

The Living Church





Roberto Claverie: "God so loves the World" (Photo from RNS)



CHRISTMAS -- 1973

Christmas is the story of the diversity of peoples who took God seriously -- and the pathos of those who did not. It may not be as simple to distinguish between these people today as it is in reflection from the vantage point of 1,900 years. But the thesis of the Christmas story is the same today as it was then: It is not only the good who take God seriously, and it is not only the wicked who ignore him.

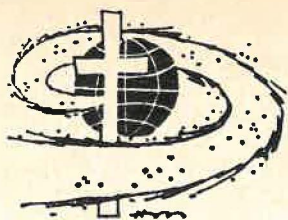
The innkeeper was one who was unable to take God seriously because he could not entertain the wildly impossible notion that God might be somehow mixed up in the innkeeper's everyday business! It simply never crossed his mind that the "ultimate concern" might be inextricably intermingled with the routine, materialistic, secular concerns. If God should come to his inn seeking food and shelter, he certainly would send plenty of advance warning, and appear in a royal coach. He didn't! A conscientious but unimaginative innkeeper missed his major moment -- and shunted the Lord of Life into the haybarn! That took a lot of explaining when the innkeeper met the angel at the Gate of Heaven.

The Wise Men took God seriously -- because the talisman indicating God's advent was within the spectrum of their work-a-day world. They were astrologers -- star-men! And it was their calling to read accurately the "signs of the times." To be sure, what they saw compelled them to an arduous and perilous journey. And their inexact science provided a nest of pitfalls for the unwary. They could have, with grace, remained at home -- in their own land -- leaving the prospect of the difficult journey to the younger, physically harder star-gazers. But they did not. They took God seriously! And they took the world seriously. They recognized a priceless treasure. And they recognized the existence of violent, self-serving powers that would have destroyed the treasure, and the star-men, too. So, they returned home another way. Devotion to God and prudence are not necessarily antithetical. That is why they are known as Wise Men.

And Herod took God seriously! Herod knew if the tiny, newly-born spark of God's liberating judgment and forgiveness were permitted to expand into a flame, he and his kind were done for on this earth. For self-serving, naked power cannot stand before the terrible meekness of self-sacrificing love. Against the liberation that is love, tyranny is powerless. Yes, Herod took God seriously -- and he took the lives of hundreds of innocents to prove that he did. But, in Christmas, what do people remember about Herod? Nothing! And about the baby whose life he sought unsuccessfully? Everything!

In taking God seriously you do not have to be grave and somber! You can be joyful, and merry, too. For that is the way God is! And that is the way the world can be -- in him.

PRESIDING BISHOP



— With the Editor —

AMAN of our own age whom we shall call Mr. Smith was a fine man who disbelieved in Christianity. On Christmas Eve his wife and children were going to church and invited him to join them. He declined, saying that when they returned they could open their gifts and celebrate.

Their house had a large picture window and soon after he was left alone he heard the noise of many objects banging against the window. He investigated and found that a flock of birds, flying together, had struck the window and were now lying on the ground, stunned and desperately wounded. It was a bitter night and he knew they would all soon die if he left them there. He thought of the warm pony stable out behind the house — if only he could lure them into it. He took a flashlight and walked on ahead of them, but the poor creatures didn't know enough to follow the gleam. Then he took bread crumbs and scattered them on a path toward the stable door, but they didn't follow that. After trying every lure he could think of he exclaimed in his frustration: "If only I could become one of them, so that I could talk their language, get right in there with them and lead them to life!" And in a flash it came to him what the Christmas story is all about.

Today, orientalism is a flourishing fad in American religion. So it was also 50 years ago in English religion, when G. K. Chesterton wrote *The Everlasting Man*. There's a paragraph in the introduction to that inexhaustibly refreshing book that will bear re-hearing as Christmas approaches. Chesterton reminds Western Christians that one of our problems with our own ancestral Christianity is "the heavy bias of fatigue. It is almost impossible to make the facts vivid, because the facts are familiar; and for fallen men it is often true that familiarity is fatigue. I am convinced that if we could tell the supernatural story of Christ word for word as of a Chinese hero, call him the Son of Heaven instead of the Son of God, and trace his rayed nimbus in the gold thread of Chinese embroideries or the gold lacquer of Chinese pottery instead of in the gold leaf of our own old catholic paintings, there would be a unanimous testimony to the spiritual purity of the story. We should hear nothing then of the injustice of substitution or the illogicality of atonement, of the superstitious exaggeration of the burden of sin or the impossible insolence of an invasion of the laws of nature. We should admire the

chivalry of the Chinese conception of a god who fell from the sky to fight the dragons and save the wicked from being devoured by their own fault and folly. We should admire the subtlety of the Chinese view of life, which perceives that all human imperfection is in very truth a crying imperfection. We should admire the Chinese esoteric and superior wisdom, which said there are higher cosmic laws than the laws we know; we believe every common Indian conjurer who chooses to come to us and talk in the same style. If Christianity were only a new oriental fashion, it would never be reproached with being an old and oriental faith."

To L. G.: So you have quit attending church because you find incredible the creedal assertion that Christ was conceived by the Holy Ghost and born of the Virgin Mary. Well, if you can't believe it you can't. But the several books you have read on the subject do not, as I recall them, do justice to the most important aspect of the whole question. It is *not* what is possible as we understand and reckon possibilities. And it is *not* what we consider appropriate. You evidently take seriously the ultra-modern argument that since God created sex, and whatever God creates is good, *ergo*, for the God-Man to be conceived by any means other than that of a human paternal agency is a contempt of God's good gift. Rubbish.

