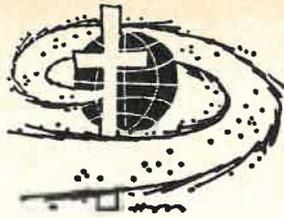


The Living Church



S. KAREZHAR

Around



& About

— With the Editor —

A REPORTER of the 64th General Convention of the Episcopal Church USA for *The Church Times* of London, noting that many Americans regard Louisville as "heralding a swing back to the right" by the church, offers this comment: "This may well prove to be so. The day when a strong-minded minority, however creative, can ride roughshod over the feelings and viewpoints of the middle-of-the-road majority is probably past—in the church, as in American society as a whole; we will move together, or not at all. Our problem will now be to keep from becoming bland, flat, lukewarm, insipid. What was it Jesus said about salt?" (*Church Times*, Oct. 19.)

Well, what was it? It is noteworthy that the word Jesus used was "salt," not "dynamite." Christians are indeed called to be salt of the earth; but what does salt do? It destroys nothing, explodes nothing, innovates nothing. It preserves. The function of salt is essentially conservative and preservative. That was its primary if not sole function in the time of our Lord, so that's what he must have had in mind when he coined his phrase. To be sure, salt also has the power to bring out the true flavor of that which it salts, and a Christian should have that effect upon the lives of those whom he touches. But if the American reporter for *The Church Times* is suggesting that the church is more likely to be salt of the earth when swinging leftward than when swinging rightward he would seem to be adding some special meaning to our Lord's phrase which was not there from the beginning. Eisegesis is the word for it.

To Mrs. L.J.D.:

Thanks for your permission to answer your letter publicly. What we are talking about is important enough, and, alas, immediately relevant to enough unhappy people and parishes, to warrant taking our readers into our discussion.

You ask what should be done to reform a parish that has "destroyed" its last two rectors, who became alcoholics while on the job and are now pitiable wrecks.

I share your sadness about these men and pray that by the power of God's grace they may be restored to health and to the exercise of their ministry. But I do not share your verdict of culpability. Your parish didn't destroy these men. They destroyed themselves. They are grown men; they are priests; they are exceptionally intelligent and able men.

When they came to your parish they knew full well that they would be moving in high society and traveling the cocktail circuit.

Nobody forced them to drink. You suggest that their pastoral burdens and administrative responsibilities drove them to the bottle. That is their story and you swallow it. Blaming our burdens for our faults is exactly like blaming other people for our faults. Any Christian should be above that, and I am sure that each of the two men preached many an eloquent sermon saying so.

And, my dear, you've been "had" by somebody who has persuaded you that the life of a priest is a lonely life. That's pure baloney. The rector of a parish like yours is not an anchorite. One of his problems, in fact, is that in his job it's hard to be lonely enough for his soul's health. (I know there's a difference between loneliness and aloneness, but you obviously mean by "lonely" that the priest is cut off from satisfying human contacts by his office. It isn't so at all.) The loneliness of a priest of a country-clubby parish of PECUSA is like the poverty of a Texan down to his last Cadillac.

With all that you have to say about how these two ex-rectors have been hurt you have not a word to say about all the people whom their dereliction has hurt. We can be fairly sure, I'm afraid, that some people have become dangerously excessive drinkers, and perhaps alcoholics, by watching these two respected priests putting down the booze and saying "If he can have another, why not I?" All the people of your parish and its neighborhood have been hurt, because these men whom they saw as exemplars of the Way of Life have made that Way look bad.

Lay people have every right to expect that when they invite the parson to dinner he won't overindulge in what is set before him. And do you know what? I have never yet known or even heard about an Episcopalian who would cancel his pledge and join the Duck River Baptists because his rector declined a drink.

Let's pray for those two brothers and help them on their way back in every way we can. Let's remember that priests, too, are human. But let's not forget that the shepherd must keep himself fit for his job. It's an odd kind of shepherd who has to be picked up from the gutter by his sheep; and when shepherds are destroyed I don't think it's the sheep who do it.

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

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Letters to the Editor

Anglicans and Holy Scripture

I am grateful to the Rev. Dr. Thebeau for his letter [TLC, Nov. 4] and I admit that I am pleasantly surprised that you would publish it. Anglicans who believe and teach a high doctrine of holy scripture are simply "non-persons" in the Episcopal Church. They are treated as though they were ignorant rednecks.

It seems to me that our seminarists betray no knowledge of a biblical criticism that is both conservative and scholarly. The recent debates at General Convention (e.g., on the marriage canons, on women in the episcopate) are dismal reminders of how low a view our clergy and laity take of the authority of holy scripture.

There are prominent conservative Anglican scholars at work in this country: you may find them in places like Fuller, in California, but only rarely in Episcopal seminaries.

(The Rt. Rev.) STANLEY ATKINS, D.D.
The Bishop of Eau Claire

Eau Claire, Wis.

Thanks

Congratulations on TLC's coverage of General Convention. It is absolutely top notch, informative, and as far as I can figure, accurate. (Oh well, one little error, when you said the South Bend Convention was held in 1970—sorry, but it was 1969.) But take a bow, friends. You deserve it.

(The Rev.) LARRY DAVIDSON
Editor of The Oregon Churchman
Lake Oswego, Ore.

Who Does the Reconciling?

Only one thing bothered me in *The Bishop's Pastoral* [TLC, Nov. 11]. In the second and last paragraphs, I am given the impression that the whole burden of the reordering of the world as well as "God's work of redemption and reconciliation" is to be assumed and effected by the church. Forgive my presumption in writing this letter, for I realize that I am only woefully ignorant in theological matters, and most probably—I certainly hope—my impression is a misunderstanding caused by the wording in the

The Cover

"Hanukkah," a painting by S. Karczman: Over the centuries Jews have commemorated the Maccabean victory over the Syrians in 165 BC, and the rededication of the Temple which had been defiled by the Syrians, during Hanukkah—"The Festival of Lights" or "The Festival of Dedication." Since that time Hanukkah has been celebrated by lighting candles on a Menorah for eight days (beginning on the 25th day of the month Kislev) as a reminder of the miracle of the container of oil in the Temple which burned for eight days instead of one. This year Hanukkah begins on Dec. 20. (Photo from RNS)

letter. I thought that the church's job was, is, always will be, to show Jesus, the Christ, to the world; my understanding and faith rest in my belief in the fact that only *he* can do the reconciling, redeeming, and reordering!

CAROLINE S. ROBERTS

Austin, Texas

Prayer Book Revision

Thank you for publishing Dean Harris's *The Need for a Revised Prayer Book* [TLC, Nov. 11]. It is eloquently written indeed. It also epitomizes as neatly as anything I have seen most of the wrong-headedness of the Green Book's creators.

Note the authorities to which Dean Harris appeals: "our knowledge," "our language," "the analytical and scientific mind," what is "relevant," and what people like. What Lewis called "chronological snobbery" is rampant here. A doctrine of "progress" is presupposed. Appeal is to our subjective desires, not to true authority, which is what God actually said in scripture. The dean treats the liturgy less as an act of worshipping an almighty, transcendent God before whom we rightly stand humbled and in awe than as a rite of permissive self-gratification.

Typical of Dean Harris's shoddy thinking is his asking if we have not reached a state of "spiritual maturity" such that "we are compelled to offer our prayers not only for the church and her people, but for all mankind everywhere." Let him study the great Dominican prayer in John 17: "I am not praying for the world but for those whom thou hast given me." And Jesus goes on, "also for those who are to believe in me through their word." I can just see Dean Harris at the Lord's elbow saying, "Oh, come now, Jesus, that's spiritually immature. You've got to pray for *all* people of *all* religions."

Worldly, humanistic sentimentality has asserted its grip on our church, especially in the higher echelons. It is a tempting theology, for it seems so "noble," maybe even nobler than our Lord himself (who was of course limited by the cultural concepts of his time?). But scripture asserts that *only Christ* can save. Our rational and obedient response, then, is not to pray for all men and all religions but that *all men should be brought to Christ*.

Dean Harris eloquently demonstrates that the Green Book is a decidedly human-centered, not Christ-centered, document.

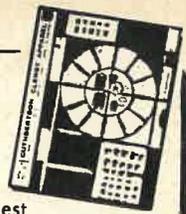
GUTHRIE E. JANSSEN

Sherwood, Ore.

Dean Harris overstates his case for a revised Prayer Book when he enumerates the things the trial rites permit laypeople to do, implying most strongly that they are not permitted by the Prayer Book. He should know that lay people were bringing up the bread and wine for a decade before trial rites were introduced, and that there was no prohibition thereof in the Prayer Book any more than there is a requirement that the acolyte fetch the elements from the credence. He should also know that women have in former times taken up the collection, and

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that it is canonical amendments, not Prayer Book revision or trial rites, that have enabled them to qualify as deacons or church-wardens. And it should be within his ken that the rector has always been able to designate them as "fit persons."

