolm DePui Maynard, dean-emeritus of All Saints Cathedral, Milwaukee, Wis., died Nov. 12. He lived in Bethany House, Milwaukee.

At the time of his retirement in 1959, he had been dean of the cathedral for 19 years. Prior to that he was rector of Grace Church, Ridgeway, Pa. Dean Maynard had been Superior-General of the Guild of All Souls since 1958. He is survived by his sister, Winifred, of Bethany House. The Bishop of Milwaukee was celebrant of a Requiem Eucharist in All Saints Cathedral, and interment was in Williamsport, Pa.

Bradley Boswell, 20, U.S. Marine from the Diocese of Bethlehem, was killed in an accident in Vietnam, Sept. 15.

Before enlisting in the Marines, he had been a member of the choir of the Cathedral of the Nativity, Bethlehem, Pa., most of his life. Survivors include his parents, Mr. and Mrs. William S. Boswell.

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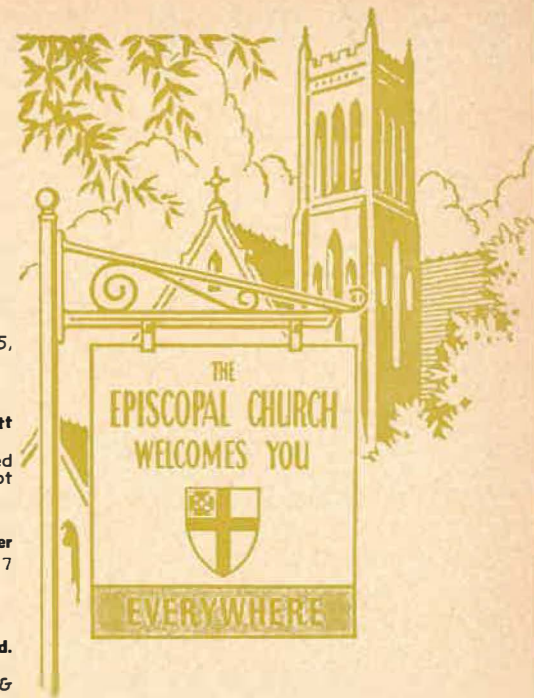
A Prayer for Christmas

WE thank thee, O Christmas Christ, that thy cradle was so low that shepherds, poorest and simplest of all earthly folk, could yet kneel beside it and look into the face of God. We thank thee that thy cradle was so high that kings of knowledge and of wealth could not miss it in starry altitudes, where it was their wont to gaze, and that they were not ashamed to hazard their wisdom's store into thy baby hands. We thank thee, that having grown in stature, and being a carpenter, thou didst fashion a Christmas altar like unto thy cradle, and which should be the possession of the ages. Like thy cradle, thy Christmas altar is as high and as low as all human necessity; so that all knowledge, all simplicity, all wealth, all poverty, all joy, all sorrow, all righteousness, all sin, may find an answer there. Be this our Christmas haste, O Christmas Christ, to seek that altar, and at this season of thy birth, unafraid of time's complaint, may be found kneeling still.
Amen.

†Robert Nelson Spencer

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.



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The Very Rev. John D. Spear
Sun 8, 9, 11; HD 5:30

LOS ANGELES, CALIF. (Hollywood)

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

SAN FRANCISCO, CALIF.

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

WILMINGTON, DEL.

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

WASHINGTON, D.C.

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

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. T. P. Ball
Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

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

ATLANTA, GA.

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

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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

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
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hol MP & HC 7:30; Daily Ev 6

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
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Sun HC 8, Cho Eu 11; Wed & HD 6, Thurs & Sat 10

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46th St. between 6th and 7th Avenues
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Sun Masses 7:30, 9 (Sung), 10, 11 (High); Ev B 6.
Daily Mass 7:30, 12:10, 6:15; Mp 7:10, EP 6, C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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

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

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

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

THE PARISH OF TRINITY CHURCH

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

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon

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

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RICHMOND, VA.

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