The most important aspect of the question is what God wills to do, and to signify to us. That Christ was born of a woman means that he is Man. That he was born of a virgin means that he is God. If we are in him Mary is our mother and God is our Father; we too, in that Second Birth, are conceived by the Holy Ghost.

I agree with you that the modernist theologian's contention that the Virgin Birth is not a fact of history but a symbol or "myth" of meaning and value for faith is a cop-out. If it weren't for this season to be jolly — and charitable — I'd call it something worse than that. But do pay less attention to what some theologians and others tell us we "can" believe, and pay more attention to what the scriptures and the church have declared from the beginning of what God was "up to" in the Incarnation. Of course it was impossible. Everything God ever did or does is impossible. But then, everything we think we understand turns out upon any adequate analysis to be impossible.

Have a happy and holy Christmas, and be not faithless but believing!

The Living Church

Volume 167

Established 1878

Number 26

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

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

Robert L. Hall,*† Milwaukee, president; the Rev. Dudley J. Stroup,*† Scarsdale, N.Y., vice-president; the Rev. Carroll E. Simcox,*† Milwaukee, secretary; the Rev. Kenneth Trueman,*† Wauwatosa, Wis., treasurer; Warren J. Debus,* Wauwatosa, Wis., assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; the Rt. Rev. Paul Reeves,† Bishop of Georgia; the Rt. Rev. John P. Craine,† Bishop of Indianapolis; the Rt. Rev. Richard B. Martin,† Suffragan Bishop of Long Island; the Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; the Rt. Rev. Alexander Stewart,† Bishop of Western Massachusetts; the Rt. Rev. Charles T. Gaskell,† Bishop Coadjutor of Milwaukee; the Rev. William E. Craig,† Salina, Kan.; the Rev. Robert Wolterstorff,† La Jolla, Calif.; the Rev. John Andrew,† New York City; the Rev. Robert Shackles,† Muskegon, Mich.; the Rev. Darwin Kirby, Jr.,† Schenectady, N.Y.; the Rev. H. Boone Porter, Jr.,† Kansas City, Mo.; the Rev. George C. L. Ross,*† Milwaukee; the Rev. Sheldon M. Smith,† Valley Forge, Pa.; the Rev. C. FitzSimons Allison,† Alexandria, Va.; Jackson Bruce, Jr.,*† Milwaukee; Prezell R. Robinson,† Raleigh, N.C.; John C. Pierson,† New York City; Robert Shoemaker,† Naperville, Ill.; Peter Day,† New York City; Frank J. Starzel,† Denver; Miss Augusta Roddis,† Marshfield, Wis.; Mrs. William Horstick,† Oconomowoc, Wis.; Mrs. Arthur C. Sprague,† Columbia, S.C.

*Director

†Member

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

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

DEPARTMENTS

Around and About	4	Deaths	15
Books	14	Editorials	11
Church Directory	16	Letters to the Editor	5
Conventions	7	News of the Church	6
		People and Places	15

FEATURES

Christmas — 1973	3
It's Nice to Have You Around	8
Feast Day: Hospital Ward (verse)	9
Why We Give Thanks	10

THE CALENDAR

December

23. Advent IV
25. The Nativity of Our Lord
26. St. Stephen, Deacon and Martyr
27. St. John, Apostle and Evangelist
28. The Holy Innocents
30. Christmas I

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

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

SUBSCRIPTION RATES: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.

Letters to the Editor

We Should Resign

The editorial page of *THE LIVING CHURCH* for Nov. 11 contained two editorials, both thoroughly political. The masthead of *TLC* proclaims it to be "A Weekly Record of the Worship, Witness, and Welfare of the Church of God." Nowhere in either editorial was the name of God mentioned, nor was the church referred to. We might as well have seen these editorials in *The New York Times* or *The Washington Post*.

We have long believed, and continue to believe, in most of the principles for which you have stood throughout the years. We are as strong as ever for the dominant themes of your editorial policy *as regards the church*. But your editorial regarding President Nixon betrays your subservience to the liberal establishment, and your falling away from dedication to the church. It has become cruelly clear that the Rev. Carroll E. Simcox has irretrievably lost the moral esteem without which it is impossible for him to do his job. In the mind of dedicated Episcopalians he has violated the spirit of *TLC* which is supposedly dedicated to news and opinions pertinent to the worship, witness, and welfare of the Church of God. It would be an act of moral heroism for him to resign. He is lost as a leader because he has lost our trust. There remains for him but one honorable and decent course.

DON NORTON

Lay Reader at St. Philip's Church
Palestine, Texas

Please—no more political editorials in *TLC*.

I am disappointed in the fact that you have again taken up space [*TLC*, Nov. 11] to espouse your political views by writing an editorial suggesting the resignation of President Nixon. I, for one, resent your using *THE LIVING CHURCH* as a political tabloid. Every other medium known to mankind more than keeps us informed of the Watergate mess.

I am sure you would agree there is still plenty of "dirty linen" in the Episcopal Church. If you wish to start a campaign for resignations of officials, let's start with one of our own bishops, who so blatantly defy the canons of the church.

Every good wish to you for 1974.

FRED E. DONOVAN

Phoenix, Ariz.

He's Had It

The lead news story in *TLC* for Nov. 18 on GCSP is the "last straw" as far as I'm concerned. Even in a supposedly straight news article you can't keep your editorial biases out of the discussion.