But in saying that the trial rites permit laypeople to "offer the bread and wine and money at the altar" Dean Harris overlooks the important distinction between bringing and offering. The representatives of the congregation "bring the people's offerings" to the priest or deacon, and the priest offers them on the altar. An offering to God implies sacrifice, and the trial rites do not make representatives of the congregation into sacrificing priests. The alms and oblation bearers are no more offerers than any acolyte in fetching the elements from the credence or any usher in taking up the collection. It is the priest who does the offering.

The Prayer Book also permits, when interpreted in the light of the canons, the lessons at the Daily Offices and the epistle at the Eucharist to be read by lay readers. And the canon allowing women to qualify as lay readers means that women can read the epistle at the Eucharist under the Prayer Book as well as the trial rites. Most bishops allow a person to be named as lector or lay reader for a single service, not requiring a lay reader's license for a particular occasion. This has nothing to do with trial rites.

As for prayers—there is nothing permitted laypeople by the trial rites which is not also allowed them by the Prayer Book except leading the Intercession (which replaces the Prayer for the Church) at the Eucharist and pronouncing pseudo-absolutions which faithful penitents can easily mistake for the real thing in the Daily Offices and after a private confession.

(The Rev.) FRANCIS W. READ
New Rochelle, N.Y.

Congress Should Be Investigated

As an avid reader of TLC I am disappointed and surprised at your editorial entitled "Mr. Nixon's One Course Left" [TLC, Nov. 11].

President Nixon has said that he will not resign and is going to continue with the job he was elected to do. And that is that. Those who continue to holler resignation are guilty of obstructing the process of government. Those even less rational crying impeachment have lost their voice since there is no issue for impeachment.

In the editorial you suggested that millions have lost their trust in the President and there is even a landslide vote of no confidence. Someone, I believe, is out of touch with the pulse of America. I believe the American people are willing to hear the President out as he is proceeding to clear the air and restore confidence. I believe Richard Nixon would be re-elected again today.

Are we so naive as not to see or believe the opponents of the President are not doing everything possible to get Richard Nixon? All stops are being pulled to attempt to reverse the landslide election of last November at all cost, no matter what the results.

I believe if the people were heard, the cries would be to investigate the Congress. Congress is where the credibility gap lies. They are holding a gun to the heart and head of America and playing Russian Roulette, except each chamber has a bullet in it.

Let us have responsibility among our citizens and get our country moving along positive goals and directions. Let us hear no more talk of resignation.

J. M. ROBERTSON

Oklahoma City, Okla.

Within our church is no place for an editorial such as yours. You are a person within the Episcopal Church whom people have learned to read and respect.

I, for one, feel you have expressed your very personal feelings and frustrations at the expense of your readers. I wish to say, I think the historians will record President Nixon as one of our most courageous Presidents, and I for one have not lost faith and trust in him.

B. STANLEY TRIPLETT

Baltimore

A New Beginning?

Congratulations on TLC for Nov. 11. Both Dean Harris's article on the Prayer Book and Fr. Kates's on New Saints sound sensible and hopeful.

Now that we have recoiled from the "abyss of schism" [editorial, TLC, Nov. 18] and that the warnings over and over of the threat thereof have done their work, it is time to think through what led to that near disaster.

To come at once to the heart of the matter, why (and at a time when God-fearing people had gathered together) were some of those present whistling in the dark ["Around and About," TLC, Nov. 11] to such a lonesome little tune as "Long Live God"? What has been wrong with the church's parish life, its handling of the great Christian truths and all the rest of the corporate estate?

All the "main-line" protestant churches and the Roman Catholic Church as well are in serious trouble. To use some version of the Devil-in-the-Gaps as answer is a simplistic cop-out. If the "old way," whatever it was, was working, was strong and vital, how could have so many left the church or turned away without ever trying?

The burden of bringing the Gospel to the world is now clearly on the conservative-traditionalists—including THE LIVING CHURCH. It is not going to be at all easy. The irenic tone has long been abandoned by both conservatives and liberals. But the hope of unity manifested at the convention is with us all anew.

I therefore call on TLC to find, or commission and publish, the articles which speak in language we understand about the God of us all and our relation to him and to each other. I urge the editor to think through the editorials which will lend a continuity to our thinking and help direct our prayers during the ensuing triennium.

JOHN CLARK

Poughkeepsie, N.Y.

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The Living Church

The Living Church

December 16, 1973
Advent III

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THE NIPPON SEIKOKAI

Japanese Prelate Visits U.S.

The Primate of the Nippon Seikokai (Holy Catholic Church in Japan) made an official visit to the Episcopal Church and its Presiding Bishop, the Rt. Rev. John E. Hines, recently in New York City.

In addition to the responsibilities of his high church office, the Most Rev. John Naohiko Okubo is also Bishop of North Kanto and chancellor and chaplain of Rikkyo University in Tokyo.

While in the U.S., Bp. Okubo and his wife visited various Japanese congregations in the Dioceses of Los Angeles, Spokane, Olympia, and Washington.

Earlier, the Okubos were in Toronto to attend the thanksgiving services commemorating the centennial of the Ven. Alexander C. Shaw's arrival in Japan. He was Canada's first Anglican missionary to that part of Asia.

Also attending the services were Canadian Anglican missionaries who had served in Japan in earlier years.

In an interview, Bp. Okubo said that the Nippon Seikokai has become "immeasurably" stronger since WW II, so that each of the 11 dioceses is now independent, although the communicant strength has not been greatly increased since the war.

Last year, he said, when the Diocese of Okinawa was returned from the Episcopal Church to the Nippon Seikokai, the church was in a position to give financial aid to its new diocese.

Prior to WW II, the Japanese Church was aided by missionaries and by financial support from Anglican churches in the U.S., England, and Canada. Missionary work dating from 1859, when the Rt. Rev. Channing Williams of the Episcopal Church arrived in Japan, was suspended in 1941 because of strong anti-foreign feelings developing in that country. Because of increasing pressures, all foreign bishops and priests were asked to resign. Shortly thereafter, the church was declared independent of financial aid from abroad, and became an autonomous province of the Anglican Communion.

The Japanese church suffered during WW II, so much so that by 1945, the church was impoverished and in desperate straits, Bp. Okubo said. From then until now, the Japanese church has been in the process of recovering from the disastrous period, he added.

The bishop said the Japanese church is now able to reach out beyond its own

country, and churches in East Asia are beginning to look to Japan for leadership in many areas.

There is great interest in Japan about the status of the Holy Catholic Church in China (the Anglican Church) in the People's Republic of China. Recently the Rt. Rev. Paul Juji Ogasawara of the Diocese of Mid-Japan visited mainland China as a member of a political group, but he was unable to find any remnant of the Anglican Church, Bp. Okubo related.

The question of ordination of women to the priesthood is under discussion in Japan as it is elsewhere. A recent poll taken throughout the church showed two-thirds of those responding favor such a move. Mrs. Okubo, herself, is not in favor of the ordination of women.

On the subject of support for the Nippon Seikokai now and in the future, Bp. Okubo hopes that the American church might be able to help in the field of theological education. He has many young priests who need further study and he would like to have at least some of them come to the U.S. for their graduate work in theology.

He also hopes for an exchange—"a flow of people from the United States to Japan—bishops, priests, and lay people, but especially bishops."

STATISTICS

Church Attendance Continues to Decline

Declining church attendance among Roman Catholics has now reached "catastrophic" proportions, according to a report by William C. McCready and the Rev. Andrew M. Greeley, sociologists on the staff of the National Opinion Research Center in Chicago.

Data gathered by the center's General Social Survey shows a decline in Roman Catholics attending church weekly or almost weekly from 61% in July 1972 to 48% in July 1973.

"The changes of the past year may well construe the most dramatic collapse of religious devotion in the entire history of Christianity," says a report prepared for *The National Catholic Reporter*, a weekly published in Kansas City, Mo.

The same two surveys show the number of Jews attending weekly or almost weekly services has risen from 6% to 7%, though there was a larger percentage increase—24 to 33—among Jews who attend less than once a year or never.

Weekly church attendance by Protestants declined from 38% to 36%.

Of special significance is the decline



AT THE CHURCH CENTER IN NEW YORK CITY

L to r: The Presiding Bishop; Bp. Okubo; Mrs. Okubo; the Rev. William Heffner, director of the Southeast Asia Department of the Jurisdictional Relations Division of the Executive Council; and the Rt. Rev. Roger Blanchard, vice-president of the Executive Council.

in Mass attendance among older Roman Catholics. For the under-30 group, whose attendance patterns have shown sharp decreases over the past several years, the decline from 1972 to 1973 was only one percentage point—40 to 39. But for those 30 to 49 years old, the decline was from 62% to 49%, and for those 50 and older, from 76% to 55%.

Mr. McCready and Fr. Greeley suggest a "ray of light" may be found in the fact that attendance by the under-30 group appears to have been stabilized, giving hope that a similar stabilization may occur in the future among older churchmen.

A national sample of 1,592 Protestants, Jews, and Roman Catholics was surveyed for the 1972 study, and 1,367 in 1973.

The same surveys also inquired about attitudes on legalization of abortion and found significant increase among Roman Catholics, as well as in the percentages of people in all three groups approving abortion.

In regard to church attendance, the authors of the report said there was a correlation with the degree of confidence expressed in religious leaders, and that this seemed to be more the case for Roman Catholics than for the others.

The two sociologists conclude their report by proposing a national conference of bishops, priests, and scholars to study the problem and "take vigorous action to reclaim for the Sunday liturgy those who no longer show up (and, be it noted, no longer throw their envelopes into the collection)." But they express no hope that their proposal will be accepted.

"We do not think our proposal for a national conference is at all radical or dangerous," they comment. "But of course it doesn't have a chance of a snowball in hell. And that is as good a commentary on what's wrong with American Catholicism as one could wish for. It is business as usual while the institution comes apart at the seams."

PERSONALITIES

Church Window Honors Black Clergy

The Rt. Rev. John M. Burgess, Bishop of Massachusetts, dedicated a new "Window of the Black Priests" in St. Cyprian's Church, Roxbury, Boston. The three-paneled stained-glass window features three figures of black priests who have played important roles in the development of the Episcopal Church.

The bishop is pictured as the central figure in the window, and is flanked by the figure of the Rev. Absolom Jones, a former slave who was the first black priest in the Episcopal Church, and the Rev. Alexander Crummell, an abolitionist, missionary, and scholar.

Absolom Jones, born a slave in Sussex, Del., in 1746, worked in Philadelphia before buying his freedom and that of his wife in 1766. He became and remained



ST. CYPRIAN'S, BOSTON
"The Window of the Black Priests"

a member of St. George's Methodist Church (in Philadelphia) until 1787, when he and two others were bodily removed from the church by white trustees for their refusal to remain in the colored section.

The ousted men, one of whom was the Rev. Richard Allen, founder of the African Methodist Episcopal Church, resolved to start a place of worship of their own. Unable to agree as to what religious body to embrace and aware of the need for the unity of the city's black residents, the three men organized the Free African Society, the first black benevolent society in the U.S.

In time, members again wanted to found a church and by majority vote they established St. Thomas African Episcopal Church in 1794, with Mr. Jones as the spiritual leader. Despite major objections, he was ordained to the priesthood and St. Thomas' was admitted into the Diocese of Pennsylvania.

Mr. Crummell attempted to study for holy orders at the General Seminary but was refused admittance and was also refused consideration as a candidate from the Diocese of New York. After much effort, he gained admission to Andover Newton Theological Seminary in Massachusetts and was eventually ordained by the then Bishop of Massachusetts.

Mr. Crummell preached in Europe on the evils of slavery, did missionary work in Liberia where he founded Cuttington College, and eventually returned to the U.S. and founded St. Luke's Church, Washington, D.C.

Bp. Burgess, who has two earned degrees from the University of Michigan and honorary degrees from numerous institutions including his alma mater, was elected to the episcopate as Suffragan Bishop of Massachusetts. He was consecrated in December 1962. In 1969, he was elected coadjutor of the diocese and became diocesan in 1970. He is the first black churchman to have an independent jurisdiction in the Episcopal Church.

A leader in ecumenical programs, Bp. Burgess is also an outspoken advocate of social justice and world peace.

NEW YORK

Second Suffragan Named

The Diocese of New York elected a second suffragan bishop at a special convention called for only that one purpose.

Chosen on the first ballot was the Rev. Harold L. Wright, 44, assistant to the Bishop of New York. He received 187 of the 296 clerical votes and 164 of the 297 lay votes. A simple majority was necessary for election.

The Rt. Rev. Paul Moore, Jr., Bishop of New York, had asked for additional episcopal assistance for the work that he and the Rt. Rev. J. Stuart Wetmore cover. Bp. Wetmore was elected Suffragan Bishop of New York in 1960.

Fr. Wright, a professional organist, is a graduate of Boston University and General Seminary. Ordained to the priesthood in 1957, he was vicar of the Church of the Resurrection, East Elmhurst, N.Y., 1957-62 when he became rector of the parish.

He has been a member of many church commissions and boards, especially those concerned with youth work. In addition, he has been active in public school issues and was vice-chairman of the New York City local school board #23 for several years.

A founding member of the Union of Black Clergy and Laity, he has been treasurer of the organization since 1969.

Fr. Wright and his wife, the former Edith C. Yancey, have four sons. Their home is in Woodstock, N.Y.

The bishop-elect, who has already indicated that he will accept the post when the necessary consents have been received, will be consecrated early next year.

ORGANIZATIONS

New Executive Director for ACU

The Rev. Charles H. Osborn of Portland, Ore., was elected executive director of the American Church Union during the national meeting held recently in Kansas City, Mo. He succeeds the Rev. Albert J. duBois, who is retiring after more than 20 years in that position.

Canon duBois was elected president of the organization to succeed the Rt. Rev. Albert A. Chambers, retired Bishop of Springfield. Donald R. Arnett, a lawyer from Houston, was elected vice-president.

Fr. duBois plans to be a visiting professor of church history and pastoral theology on a part-time basis at the Episcopal Seminary in Kentucky.

"I've seen the Episcopal Church go through a number of phases in which the ACU has played a definite part," Canon duBois said. "In the 1950s there was

CONVENTIONS

great opposition to the teaching of the full heritage of the Episcopal Church, and the ACU spent much of its time defending various priests," he said.

He referred, for example, to some priests, who despite popular practice, were celebrating the Eucharist every Sunday and were criticized for doing this.

"By the 1960s," Canon duBois continued, "we had gotten into the ecumenical movement, and it was a great work pointing out that a number of union schemes could not offer enduring union. Now in the 1970s I see our role as concentration on positive programs, such as teaching, preaching, and evangelism."

Although, Fr. Osborn, 51, was elected by acclamation, his acceptance was not confirmed immediately. He has been rector of St. Mark's Church, Portland, since 1963. He was ordained to the priesthood in 1959, after an 18-year career in the insurance business.

"I feel there is a general expression of a need for a disciplined faith," Fr. Osborn said, "and that the American Church Union is in a uniquely advantageous position to fulfill that need. Her focus upon the catholic faith and order and the wholeness of the body of Christ is her discipleship, and discipline is the art of discipleship, as well as an aspect of loving."

The ACU has fought efforts to make any radical revisions in the Book of Common Prayer and is in the forefront of opposition to the ordination of women, and open communion through the Consultation on Church Union (COCU).

ACU leaders feel their organization is in tune with the feelings of the grassroots communicants "who want to return to the original purposes of the church—preaching the Gospel, education, and evangelism."

Canon duBois said he felt the organization had a great influence at Louisville, during the recent General Convention of the Episcopal Church, because it had spent more than a year "feeding the facts" on the major issues. But he also said the convention left a great deal of unfinished business since many of the issues, such as ordination of women, are certain to be brought up at the next convention.

CHRISTIAN INITIATION

Canadian Bishops Remove Confirmation as Prerequisite to HC

The doctrine and worship committee of the Anglican Church of Canada has expressed concern at the theological implications of a move by the House of Bishops to admit children to communion before confirmation.

The bishops, meeting in Niagara Falls, Ont., decided to remove confirmation as a prerequisite to communion, allowing

Continued on page 12

Central New York

The 105th annual convention of the Diocese of Central New York gave final consideration to 31 resolutions at its closing session. Many of the proposals dealt with diocesan organization and means to pursue its work.

However, a major resolution concerning the Episcopal Church at large reaffirmed the conviction of convention that women should be ordained to the priesthood on the same basis as men. The measure received a clerical vote of 66-10 and a lay vote of 126-34.

Another resolution requested the appointment of a committee to study the problem of clergy desiring to leave full-time employment by the church. A growing number of priests continue to exercise their ministry on weekends while earning their livelihood in other professions.

At the request of the Rt. Rev. Ned Cole, bishop, resolutions were introduced to encourage new work in the church's ministry at institutions of higher education and to develop a comprehensive program of theological education for people within the diocese. Both measures were adopted.