Rather than the "abolition" of a program, General Convention continued the same guidelines for grants that you have consistently criticized. The new Mission Service and Strategy Program will effect greater coordination of various programs, and this is to the good.

The \$2 million budget means a solid continuation of programs that have reached out to the poor and deprived, who are in

need of Christian love and concern. Since the word "empowerment" seems to give you particular fits, you can take small comfort in the words of the new Presiding Bishop: "I consider the mission of the church to include the dignity of people and empowering those who are depressed, oppressed, and deprived."

I've had it. Please cancel my subscription.

(The Rev.) N. DEAN EVANS

Assistant at St. Peter's Church

Medford, N.J.

If GCSP has not been abolished, where did it go? Ed.

On Christian Burial

Reading over several late letters and articles in *TLC* on Christian burial compels me to write these few lines to express something I feel important on this subject.

It came to me last week strikingly when a well respected and widely known friend died suddenly. His widow had him disposed of so quickly one hardly got over reading the special obituary given him in the papers. He died driving his car. The body was taken to the undertaker, cremated, and ashes thrown away. I cannot help but observe that is generally the manner in which animals are disposed of. Here was a man who lived some 60 years on this earth, gained the respect of his fellow people, and then died and none of his wide circle of friends could pay their respects or offer prayers at his bier. It seems lousy indeed, and I mean that word, in seeing the manner in which he was summarily got rid of.

The bodies of Christian people which were temples of the spirit should be shown honor and respect. Between the time of death and burial there should be sufficient opportunities for the people to pray for the dead and profess their own faith in eternal life.

When hours to visit the bier and the care of the departed's body are handled with dignity two functions are fulfilled. First, such practices face in honest and human (not animal) fashion the fact of their beloved's death. Secondly, above all, calling hours give relatives and friends an opportunity to share the bereaved's sorrow, to offer support, and pray for the departed. One always remembers those who came and easily excuses others who could not come. Thus we are enabled to pray for the dead and express our faith in eternal life, and most of all our loved one was buried with this full belief, and as a human being made in God's image.

JOHN W. ALCORN

St. Helena, Calif.

The Living Church Development Program

The purpose of this fund is to keep *THE LIVING CHURCH* alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$28,121.79
Receipts Nos. 14,163-14,228, Dec. 3-6 1,424.50

\$29,546.29

World's most beautiful
HAND MADE

ALTAR LINENS

Made in Island of Madeira

Christian symbolism
handworked in a wide
selection of floral,
cross and scroll designs.



CATALOG MAILED UPON REQUEST



J. Theodore Guthbertson, Inc.

2013 Sansom St. • Phila., Pa. 19103

Plan your next meeting, conference
or retreat at

SEABURY HOUSE

Groups of various sizes can be accommodated. Information and details may be obtained from

Director, Seabury House, Box 372,
Round Hill, Greenwich, Conn. 06830

"ST. MICHAEL'S MASS"

Music for Eucharist — Rite 2

For Unison Voices & Organ

An easy setting in joyful dignity
by

The REV. BENJAMIN HARRISON

6630 Nall Ave., Mission, Ks. 66202

Send \$1.00 for Examination Packet for Priest,
Organist/Choir and Congregation editions.

BRITISH BOOKS

Specially Imported

The BRITISH BOOK CENTRE, Inc.

996 Lexington Ave. New York 10021

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017

Telephone: 212 532-4350

Remember

THE LIVING CHURCH FOUNDATION

in your will.

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective *LIVING CHURCH*.

A suitable form of bequest is:

"I give, devise, and bequeath to *THE LIVING CHURCH FOUNDATION*, a non-profit religious corporation organized under the laws of the State of Wisconsin _____."

The Living Church

December 23, 1973
Advent IV

For 95 Years,
Its Worship, Witness, and Welfare

CANTERBURY

Primate to Visit U.S.

Dr. Michael Ramsey, Archbishop of Canterbury, will make his third trip to the U.S. in four years, when he visits New York City and San Francisco in January and February.

He will address the House of Bishops of the Episcopal Church at Lincoln Center in New York. The visit will be at the invitation of Trinity Institute. Dr. Ramsey gave the Institute lectures in 1970.

His tentative schedule calls for a two-day visit in Albany, N.Y., following his address to the House of Bishops on Jan. 30; and a preaching engagement on Feb. 3, at St. Thomas Church, New York City, where his former chaplain, the Rev. John Andrew, is rector. He will visit San Francisco after that, returning to London Feb. 9.

Also attending the Trinity Institute program will be Leo Cardinal Suenens, Archbishop of Malines-Brussels; and Brother Roger Schutz, prior of France's Taizé Community. The theme of the meeting is "The Holy Spirit."

EPISCOPATE

Bp. Gordon Turns Down Florida Election

After a tour of the Diocese of Florida during late November, the Rt. Rev. William J. Gordon, Jr., Bishop of Alaska, decided not to accept election as Bishop Coadjutor of the southern diocese [TLC, Nov. 25].

At the same time, he asked that his name be removed from the list of nominees being considered for the Bishop of the new Diocese of San Diego which was formed in convention Dec. 7-8.

The bishop intends to resign his Alaskan jurisdiction next year, but not before his successor is ready to assume office.

ENGLAND

Church Handles Many "Black Arts" Cases

Advisers on exorcism have been appointed for the Dioceses of London, Birmingham, Exeter, and Peterborough, in the wake of renewed interest in the "black arts" now spreading throughout England. The appointments were made by the bishop of each jurisdiction.

Church leaders have been warned that

witches' covens are increasing and bishops of the Church of England have expressed concern about the number of "demonic possession" cases reported to them by their clergy.