Springfield

The 96th synod of the Diocese of Springfield was held in Alton, Ill., with St. Paul's Church the host parish.

In his opening address, the Rt. Rev. Albert W. Hillestad reviewed the work of General Convention and outlined his hopes for the diocese. Beginning with the premise that "mission is what we do in Christ's name to those around us," he spoke of stewardship as involvement with men, things, and money in order of value.

He told the congregation: "You represent power" and "your stewardship of this power . . . makes the Gospel credible."

Diocesan restructuring is a primary mission during the coming year. Some of this is already underway through the use of area ministries, especially in the southern part of the diocese.

Several canonical changes were made to bring the diocese into line with national church policies, such as the licensing of women and young people as lay readers.

A diocesan budget of nearly \$257,000 was adopted and the missionary stipend base was raised to \$7,800.

Western Massachusetts

Special guest at the 72nd annual convention of the Diocese of Western Massachusetts was its former bishop, the Rt. Rev. Robert M. Hatch.

At the opening Eucharist, Bp. Hatch was concelebrant with his successor, the Rt. Rev. Alexander D. Stewart, and several diocesan priests.

Clergy and lay delegates from the 68 congregations in the diocese accepted the \$758,095 budget for 1974. The figure represents a 3.6% increase over that for the current year. The largest item of expense will be the \$178,974 which will go toward the missionary quota and assessment as well as for "Second Mile Projects."

In this regard, Bp. Stewart emphasized the importance of not only meeting the minimum request for missions but exceeding it "thus assuring the national church and Presiding Bishop-elect John Allin of our enthusiasm for their program."

Major areas of concern cited by Bp. Stewart included work with other Christians (the diocese has a number of covenant parishes *i.e.*, Episcopalians working closely with Roman Catholics or others); evangelism; and "the moral climate of our country."

Of the latter, the bishop urged that churches, schools, and civic organizations explore the field of ethics and morality. "Let us resist movements whether advanced by politicians, gamblers, or professors that would in the presumed name of progress establish ethical relativity as the norm."

Massachusetts

Trinity Church, Copley Square, Boston, was the host parish to the 188th annual convention of the Diocese of Massachusetts.

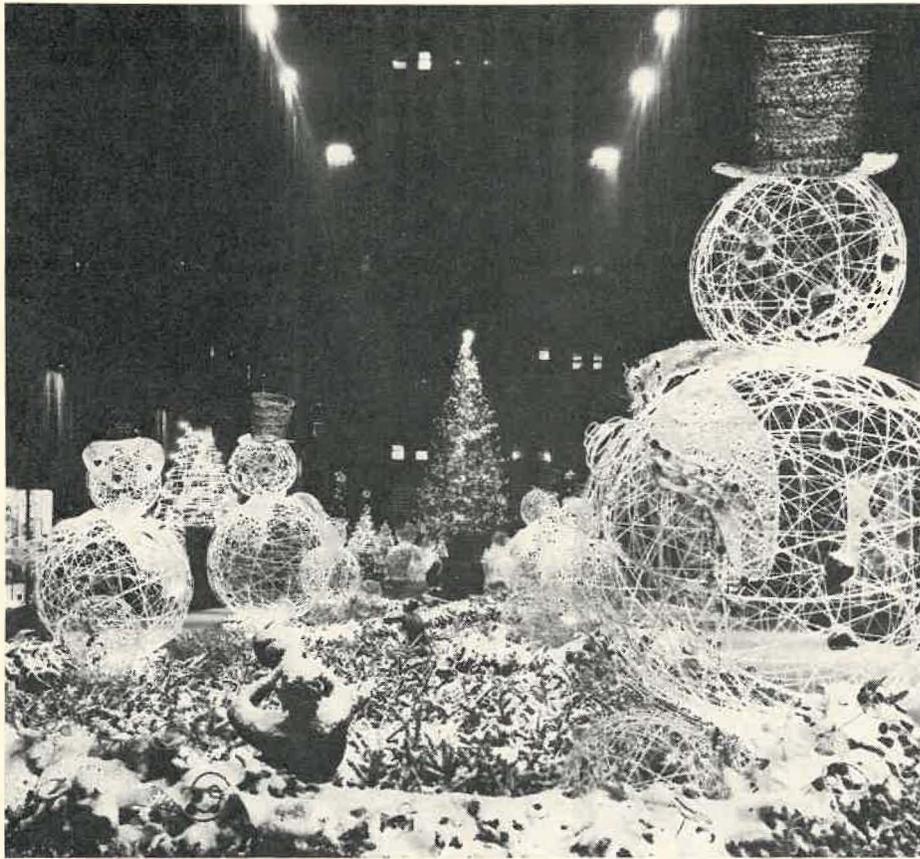
In his charge, given during the opening service, the Rt. Rev. John M. Burgess challenged the diocese to the effect that it should not depend on others for definition of mission or stewardship or Christian education or church management, but rather it should make its own contribution in the future, as it has in the past.

Convention voted to support an annual convocation on the mission of the church; to appoint a commission on Christian initiation to work out specific teaching on the subject; and to appoint a standing commission on evangelism.

Delegates also adopted a resolution supporting the creation of a commission to study the work and ministry of women. This commission would develop educational resources and take into account what women are doing in ministry in other dioceses. Its object would be to secure solid data concerning the present ministries of women as they relate to the ordination of women to the priesthood and the episcopate.

A similar resolution aimed at developing the case against ordination of women was defeated.

THE OVERKILL OF



"I am . . . inclined to believe that Scrooge . . . and the Puritans had the right idea."

I AM more and more inclined to believe that Scrooge, when he said of Christmas, "Bah! Humbug!," and the Puritans, when they outlawed the celebration, both had the right idea.

Christmas as a holy day is a late bloomer. The early Christians seem to have reacted to any assumed birthday of Jesus with total silence. Easter was the big Remembering Day, and there were some ugly fights in the family over when to celebrate it, but nobody argued about the date of Christmas because, apparently, nobody cared.

It was only in the fourth century that the anniversary of Christ's birth was put on the church calendar, and then only as a handy way of Christianizing the entrenched pagan festival honoring the victory of the sun, as the days began to

lengthen after the winter solstice. After that, Christmas kept disappearing entirely for great hunks of time, sometimes being outlawed. About a thousand years later some rather tenuously religious activities turned up to mark the occasion, but it was not until the mid-19th century that Christmas began to assume a community importance in this country. The Puritans had kept it in a strait jacket until 1750.

Christmas Past really doesn't amount to much, and a lot of our nostalgia is as phony as the angels on the tree. For the first three centuries of the Christian Era, Christmas didn't exist, and the Christmas that we know is only a century old, or less.

It is mainly in the U.S. that it has become the all-out binge that it now is. The late bloomer turned out to be a dandelion, at least here. (Elsewhere, there are some customs we could learn from, where gifts are given only to children, in rea-

sonable amounts, and on St. Nicholas' Day or Epiphany, not on Christmas.)

There is nothing wrong with giving or getting presents or with sentiment, but we who find it so hard, as a people, to express genuine human emotion in our one-to-one personal relationships have been trying to use Christmas to let off all our emotional steam in one resounding explosion. A lot of people get hurt in that explosion and the meaning of Christmas is being utterly atomized.

If you should judge things by their fruits, what are the fruits of this annual national overindulgence in sentiment, commercial exploitation, social tension, and nostalgia, as well as food and drink?

Some of those who deal with the mentally (and physically) ill and emotionally disturbed, the alienated and depressed, addicts, the rejected and the lonely, have been telling us that these are hurt or damaged by the holiday, and that even the "normal" tend to go into depression at this time. We read that the number of suicides increases at Christmas. What an AA once said to me carries a message that shouldn't be ignored by non-alcoholics: "Oh, if I can only just get safely through Christmas. That's the really hard time for us."

IF this is the season of love and good will among men, of the remembrance of God's redemption, why, then, is it a time of intense anguish for countless thousands of those he has redeemed? Even in stable and loving families, at Christmas you find tension, frayed nerves, strained resources, both human and financial.

Our Christmas overkill produces casualties. Some it cripples, some it kills. Some casualties are destroyed relationships. All of its victims are in pain, and in the name of one who was born to bring healing and rescue. Something must be wrong with our Christmas if its fruits are so bitter to so many.

Even among those who don't find hurt and despair under the tree, there are a surprising number who never dare say so but who breathe a sigh of relief when the enforced ordeal is over.

I remember that the man who was born in the stable raked a lot of traditionalists over the coals because "you load on men burdens that are unendurable." I look at the glitter and hear the cash registers and, worst of all, see peo-

Christine (Mrs. Edward) Heffner is a churchwoman who makes her home in Wauwatosa, Wis., where she attends Trinity Church.