Prebendary Henry Cooper, rector of St. George's Church, Bloomsbury, who was named adviser on exorcism for the Diocese of London, said it is "unquestionable" that there is a power of evil in the world.

"The important thing is to demolish this power by exorcism and to show that the love of God is greater than any adverse power can be," he said in an interview with *The London Sunday Telegraph*.

Mr. Cooper said hundreds of cases of "possession" are dealt with by the Anglican Church every year, involving Christians and non-Christians, white and non-white.

While agreeing that some cases of so-called "demonic possession" are psychological, he firmly held that there are other cases which cannot be medically explained.

The existence of the "power of evil," he said, shows itself in the "infestation" of houses and, less frequently, in demonic possession of individuals. He cited "infested" houses to which people fear to return because they feel the presence of malevolent spirits there—and in which unseen hands seem to be attempting to strangle them when they go to bed.

Cited as evidence of demonic possession are such symptoms as outbursts of violent bad temper, expressions of obscene hatred, obsession by certain habits, and uncharacteristic negative behavior.

The Rt. Rev. Mark Green, Suffragan Bishop of Birmingham and chairman of Birmingham's diocesan exorcism study committee, said there is ample evidence of the need for exorcism. He preferred not to appoint a professional exorcist but to help the parochial clergy in what, for many, is a new type of ministry.

Mr. Cooper said the clergy could handle most of the cases if they use the forms of service drawn up by the Guild of St. Raphael, London, which has been approved by bishops. Mr. Cooper has long been associated with the guild which is concerned with all forms of spiritual healing including exorcism.

The guild and a commission on exorcism called by the Bishop of Exeter have drawn up forms of service, commanding the evil spirit to depart. These rites are reportedly effective in nearly all cases in which they have been used.

An editorial comment in *The Sunday*

Telegraph on Mr. Cooper's appointment said:

"Satan, in recent times, has hit on a highly successful strategy. Using an army of psychiatrists, materialists, humanists, free thinkers, and modernist clergymen, he has spread the comfortable notion that he does not exist, thereby tempting the ordinary Christian to lower his spiritual guard.

"It is therefore salutary that the new Bishop of London should have appointed one of his prebendaries to be diocesan adviser on exorcism. The casting out of evil spirits was a divinely ordained function of the early church; and though Aldous Huxley, in *The Devils of Loudon*, showed how this practice could degenerate into a grisly superstition, we should be rash to go to the other extreme and assume that there are no devils in London."

Mr. Cooper said that in his experience, "no fully committed Christian has ever been possessed by an evil spirit." He said most of the cases referred to him in recent years involved non-Christians who felt that only the church could help them. He said among them were a number of West Indians and Pakistanis.

Capt. Barry Irons of the Church Army in Birmingham said interest in the "black arts" is growing among "intelligent young people," with a noticeable increase in witches' covens.

Baptists to Keep South African Investments

Britain's Baptists will not withdraw church investments in companies with interests in South Africa. They will use them to help relieve or prevent the exploitation of black workers.

The decision was made at a meeting of the council of the Baptist Union of Great Britain and Ireland. It brought the Baptists alongside Anglicans and Methodists in new and concerted action by major religious bodies opposing *apartheid*.

With the exception of the Roman Catholic Church which has yet to act on the issue, British churches have reached a rare degree of unanimity. Not one has endorsed the World Council of Churches' view that churches should not use their power as institutional investors to persuade British companies to pull out of South Africa.

Only a relatively small proportion of Baptist funds are invested in the kind of companies under review, but observers

in London said it is the growing united action by churchmen in defense of the victims of *apartheid* which is the most significant factor.

The Baptist council is not convinced that the best interests of non-white people would be served by the sale of investments.

Instead, it agrees with the view of an increasing number of churchmen that it is better to use holdings to attempt to influence company policies.

SOUTH AFRICA

Bishops Veto Change in Marriage Canons

A measure that would have allowed—in some cases—divorced Anglicans in the Province of South Africa to be remarried in the church has been vetoed by a majority of the provincial bishops.

Clerical and lay delegates to the General Synod (triennial) meeting in Johannesburg were reported “stunned” by the bishops’ decision.

Under present standing rules of the province, a controversial issue, such as proposed changes in the marriage canons, must be confirmed by a vote by orders with affirmative ballots from each group.

The laity favored the measure by a vote of 54-8 and the clergy by 58-7. But the bishops turned it down with a vote of 4-8. Several abstained from casting their ballots.

Black delegates, who had been expected to take a conservative stand on remarriage after divorce, voted for the liberalizing move. They explained that the problem of divorce and the “death of marriage” are serious because of the migrant labor system.

“What does a woman do when she is left for a year at a time without her husband? What does the man do who had to go off alone to the cities 12 months at a time to earn a living?” asked an elderly black delegate.

Under South Africa’s *apartheid* system, many black men are forced to seek employment in cities and leave their wives in homeland areas. Many wives, in effect, are abandoned.

A majority of Anglicans in South Africa are black, although most of the leadership is white. A black-power caucus emerged at the synod with members voicing resentment at the “white monopoly” of high-level positions.

The blacks also showed strong and growing support for the ordination of women, an issue which has not come up for a vote in South Africa.

Church Merger Endorsed by Anglicans

A proposed merger of four religious bodies has been approved by the Province of South Africa despite negative votes

Continued on page 12

CONVENTIONS

San Joaquin

Though the Church of St. John the Baptist, Lodi, Calif., was host parish to the 13th annual convention of the Diocese of San Joaquin, principal sessions were held in the Congregational church.