CHRISTMAS

By CHRISTINE FLEMING HEFFNER

ple trying to force themselves to feel the "right" feelings, and I wonder if he wouldn't throw our Christmas down the church steps along with the shekels and tables and temple merchandise.

My indictment is not primarily, if at all, against the merchants who dress their stores in Christmas finery before Thanksgiving. The goods would not be offered for sale if there were no buyers waiting for them. The commercialization of Christmas is not done so much by commercialists as by ordinary, well-meaning people, most of them Christian, who have come to see the day through a mist of sentiment, ignorance, social conditioning, and plain folly.

The commercial spree is only the first of the Christmas binges, and the least of them. But it takes a human toll, whenever it imposes financial strain, and even more when those who are unable to give must live with the fact.

The second binge is the social one. I don't mean just the multiplicity of social events which apparently must take place within a short time, actually during Advent. The "office party" has become a byword, and it has very little to do with good will. The "exchange" of cards and gifts is significant of the loss of spontaneity, the absence of any expression of real generosity. The word, "exchange," is the tip-off. Gifts exchanged, gifts required, whether by social pressure, business interest, or simple habit, are not gifts at all. They are enforced tribute, or an insidious kind of blackmail. Even when giving comes from genuine desire and is a sacrament of the giving of self, there is all too often an unholy strain to the occasion. This is what Christmas Present has done to the older idea of a more restrained observance, to the Christmas of several generations gone which had, as we say now, a lower profile.

Now, with our demand for novelty added to the already existing demand for the customary, the pressures have multiplied. Christmas must follow our "traditions" (however recent) and it must at the same time be up to the moment, new, eye-catching, glittering, surprising, sparing us from all possibility of boredom. Like so many other things—sex, the arts, entertainment, sports—Christmas has fallen victim to the American obsession for more, *more*, MORE; faster, *faster*, FASTER; for increase, build-up, what-

ever it is that we have been doing to ourselves. The law of diminishing returns operates, inexorably, in the human as well as the economic area, and its effects can be seen in Christmas. Our compulsive escalation of the holiday has been accompanied by escalated anxiety, tension, loneliness, depression, and human alienation.

The third binge of Christmas is the binge of sentiment. The Christmas tale itself has been sentimentalized until its impact has been dulled and its context forgotten, and the churches have had their full share in the doing of it. Beyond this, the emotional overkill of Christmas is particularly deadly in its requirement that people experience what they perhaps cannot at the time experience, that they persuade themselves that something is taking place in them emotionally that really is not taking place.

In this culture, Christmas is the Children's Day, and those who are not children may be left emotionally orphaned, especially if their children are no more, or have rejected them. There are plenty of these to "celebrate" the Children's Season.

Children themselves are overstimulated, fed more candy and excitement than they can digest, and expected to respond to it all with a kind of programmed delight on which adults can vicariously gorge themselves. Where one doll can be a thrilling thing to acquire, ten dolls can only be a bore. Where one party can be fun, six parties can be frightening. Many children end the day not happily tired but physically and emotionally exhausted.

Christmas has become the Family Holiday (unrelated to the family who took refuge in the stable) and there is probably more phony sentiment and more guilt feeling manufactured at this season in this country than there is artificial snow and wrapping material put together. Strained relationships become even more strained under the impact of unexpressed feelings, hurts are magnified, separations widened. Not only giving but effort is expected to yield returns. And in what household is there no unwritten scenario for the holiday, in which each member knows what is demanded of him and of the occasion? In how many homes is there room left for spontaneity and for deep and new response to the meaning of the day? In what house where

there is Christmas is its celebration not programmed?

Then there are those who have no families—the bereft who are reminded of their loss rather than of God's gift, the lonely whose loneliness is sharply focussed, the estranged who are reminded of the silence they live in rather than of the Word made flesh. All these stand in the cold, watching what must look to them like the warmth of other men's hearths.

TRADITIONS we need, but they must be rocks to stand on, not to crush us. When tradition piles on tradition, they all only add to the overkill of Christmas by the sheer number of things to be done, for no better reason than that they have been done before.

Human beings need remembering days, but when they become ends in themselves they make the remembering impossible. Then it is time to back off and to change the nature of the observance—or to abandon it, if it can no longer serve the purpose for which it exists.

It is time to ask why a pluralistic society imposes on all its members an observance which has real meaning for only a portion. Christians ought to be free to observe Christmas; non-Christians ought to be free not to. We claim that we give men the right to their own beliefs, yet many really cannot exercise that right at Christmastime in America unless they exile themselves for at least two months. At that, it is only the trappings of Christianity that are so publicly displayed, not its substance. All its real glory is hung with tinsel.

What bothers me isn't just that there are a few people around who for one reason or another can't share in the jolliness of Christmas or don't want to. Rather it is that (1) the jolliness is not really integral to the occasion, (2) the sentiment is so often manufactured and dishonest, and (3) there are a lot of people that our Christmas seriously hurts.

To a world to which it should offer hope, this holy day of Christians, now becomes the major feast it was not meant to be, offers a carnival of excess, a laboratory of Pavlovian responses, and places burdens of pain and stress on those who are already suffering.

"Peace, peace," the carols sing in the stores. But there is no peace.

THE CLAN GATHERING

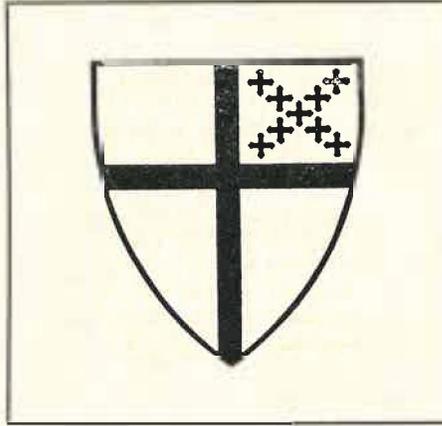
By ALDA MARSH

THE GENERAL CONVENTION is, among other things, a gigantic powwow, a gathering of the clan, a tribal event. Although I'd already been in Louisville for two days and had seen many signs of the upcoming convention, it really began for me when I walked into the coffee shop for breakfast Saturday morning. At a corner table sat a very elderly clergyman in immaculate clerics nodding over his coffee. I wondered how many General Conventions he had attended in his long ministry and found it moving that even now, well into retirement, he continued to come.

The same feeling returned that afternoon as some 15,000 Episcopalians converged on Freedom Hall to register and attend the opening Eucharist. There is no way that a meeting of 15,000 people in a stadium can be an intimate occasion! But neither did I feel that I was among strangers. On one side of me sat an old friend from my Pennsylvania days whom I'd not seen for almost five years, and next to him sat a pleasant woman who introduced herself as the wife of the Suffragan Bishop of Oregon. On my other side was an elderly, very deaf lady who was unable to follow all that was going on, but who attended to it, nonetheless, with a serene sense of belonging.

We all stood as the procession of deputies and bishops started moving onto the floor, then sat by bunches and groups when we realized how long it would take for 1,100 people to come in! This year the bishops marched with their delegations rather than as a group. While that arrangement lacked the grandeur that the sight of almost 200 "Fathers in God" presents, it induced in many of us a greater sense of sturdy cooperation and community. Whatever it was we were about to do together, we indeed would do it *together*.

This corporate aspect was enhanced for me by the presence of the missionary dioceses. One saw Liberia's delegation sharing a table with Southeast Florida's. And I struck up a conversation with a lay



deputy from the Philippines during a coffee break one morning, in the course of which we discovered that we had mutual friends. The Diocese of Haiti provided the coffee for the Executive Council's refreshment lounge. And a Latin bishop from a Central American diocese presided at the Spanish Mass at which César Chávez spoke. Back at the coffee shop I found myself chatting with the wife of the Suffragan Bishop of South Dakota, both of whom are American Indians.

And the people! There was the elderly lady deacon who sailed into the hotel one evening, her silver hair flying awry, and a porter, laden down with her baggage, straggling along behind. And the friendly layman I sat next to in the bleachers while the deputies voted on the ordination of women. He was from Pittsburgh and had come specifically to participate in the open hearing on Prayer Book revision. As a lay reader in two parishes he had grown to love (his word) the "Green Book" and wanted to speak up for it. Then there was the "prayer and praise" group that held its charismatic circle meetings in the rathskeller of one of the hotels which had been reserved for beer and relaxation after 9 P.M. So, there were the "tipplers" and the "pentecostals," each doing their thing in the same room. It takes all kinds and we've got them!

THE diversities in the church are exciting but also potentially troublesome, for the possibility of a deep split is always present. While being jostled in the crowds that filled the corridors during the deputies' debate on Bp. Allin, I was struck by how much Episcopalians care about their church and the faith. I stood with a group

of Mississippians as we strained to hear the polling on the final ballot. And though I was not a supporter of Bp. Allin, I was touched both by the obvious affection they had for their bishop and by their literally tearful joy that—finally—some who shared their convictions were being recognized. On the other hand, there was an acquaintance, a black priest, who was also standing there with us. With a tight, sardonic smile on his face, he said, "That's it! We've lost everything." As the deputies flowed out of the convention hall looking for some lunch and a bit of rest, one member of California's delegation could respond to my anxious questions only with a weary, sympathetic hug. Other old friends among the deputies, many of whom had been active in the struggle for racial and economic justice, looked stunned and sad as they walked out. Bp. Allin has his work cut out for him; and, judging from his brief appearance in the House of Deputies later that afternoon, he may well be the man to do it.

One little "liturgy" that was endlessly repeated was the greeting of old friends who hadn't seen each other for years. Another was standing around on one foot or the other while one's companions greeted *their* old friends! There were many stories, anecdotes, and comparisons swapped about former rectors, old comrades and mentors, other parishes and earlier days; and many eager questions about where these people are now and what they are doing. For me, perhaps the high point of the convention was sighting, in the Sunday congregation of Christ Church Cathedral, the priest who'd been my college chaplain and presented me for confirmation. Our families know each other, we've kept in touch, and we'd planned to get together in Louisville. But that particular meeting was unexpected. To my surprise, I found myself trembling as I looked back over what the years had brought me since he'd shepherd me through college and into the church. The context—the gathering of the clan, the sweet grace of the Eucharist, the significance for us of what we had come to do—intensified my vivid sense of gratitude and thanksgiving for Ted. Surrounded by thousands of fellow churchmen, caught up in the life and work of this part of the Body of Christ, my cup overflowed as I caught his eye and we exchanged grins.

It's a great gang.

Ms. Alda Marsh, in addition to working for a doctoral degree at the Graduate Theological Union in Berkeley, Calif., also serves on the Berkeley Canterbury Board of Directors and the Steering Committee of the Episcopal Society for Ministry in Higher Education.

EDITORIALS

The Road to the Rock

PEOPLE soul-sick with disillusionment with their society and its leaders normally turn to nostalgia and to renewed study of their historical roots and background. This is happening in the U.S. today on all fronts. It would be easy to cite a hundred familiar examples, such as these: In clothing, fashions of the 1920s are making a comeback. Historical books are among the best sellers. Among the most popular TV shows is *The Waltons* which carries the viewer back to the depression days of the 1930s. Old, and old-folksy, Senator Sam J. Ervin, Jr., has become a folk hero, and many of his most ardent fans are among the college age youth.

Archibald MacLeish is convinced that the primary reason for the current phenomenon is the current eclipse and collapse of the nation's leadership. "Leadership has a great deal to do with how we face the future," he says. "Without it, it is not remarkable that this generation wants to look back to times when people believed in something."

We are encouraged by Mr. MacLeish's expression of a view which we have expressed on this page during the course of the present national crisis: that leadership in our society is essentially a matter of faith and morals.

This truth, that a troubled society "wants to look back to times when people believed in something" should be on the mind of church leaders especially as they plan the church's ministry and message to the people of this society today. The nostalgia is a symptom of spiritual hunger for food and longing for light. It is not escapism, unless you can call the longing of exiled souls for their homeland escapism.

The Episcopal Church has always been a profoundly historical church, not in the sense of living in its past but in the sense of living out of its past, in the present and into the future. The church that can help people to deal with the present and to face the future with strong faith and a clear sense of direction is the church that can minister best to people in the kind of national spiritual crisis that we have today. This is one more good reason why the church ought not to behave as if it must be contemporaneous in all things at whatever cost.

Suppose that some person, of any age or station, comes to church on a Sunday morning troubled in soul by the signs of the times which confuse and frighten him. Which kind of service will help him more to receive from God the faith, assurance, and confidence that he needs—a breezy mod ritual with a snappy sermon and groovy pseudo-folk songs for hymns, or a straight Prayer Book service, a sermon rooted in the Word of God, and hymns like "O God our help in ages past"?

Everybody to his own opinion. We won't press ours, except to say that what such people in their distressful searching and groping need is all abundantly available in the Holy Scriptures, the Book of Common Prayer, and The Hymnal 1940. What they are reaching for is the Rock whence they were hewn; and the road to the Rock is one of renewal and return, not of extempore innovation and invention.

God Is Alive in Alabama

THE prophet's vision of the day when the lion and the lamb will lie down together and a little child will lead God's people may still seem so remote from present realities that to think of it makes the heart ache; but the news is not all bad for the holy dream.

Ten years ago Governor George C. Wallace of Alabama stood at the portal of the University of Alabama and defied any black person to enter. The other day the same Governor Wallace placed the crown on the head of the homecoming queen at the same university—a black coed.

The governor recently addressed the Southern Conference of Black Mayors as it met in his state. The mayors interrupted his speech a dozen times to applaud him as he pledged to co-operate with them as governor of all the people. After that speech, Mayor Charles Evers of Fayette, Miss., who has special personal reason to hate white bigotry since it killed his brother, declared: "We have no permanent enemies and no permanent friends."

A Milwaukee resident writing to a local paper about this raises the question: "Where does a George Wallace find this ability to change?" That is an interesting way of putting the question, and there is insight in it to an important truth: that to be *able* to change is a special gift. Neither Mr. Wallace nor anybody else can have that capacity unless, when God offers it to him as a gift, he accepts it and uses it.

Recalling Mr. Wallace's personal tragedy and his permanent physical handicap one may reasonably conjecture that, having suffered as he has, he has been given the grace to grow in compassion and understanding. Very soon after he was shot he declared his forgiveness of his would-be assassin. Since then there has been a radical change in the tone of his pronouncements reflecting a radical change within his own mind and spirit.

He remains a conservative Southern champion of states' rights and of the freedom of the individual citizen against "the government." That is how he sees the whole human situation as regards the person in his community. But without changing his political philosophy he has grown into an awareness and appreciation of the nature of the human family as such, in which there is a diversity of gifts and also of skin tones but in which there must be one and only one Spirit.

God is working his purpose out. To him be the praise; but to George Wallace and some other people be the credit for responding to the Spirit's impulse to grow, to change.

Words Fitly Spoken

SCHOPENHAUER liked to declare *operari sequitur esse*—what you do depends on what you are. A biblical Christian would have to reverse that and say *esse sequitur operari*—what you are flows from what you do.

Robert E. Fitch in *Of Love and Suffering* (Westminster)

baptized younger children to receive on the decision of their parents and the parish priest.

Bishops expressed reluctance to permit a new rite of Christian initiation combining baptism and confirmation even on a trial basis, although the Province of British Columbia had requested such permission.

Members of the doctrine and worship committee requested that the bishops' decision be postponed until such time as the bishops would be able to consider the committee's concerns. Earlier, the committee had drawn up the new initiation rite which was approved for trial use by the church's General Synod at its May meeting.

The committee said the general admission of baptized children to communion "will be welcomed as achieving one of the major objectives that has been desired," but added that "at the same time it has theological and pastoral implications which demand careful consideration.

"Even as an interim measure," the committee explained, "this action threatens to break the continuity of the teaching in the present pattern and in the rite: that laying on of hands by the bishop (or his representative) is an integral element of initiation into communicant membership into the church."

Hugh Dempster, a layman from Vancouver, whose committee developed the new rite, said the committee favors the reunification of baptism and confirmation into a single service, as opposed to permitting baptized children to receive bread and wine at communion.

Until now, he said, the Canadian Church has been proceeding along the same lines as the Church of the Province of South Africa and the Episcopal Church, USA, in working towards a reunified service. Now, Mr. Dempster said, he fears the bishops' decision—even though an interim one—moves along a different path, still retaining confirmation at a later age.

This is the plan now before the Church of England.

JAPAN

Retired Bishop of Osaka Dies

The Rt. Rev. Peter Sadajiro Yanagihara, retired Bishop of Osaka, Japan, died of heart failure Sept. 23.

He had spent the past year working on his 21st book, *Christianity and the Present Crisis—Memoirs and Sermon Selections*. The book was published Sept. 1, the bishop's 88th birthday, and on that day he gave a copy of it to his grandson, saying, "This is my will to you."

When the bishop was seven years old, his father was baptized by the great mis-

sionary bishop, the Rt. Rev. John McKim, and expressed the hope that one of his seven children would enter the ministry. If one did, he asked, would the others promise to support him?