Special guests were the Rt. Rev. Melchor Saucedo, Bishop of Western Mexico, and Dr. Lindley Franklin, treasurer of the Episcopal Church. A troop of young dancers from Guadalajara (Diocese of Western Mexico) visiting in the Diocese of San Joaquin performed at the convention dinner.

Convention was so streamlined that less than 24 hours passed between the opening, the adjournment *sine die*, and closing prayers.

The budget was adopted without debate, indicating that delegates were well informed through pre-convention meetings.

Admitted to membership was St. Raphael’s Mission, Oakhurst, where the Rev. Enrico Molnar, prior of the Order of Agape and Reconciliation, conducts services.

The diocese also has a new congregation in Ceres, where there are 17 people on the parochial list, with indications that there will soon be more. There were just 8 people present when St. Timothy’s Mission was begun in September. The work is under the direction of the clergy of St. Paul’s Church, Modesto.

Lexington

Among actions taken during the 78th annual convention of the Diocese of Lexington was the adoption of the 1974 budget which gives choices of four levels of giving and spending, ranging from allotted funds of \$271,886.20 down to \$215,801.13.

The diocesan council will decide which figures to use, depending on pledges for the coming year. The only change in the budget as presented was the addition of \$1,000 for Christian education.

Convention heard a report on clergy

salaries from a committee appointed last year to study the matter. Guidelines were adopted calling for \$9,000 to be considered a minimum cash salary, that housing (or cash allowance) up to 25% of the salary be furnished, that an allowance be made for utilities, that hospital and medical insurance be provided under the present diocesan program, that adequate travel allowance be made, and that parishes be reminded that payment of the pension assessments is mandatory. The resolution also states that the bishop may deny approval of a call when a parish does not follow the guidelines.

In other actions, delegates approved appointment of a committee to make at least two nominations for each vacancy to be filled by election of the convention; called for continuing relations with other Christian bodies; and approved a draft of the revised diocesan canons.

The Church of the Ascension, Frankfort, was the host parish.

Bethlehem

Three hundred delegates from 90 parishes attended the 102nd annual convention of the Diocese of Bethlehem held in Scranton, Pa. The final business session was convened in St. Luke’s Church.

A move that would extend participation in diocesan affairs to “every mature baptized member in good standing” was adopted after considerable debate. Supporters of the issue considered it a “timely recognition” that baptism, not confirmation, brings a person into the church, while critics termed it unfair to communicants in good standing.

Guest speaker at the convention was the Rt. Rev. John Burt of Ohio, who discussed Watergate, the ITT “scandals,” the war in Cambodia, and what he termed a general “value crisis” in government.

A measure that would have given the Bishop of Bethlehem more power in selecting clergy for vacancies as they arise in individual parishes encountered stiff opposition and was tabled. The resolution would have limited the vestry’s choice in selecting a rector to four names submitted by the bishop. Currently, the bishop may suggest names but final choice remains with the vestry.

A 1974 budget calling for expenditures of \$469,356 and income of \$507,830 was adopted. Extra giving would provide \$7,500 to support the mission work being done by the Rev. David Burney in Botswana, South Africa; \$7,500 for self development of overseas dioceses; and \$19,000 for work within the Diocese of Bethlehem.

A new diocesan salary scale was approved, raising the minimum clergy stipend from \$6,300 to \$7,400.



IT'S NICE TO HAVE YOU AROUND

FIFTEEN years ago when I retired from the active ministry I sighed with a comforting if rather unctuous thought and whispered to myself, "Well, that's that. Now I shall go about amongst the young clerics at my heel with modest and wholesome advice," not at the time realizing the word "wholesome" has become a sneer among living sophisticates and in unwholesome taste. Although it often seemed my ministry had been a "dream with a dream," it had been a melodious one and my sigh was pleasantly nostalgic.

My advice was not based on my successes, but upon my failures. In fact, I do not know what constitutes a successful ministry. I did when I was 40, but now at 80 I have forgotten. To be an example to God's children, a living "stand-in" for Jesus Christ—no wonder that the face of the whole world carries a grimace as the reverend saints march by. However, I am forced to testify that in a ministry of more than 50 years, you get to know many ministers and I would tell them about them. Before most of them were born I knew a right reverend who was a wrong reverend for his job and before that a very reverend who was not very very, and a few reverends who were a slight pain in the neck; but I never knew a rogue priest. You are in good company, Joe!

So, I plotted my ploy. I would admonish young wives that if your husband is a comic in residence you admonish him to take it easy with his sense of humor, "Cool it kid!". To live through a long ministry without a sense of humor must be ghastly, but to be too articulate and loudmouthed in its expression can be as disastrous to a clergyman as it is to a member of Congress. "They laughed when I got up to speak" but they voted for the other guy: "He seemed so sincere." Except to your intimates simmer your comedy. You're not so hilarious, you know, even if the little wife giggles like everything. She's probably a little nervous. And, if you just can't prevent yourself from boiling, see to it that the joke be on yourself. It might be good show biz to "leave them laughing, and, when they go, if you care don't let them know" . . . but you care to the very end. Go about your

cure in what the psalmist calls the merry heart, but tread softly here: You are on hallowed ground amongst many souls "that travail and are heavy laden" and, yes, you, even little "ole you," might wipe away their tears.

I know, I know, there are other ways, other ministries that are necessary or even better, like the "John the Baptist" thing; but they were never my "cup of tea" and do not fret if they are not yours. I was going to tell you young gentlemen not to be discouraged and upset when, on Low Sunday, oldsters talk about the crowded congregations in the "good old days." They are remembering Christmas and Easter under the old rector, as reported by the current malcontents. Congregations come and go. St. Paul lists three virtues which must be mustered if we are to survive spiritually, Love, Faith, Hope; and if there is no Hope without Faith, there is no Faith without Hope and we have neglected the life-sustaining potency of Hope. Dante, in *The Divine Comedy*, reminds us that the only time for men to abandon Hope is when they pass through the gates of Hell.

So, young sirs, pay scant attention when oldsters talk so glibly about the glory of the old-time religion. Don't allow it to get you down. William Pierce Randal in his well researched book *American Life in 1876* has only one family in five at that time belonging to any church, and one century before, in New England, one person in eight, one person in fifteen in the Middle Colonies, one in twenty in the South; and he slyly intimates that those who possessed a religion had one that was a kind of a mess: grossly secular and materialistic, indifferent to the cares of Jesus Christ who chose his disciples from amongst the lowly and selfless. To prove his slur, he tells the best joke of the year 1850: "Store keeper to his son, John — 'Have you watered the milk? Have you sanded the sugar? Then come to prayers.'" And he further charges that the ordinary man was as welcome in the fashionable city churches as Uncle Tom would be to a called meeting of the Klan in the Deep South of the time. (The feeble analogy is my own.)

WELL! There are statistics and there are statistics and there . . . Assuming the role of a shy little priest with short hair and long experience, I would warn them

that I was a *feeler* and not a *thinker*, suffering thin rapport with tired and ofttime tiresome Academe. I would insist, by the power given to the "mighty meek," that such scholarly findings were not true when later I returned as rector of that small, red bricked church of my boyhood days where everyone was not only welcomed, but eagerly sought . . . judge and saloon keeper, merchant and janitor, teacher and dropout . . . all miserable sinners and nary a "saint in the quick" amongst them; and at their sincere plea for forgiveness, received "instant" ease . . . thanks to a just God who sent his compassionate Son to salvage and redeem. All this I would pass on to the young reverends.

And then, behold, our dear Lord gently kicked kaput to my pushy missionary nonsense. He did it with the benign display of humor he so often used by graciously allowing my potential listener-victim to be totally bored by and with me. In my splenetic mood I even thought he had whispered into their dainty ears, "Pay no attention to this clerical clown, I myself will give you advice when you kneel . . . But be kind . . ." and they were kind.

This is how it happened. Moving from a diocese distant from the one in which I had retired, I was invited to a clergy dinner and conference of their diocese. Arriving early and seating myself at the first vacant table in the entrance of the hall, I splashed a beguiling, wistful smile aimed at the younger clergy as they passed by my table. They half circled, tiptoed around my forlorn table, a nervous answering smirk on their faces, found themselves at the other end of the hall, and relaxed into their chairs with sneaky sighs of relief. This happened several times on similar occasions. I was desolated. "Who and what am I?" I choked to myself, "Some kind of a Neo-Catholic jerk?" "An unwanted child? . . . A scorched Romantic? Am I unclean, stricken low with a species of Old Testament leprosy?" Well, they carried it too far. I'm not so dumb, and the last time it happened I just shrugged my shoulders and went home to my wife, Florence, and she was there, she was there for 50 years, save one. And so I lost that generation. They never even looked my way. One generation remained, totally unknown by me.

AS I write, my window looks pleasant-

The Rev. M. G. Nicola, a retired priest of the church, makes his home in Treasure Island, Fla.

By M. G. NICOLA



ly out to a spacious wall-to-wall cement square, serenely bordering the Gulf of Mexico, my final "this side of heaven." The scene is lorded over by a large dome-like structure built in the style of an energetic beehive with suddenly inspired hippies continually coming and going, suggesting ambitious bees. A large sign introduces it as the Fun Center. I seldom glance in, for the large glass windows mirror my aging figure, which I find disheartening, but am tempted at times to sneak a glance. The room seems crowded with science fiction games, and I don't like games or science . . . only fiction.

Every night, hippies gather on the square under the moon to frolic and gambol in their listless, adolescent manner as tired characters in a slow-motion movie. Every night a masquerade. Gowned (an overstatement if there ever was one) in what appear to be unwashed fragments of soiled garments, they loll on curbs, or stretch out languidly on chilling pavements as if loitering in expectancy of some kind of release from the sordid Now.

It is my wont to stroll in the cool of the evening amongst these unkempt people, as my stingy excuse for daily exercise, and a shy courting for a night's peaceful sleep. When accompanied by my wife, the walk, because of her mellow dignity, takes on the stateliness of a minor procession, but when I do it alone, it must picture a sorry scene. I shuffle along, but unlike the "shuffle along to Buffalo" that my little Joan so gaily performed at her dancing class when she was four, some 40 odd years ago, I shuffle along to eternity, bent and twisted.

For three years now and almost every day while in residence, these meanderings have continued and have become the deepest spiritual experience of my life. A spiritual experience is the ultimate. The one "forever and forever"; the one irrevocable phenomenon that can seize a man's soul, and no one but God Almighty himself can discredit it. Never, never once, have these youngsters made me a target for the sick humor that ugly persons inflict on the old, the feeble, the stutterers, the spastics, the hairlips. I walked among them in easeful peace, under the shadow of a rock in a weary land. They step aside as I stumble by. And if by chance our eyes meet, there is no cloying pity in theirs but a soothing response to my tired old eyes, as if to

say, "I sorta like you. Will you understand?" There has been scant dialogue, sometimes a soft "Hi," once a "Jesus loves You" . . . and the dialogue which took place two evenings ago.