When Sadajiro decided to study for the priesthood, the other children rallied around him and continued to give him their full support throughout his life. One result of this affection and help was the formation of the Yanagihara family mission which continues to this day as monthly family prayer meetings.

The bishop was a graduate of Kyoto Imperial University and the Episcopal Theological School, Cambridge, Mass. He was ordained to the priesthood in 1918 and consecrated Suffragan Bishop of Osaka in 1940. He became diocesan in 1947. He received an honorary Doctor of Divinity degree from the Virginia Theological Seminary in 1949. Retiring in 1962, he spent the following years writing.

Bp. Yanagihara is survived by his widow, the former Katsumi Naide, one son, the Rev. Hikaru Yanagihara, one daughter, Mrs. Tsuneichi Kashida, and three grandchildren.

ROMAN CATHOLICS

Bishops Affirm "Heritage of Faith in Mary"

A comprehensive 55-page pastoral letter released during the general meeting of the National Conference of Catholic Bishops (NCCB) has reaffirmed the U.S. (Roman Catholic) church's "heritage of faith in Mary, the Mother of God," and strongly encourages "authentic devotion to her."

The pastoral message entitled, "Behold Your Mother—Woman of Faith," declares that "devotion to Mary, the joyful duty of all of us, has a special function in exalting the dignity of woman and fostering respect for her person."

"We believe in the power of Mary's intercession to bring us, as individuals and as a community, under the influence of Christ's redeeming mercy," it added.

In a section on "Mary in Our Life," the pastoral said that the church is suffering from "a malaise with respect to the commemoration of Mary," citing particularly the areas of devotion to the rosary, the miraculous medal, and the scapular. It called for renewed devotion to such practices, primarily through the liturgy where it said the Roman Catholic's "bond" with Mary has its "noblest expression."

Tracing the development of doctrine and devotion concerning the Virgin Mary, the pastoral begins by noting that the "Holy Spirit led the Second Vatican Council to describe our Lady's life on earth as a pilgrimage of faith."

The message goes on to treat the biblical approach to the Virgin Mary, the church's understanding of the "mystery

of Mary," her role as "mediatrix and spiritual Mother," the idea of Mary in the life of Christians, and finally her role as "Mother of the Church."

Though the pastoral stated that the "full sense" of Mary's place is summed up in the title afforded Mary as "Mother of the Church," it stressed that any fear that devotion to Mary will somehow detract from the position of Jesus "is unfounded." It stated: "The more we know and love Mary, the more surely we will know and love Jesus and understand his mission in the world."

The pastoral said that Mary's "motherly intercession" in no way "diminishes the unique mediation of Christ, but rather shows its power. God's free choice is the reason for Mary's place in the plan for our redemption. She is totally dependent on her Son."

Proclaiming the "preeminent position of Mary" in relation to the "mystery of Christ and the church," the pastoral said:

"We urge restoration and renewal of the ancient love of Christendom for the Mother of the Lord as a tribute to lay tenderly at her feet. In this Holy Year we pray that she may fill the hearts of all men with peace and lead them to know and love Jesus Christ, her Son, and to share in the abundant fruits of his redemption."

Observing that the role of the Mother of Jesus "remains one of many persisting religious differences" between Roman Catholics and other Christians, the pastoral urged "our brothers in other Christian churches to reexamine with us Mary's place in our common patrimony." It said: "No sound ecumenism can ignore the question of Mary."

In concluding, the pastoral said the bishops "are deeply concerned that the correct appreciation of the 'mystery of Mary' leads to deep and perfect understanding of the mystery of Christ and his church."

ECUMENISM

Canterbury, Rome Authorize Publication of Agreement

The Archbishop of Canterbury and Pope Paul VI have given permission for publication of an Anglican-Roman Catholic theological statement on the meaning and purpose of the Christian ministry.

Publication of "Ministry and Ordination: A Statement on the Doctrine of the Ministry Agreed by the Anglican-Roman Catholic International Commission" [TLC, Oct. 7] was begun earlier this month. It had been, as required, held up pending permission of the churches' authorities, though disclosure of the agreement was made following the commission's meeting in September.

The commission's aim has been to explore the possibility of finding "a way of advancing together beyond the doctrinal disagreements of the past" to a point

where these doctrines "will no longer constitute an obstacle to the unity we seek."

The 18-member group has said it was convinced that its statement on the ministry, "if approved and studied in connection with the Eucharistic Agreement" (adopted in 1971) will have "the deepest importance for the future relations between the two churches."

ETHICS AND MORALS

Greek Primate: Public Morality Now at Lowest Ebb

At a time when most people in America are sensitive to the need for religion and morality, public morality in the U.S. is at its lowest ebb in history, according to Archbishop Iakovos, leader of Greek Orthodoxy in the western hemisphere.

While in Miami, Fla., for the consecration of St. Sophia Church, the archbishop charged that "the church has either compromised with the state and political leaders or has allowed itself to become too much of an institution instead of a task force for Christianity's moral perfection."

At the same time he predicted that the American people "will eventually force us to recapture the full dimension of our mission or force us out of business."

Archbishop Iakovos described what he feels is a spiritual renewal at the local level that can be traced to such developments of the past decade as the civil rights movement, new youth culture, and emergence of the New Left. These things, he said, spawned a generation of young people who are now asking legitimate questions demonstrating their understanding of the need for a spiritual force in their lives.

Commenting on developments in the churches in recent years, the Greek Orthodox leader said, "The churches gave a higher priority to ecumenism rather than Christian unity. And right under it they placed social action."

Although every Christian must endorse social action, the archbishop commented: "Social action must be completely justified on biblical grounds. Jesus never preached violence."

The primate expressed the opinion that the National and World Council of Churches lost much of their grass-roots support by "bringing religion down to the level of those seeking change by violent means instead of elevating those men to spiritual levels."

He also asserted that church leaders misunderstood what young people were seeking in the 1960s. "They were not asking for toys, songs, or accommodation. They were asking for dialogue," he claimed.

Stating that he is not a defender of the *status quo*, the Orthodox leader recalled that he left his native Turkey at the age of 27 "because I wanted freedom and dignity. I dislike all kinds of regimes

NEWS in BRIEF

■ The Episcopal Radio-TV Foundation has prepared a cassette edition of the Old Testament—a two-book-type album of 24 cassettes each. The reading was done by Alexander Scourby, actor and story teller. Without theatrics, he has given "life and humanity to the people of the Old Testament." Because the production was subsidized by Mrs. Amelia Brown Frazier, the foundation is able to offer the 48 cassettes at a price of slightly more than the cost of blank cassettes in the retail market.

■ The new executive secretary of the U.S. Conference for the World Council of Churches is the Rev. Charles H. Long, Jr., who will also serve as executive secretary of the New York office of the WCC. He has been a missionary in China, a college chaplain, a member of the Executive Council staff, and a secretary in the World Student Christian Federation. Fr. Long, 50, has been rector of St. Peter's, Glenside, Pa., since 1960.

■ Supporters of Shimer College have given the 120-year-old school a chance of staying open until the end of the current school year. Residents of the community pledged \$30,000 during a 10-hour radiothon. The contributions have pushed the "Citizens Save Shimer Fund" \$8,000 past the \$50,000 mark that school officials had set for keeping the school open beyond Dec. 31.

■ Plans are underway to conduct a \$500,000 appeal throughout the Anglican Church of Canada next year to support new work of the church at home and abroad. Probably the appeal will become an annual one until such time as it can be merged with the church's general budget.

■ The Rev. Charles Kiblinger has been installed as chaplain of the University of the South by the Presiding Bishop-elect, the Rt. Rev. John M. Allin, who is also chancellor of the university. At the same service, Dr. Thad N. Marsh was installed as provost, and Dr. Urban T. Holmes as dean of the school of theology.

■ News of a \$100,000 gift from an anonymous foundation "sweetened" the recent sessions of the board of regents for the University of the South. The gift was marked for the Bishop's Common, the new student center now under construction. The regents also discussed enrollment projections and plans to deal with a cut-off for the coming year at the college. A limit to available housing makes the cut-off necessary.

■ The Ven. David Ragg, 54, of Owen Sound, Ont., was elected Suffragan Bishop of Huron on the fifth ballot taken at the recent diocesan convention. He will succeed the Rt. Rev. Harold Appleyard, who has retired. The consecration is scheduled for Jan. 25, in St. Paul's Cathedral, London, Ont.