Swinburne describes one kind of preacher "for tender minds, he served up half a Christ." That's a terrifying charge to make and a cowardly act to commit. Those serving the Christ and in good standing at the White House, every day a Palm Sunday crowd, conversion by the wholesale, big production . . . the "win-nahs": How tall is their Christ? Those serving the Christ in store-front missions in the filthy ghetto and those little parsons serving Christ all over this blessed land in small churches, and those who, their opponents charge are only interested in their "own dirty little souls."

The Good Friday boys — The Losers? How short is their Christ? God knows I failed. There was always the budget and its enemy, the Every Member Canvass . . . the lust for popularity. I was there Palm Sunday, but pewed out Good Friday. "Were you there when they crucified my Lord?"

A thought suddenly floods me with delight. Wouldn't it be celestial timing in God's hidden and often droll manner of running his own world, if these young scamps would recapture the daring and

imaginative zeal of those lovely young courtiers who served and sometimes died for the first Elizabeth, and abandon themselves to Love (*agape*) and Hope, with the courage to spin the world into a Genesis? All playing God's fools for Christ's sake. A scenario of an exquisite sense of humor, played out by the Holy Trinity.

JAMES RESTON recently wrote of "a kind of madness in the world, a lunatic strain of anarchy that hinders the peace and order of mankind." If this is so, the hippies we berate are not the cause but the result, the victims. They no longer even fight their own wars. They fight the wars of the immediate, or piled up foibles, sins and conformities of their ancestors.

Two evenings ago I was meandering amidst them, clumping along heel and toe, when I came across a tall young lad, half sprawled over the pavement, his head cushioned on the curb. He reminded me of gangling farm boys I had observed, dressed in overalls, at the Portage County, Ohio, County Fair, circa 1912, after spending the night dozing in their wagons. Our eyes accidentally met and lightened. We returned smiles and he half sighed, "Hi. It's nice to have you around."

"Well, young fella, It's nice to have you around," you and your Halloween gang — guys and gals.

Feast Day: Hospital Ward

Their eyes speak when words become too great
A weight to be carried upon the breath,
As each one stranded on an island bed
Believes the whiteness of the ward is lifting
To a snowy light; the taut room
Is animate with rescue; the ship-wrecked found.
Deliverance is gentled to their frailty
And to their unearthly hunger.

"Take, eat"—the little sting of wine,
The flake of bread—their Christmas
Breakfast served by Divine Infancy,
With all of love made small. . . .

These, the pain-bound, now the banqueted—
Stark awake in a birth of joy
Upon the Feast Day of the Birth.

Elizabeth W. Randall-Mills

WHY WE GIVE THANKS AT CHRISTMAS

By JOSEPH JAWORSKI

JUDGING on the basis of what I have been reading recently, this year's annual "Scrooge Award" must go undeniably to a Roman Catholic priest-professor-theologian, who says we should *give Christmas back to the pagans*. Musing bleakly upon the season of gifts and mellow feeling, the good padre, among other things, writes thus: "Christians paid little attention to celebrating the birth of Jesus until the fourth century, when they took over a pagan holiday in honor of the sun-god, Dec. 25. Therefore, Christians ought to find some other day than Dec. 25 to commemorate the birth of Christ. . . . Furthermore, Americans spend \$35 million on Christmas 'gifts' while others starve at home and abroad. . . . Christmas, bah!"

Christmas, bah! The old skinflint of Charles Dickens's classical creation said the same thing, though probably for different reasons. Scrooge was a penny-pinching miser. The padre, perhaps, is one of our modern well-intentioned, though self-appointed, reformers.

Unfortunately, there are so many things in society today that are bad and need reforming. So many, in fact, that you get in a frame of mind where you think maybe everything needs reforming. But there are a few things that are all right as they are, and it occurs to me that Christmas may be one of them.

It's not that I — or for that matter, any thoughtful Christian — can be actually delighted with the commercialism of Christmas. But I don't see why reformers should pick on Christmas particularly. Why not pick on birthdays, Mother's Day, July Fourth, Memorial Day, and other personal, national, and religious holidays throughout the calendar year?! Life is so commercialized now anyway.

The message of Christmas is one of joy, of happiness of mankind getting more than it expected. A far greater danger than doing too much is making the observance too difficult to understand. I am a firm believer and supporter of trends within the church that make it respond to social issues like peace, justice, environ-



"Bethlehem brings . . . the spirit of love."

mental housing, and poverty, but I for one wouldn't want that to produce so much integrity and self-righteous qualm of conscience that people lose the Christmas joy of giving.

In fact, the best way to understand the feast of Christmas is in terms of a gift. We spend 364 days in getting; Christmas we spend in giving. The greater part of the year we inflate our ego and insist on our rights; on Christmas Day we deflate our ego to bring happiness to others. It is the one day of the year we have "enlargement of the heart." It is the one day of the year when we translate the prose of everyday living whose most active verb is "to get" into the poetry of Christmas whose most active verb is "to give." By all means, let's not erase from the yearly calendar that one day when we really follow the injunction of the Bible: "It is more blessed to give than to receive" (Acts 20:35).

The reason we give on Christmas Day is because we too have received a Gift — the Gift of God to man, in which he humbled himself so completely as to veil his glory and his power in the helpless person of the Divine Babe of Bethlehem. God became man and gave us the Gift of himself, and in so doing, he experienced cold, hunger, thirst, weariness, exile, torture, and suffering of the most intense kind.