■ Vandalism amounting to \$1,500 or more was done to St. Christopher's Church, Key Biscayne, Fla. Don Matthews is being held for the damages as well as assault on two parishioners one of whom was beaten with an aluminum cross. Items destroyed or damaged included church furnishings, and works commissioned from Harold Castor, a sculptor. Mr. Matthews is not a member of the parish. He is alleged to have made an earlier attempt at similar vandalism. At present, the parish has no resident rector.

which have little respect for individuals. God gave to the first people, Adam and Eve, the freedom of choice. We should resist anyone who violates our personal freedoms," Archbishop Iakovos declared.

MISSIONS

Third World Theology Subject of Conference

The Virginia Theological Seminary recently celebrated the 150th anniversary of its opening in 1823, with a searching study of "Third World Theology and the Mission of the Church."

The topic was selected to reflect both Virginia's historic commitment to overseas mission and her desire to join in new possibilities for Christ now being developed through indigenous churches.

Speakers included the Rev. Hubert Daughtry, National Presiding Minister of the House of the Lord Pentecostal

Churches; the Rev. Dr. Kosuke Koyama, dean of the South East Asia Graduate School of Theology; the Rev. Dr. John Mbiti, head of the Department of Religious Studies and Philosophy at Makerere University, Kampala, Uganda; and the Rev. Dr. José Miguez-Bonino, dean of post-graduate studies at the Higher Institute of Theological Studies, Buenos Aires.

The sermon at the opening service was given by the Rev. Charles H. Long, Jr., a former missionary and PECUSA staff trainer of missionaries.

In addition to six formal addresses, the conference included open forums with the conference speakers answering questions from the floor, and small seminars. The latter were led by VTS missionary alumni and others.

The Rev. John Woolverton, professor of Church history and chairman of the sesquicentennial committee, remarked privately that the attendance and the en-



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thusiasm among seminarians and the younger clergy belied the oft-repeated calumny that "no one cares about overseas missions anymore."

Summing up the conference, the seminary's dean, the Very Rev. G. Cecil Woods, declared that "in exploring new or changing forms of mission evangelism we must never forget that our *commission* is unchanged: 'Go ye into all the world and preach the Gospel.'"

ELIJAH WHITE

The Rev. Elijah White, a former missionary, presently makes his home in Casanova, Va.

SPAIN

Reformed Episcopal Chapel Consecrated

The rebuilt Spanish Reformed Episcopal Chapel in Sabadell, an industrial city near Barcelona, was consecrated by the diocesan, the Rt. Rev. Ramón Taibo, during a festival service of Holy Communion. The bishop preached and was celebrant with five priests of the Spanish church.

Representatives of the Roman Catholic Diocesan Secretariat of Ecumenism, Protestant churches, and the Town Hall of Sabadell were special guests of the chapel.

In addition to the service, the women's group of the parish sponsored a bazaar and the youth group presented a display of New Testaments and books on the Anglican tradition.

The day's activities concluded with a concert by the Alleluia Chorus of the First Baptist Church in Sabadell.

The Spanish Reformed Church is in full communion with the entire worldwide Anglican Communion.

CHURCH AND STATE

Postal Rate Hike a Blow at Religious Liberty

Americans United for Separation of Church and State has called on the Cost of Living Council to rescind U.S. postal rate hikes set for January.

A second-class postal hike of 13% will drive many valuable religious and non-profit publications out of existence and strike a blow at religious liberty, according to Glenn L. Archer, executive director of Americans United.

"Freedom of expression is needed now perhaps more than ever," he stated in a letter to John T. Dunlop, chairman of the Cost of Living Council.

Mr. Archer's organization issues a monthly magazine, *Church and State*, which has a circulation of about 130,000.

Opposition to the January postal rate increase has also been voiced by the Associated Church Press, the Catholic Press Association, the Evangelical Press Association, and the American Jewish Press Association.

Book Reviews

THE FOURTEENTH POINT. By John Ball. Little, Brown. Pp. 325. \$7.95.

When a religious tract is written in the form of a novel, it is always a problem whether to review it as a tract or a novel. When it is written by an established novelist, it might be kinder to judge it as an exercise in tract writing.

The first thing we discover is that, although the church is considered to be somewhat behind the times—always jumping onto a movement just after the bandwagon has gone by—the secular world, when it considers religion, is usually about 50 years behind the current of theology. The protagonist of *The Fourteenth Point* is a Church of England bishop, Philip Rountree, who causes consternation in the church and gets on the front page of *The London Times* by proposing that there is much good in all religions and perhaps there should be an inter-religious conference. He is supposed to be a man of great learning and to have worked exhaustively on the sermon which, as given in the novel, could be whipped up by any seminarian in a half hour—complete with references. It all seems pretty tame after Bishops Pike and Robinson, to say nothing of Dean Inge.

The conference is held on a small, middle-western campus, and the learned bishop is no end of surprised to discover that some of the world religions have inconvenient dietary habits. It is fortunate that the bishop (or the author) did not find out about temple prostitutes: they would have helped the action and spoiled his theme. As it is, the book is very much "G rated."

The nub of the book is a document of 13 points of agreement which the bishop naively expects that all religions can agree to. Only three points are actually presented by the author. Since the religions of the world cannot agree on the first one, the existence of "a sublime intelligence commonly called God" who is creator of the world, perhaps no more were necessary.

In the midst of this, his angel (financial, and intellectual, not spiritual) Sir Cyril Plessey, is kidnapped by unnamed enemies of religious unity, but Sir Cyril turns up at the right moment with the Dalai Lama whose genius it is to find the fourteenth point on which all religions can agree. The book ends with a marriage between a Thai Buddhist and an Anglican priest which is blessed by half the world's religions. At the very end a monk pushes among the wedding guests to announce the appearance of the Messiah in Mexico.

All this is such lightweight stuff that one is surprised to read in the author's afterword that he spent some time travel-

ing through the world, interviewing religious leaders to get material for his book. The Dalai Lama granted the author permission to introduce him as a character in the novel. Fr. Evan Williams gets the credit for his background of Anglican customs, but it seems unlikely that Fr. Williams told him that adults in the Church of England are baptized kneeling at the altar rail.

John Ball is a novelist and the genre comes naturally to him, but it is likely he had a better book in a straightforward description of his travels and interviews. He has tried to do a good work here and, by that very fact, his characters have been created without dimensions. The book reminded me very much of one of the OZ series where Dorothy and the Tin Woodman and the Scarecrow set out on some quest and encounter all kinds of strange people who impose odd but not really scary or dangerous difficulties. For a time Glynda the good sorceress is out of contact with them and you think that the Gnome king might just possibly succeed in spoiling the party by turning them all into bric-a-brac, but Glynda appears at the last minute, Toto finds the magic key under a bush, and everybody turns out to be really nice, and we end up with a lovely party in the Emerald City in which the Hungry Tiger and the Cowardly Lion share an enormous roasted marshmallow. The effect is so pleasing that we momentarily forget that tigers and lions would rather eat lamb. Or is that what the author is telling us in the strange little concluding episode in which the monk announces the Messiah?

(The Rev.) TED TANTON
St. Thomas', Eugene, Ore.

◆
THE BYZANTINES AND THEIR WORLD. By Peter Arnott. St. Martin's Press. Pp. 286. \$8.95.

Peter Arnott, author of this immensely informative and lively book, is a professor of dramatic arts at Tufts University, but he has distinguished himself in the fields of classical history and archaeology. We of Western Christendom grow up and sometimes receive advanced educational degrees without ever learning anything at all about the Byzantines, despite the fact that they were tremendously important people in our background. For the person who wants a readable book that will make the subject come alive in print, *The Byzantines and Their World* is perhaps as good as any to be found in English and written by a contemporary.

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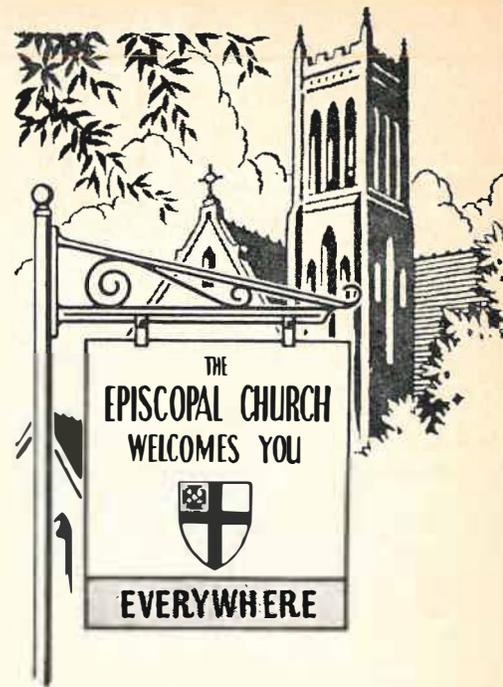
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