Never again could man say: "God does

not know what it is to suffer." Never again could man say that in offering his life for a friend, he could make a nobler sacrifice than God, for our Lord came to offer his life for humanity. This is his great gift to us, and therefore, we give gifts on Christmas because we ourselves received a Gift. It is the birthday of God in the form of man, in order that men might be like unto God.

So, are you, dear reader, worried that all the buying and lavish gift-giving are taking the real meaning out of Christmas? Well, don't be! That's my advice, strictly personal, of course. Actually, immoderate giving is one of the things Christmas is all about: part of the meaning is, that we always do too much. In fact, that's how it was when Christmas first happened. Everyone who really understands what's happening overdoes it — angels sing all night long, shepherds run away from their sheep, wise men leave their homes and their studies, animals keep silence, God loves men beyond what they deserve. And we give things to each other. This is our way of joining in the madness of giving and loving beyond the range of what common sense can ever understand.

Let the merchants stock their stores full: in the end our gifts are only shadows of *The Gift* — the birth of Christ. Let advertising men and salesmen use their persuasive powers on us: in the end we buy for others, because God first loved us. There is no need to put Christ back into Christmas. He has always been there. Christ has never been in any real danger. He can take care of himself.

Amazing beyond words, belief, or imagination is the fact that a child born more than 19 centuries ago can light the trees in millions of homes, tie up traffic with hosts of hurrying shoppers, and quicken the hearts of over a fourth of the world's population.

Does someone say that the churches with their celebrations have kept Christ alive in men's memories? Ceremonies do help, to be sure. But, being a man of the cloth myself and knowing the human frailties of the church, I am quite convinced that it is Christ who has kept the churches alive all this time.

Does some cynic say that the merchants make Christmas because it is good business? No! Look deeper! Bethlehem brings to birth the spirit of love which opens our hearts and our purses.

The Rt. Rev. Joseph Jaworski, OSJ, STD, a retired bishop of the Polish National Catholic Church, makes his home in Chicago.

EDITORIALS

Essay Contest on Clergy Retirement

A READER who wishes to remain anonymous and who strongly believes, as we do, that the clergy face both special problems and special opportunities when they retire has given us some money for a special essay contest on this subject: "The Challenge of 'Retirement' to the Clergy."

We gratefully accept his gift and hopefully announce the contest. The subject has just been stated. Essayists may be of any order in the church, of either sex, of any age. The only disqualification is being an employee of THE LIVING CHURCH. They should write with these facts about clergy retirement in mind: first, more often than not the retiring clergyman faces a financial problem that is acute, and in an era of inflation almost certain to grow more so with the passing years and even months; and secondly, because he remains a priest (or deacon, or bishop) he does not "retire" from his sacramental status and ability to function. This is his opportunity. When people of most other occupations retire they become "inoperative" in what has been the work of their livelihood. It is not so with the clergyman. Indeed, in his retirement he may well be able to function and serve in some ways better than he could before.

But it is not for us to write an essay of our own here, so we shall say no more about what should be dealt with by our writers.

Now to the ground rules: No essay is to exceed 1500 words in length; all essays should be post-marked not later than Mar. 1, 1974, and must be in our hands by Mar. 15. The prizes will be as follows: first prize, \$100; second prize, \$50; third prize, \$25. The board of judges will include at least one retired clergyman.

To your typewriters, O Israel!

Are Price Controls Necessary?

OUR morning bus driver, a genial and expansive fellow who gladly shares his views on the nation's economy with his passengers, is convinced that there isn't a real oil shortage at all. It's all a put-on, he thinks, to enable the big oil companies to kite their prices.

It is no more possible for most of us to prove him wrong than for him to prove himself right, but it is a plain fact that a large number of Americans share his scepticism.

What the government has done thus far is sound in principle: to rely upon voluntary self-limitations by the general public to the maximum and to keep legal compulsion at a minimum. Commendable also is the administration's concern for employment as a higher priority than the comfort and convenience of the consumer. So far so good.

But we hope the administration will act as promptly and as boldly as is needed to prevent the kind of profiteering that our bus driver and many others predict. Whether there is an actual shortage or not, some people, specifically those in the huge oil industry in one way or another, could reap a glittering harvest from the present bind. If this is a crisis in which all must practice self-

denial it would be intolerable for anybody to get rich as a result of it. If there are to be speed controls, temperature controls, lighting controls, driving controls, nobody can justly complain of price controls to protect the consumer.

There's a Paper Crisis Too

OIL isn't the only precious commodity in short supply in the land. There's a paper shortage also, and publishers are worried about it. Before this winter is over you may see drastic cutbacks in the size of newspapers and magazines.

Anticipating paper-lean days ahead we are trying to make better use of what we have, and this will explain some changes you may see in these pages. We are now abbreviating our obituary notices by omitting such details as the place of burial and the number of survivors. There will probably come more verbal economies.

At present we don't expect to have to reduce the size of the magazine, but it would be rash to offer any guarantees against that unappealing possibility.

So, bear with us. We hope the paper crisis will pass, along with all others. Some people actually enjoy crises, saying that tribulations build character and so we should "welcome each rebuff," etc. We view them with compassion. They are welcome to all of ours.

War-making Power: What's New?

WHATEVER one may think about who should have the power to commit this nation to fighting a war, it is hard to see how the recent action by the Congress has changed the status quo substantially for better or for worse.

As things now stand, with the war powers resolution that President Nixon vetoed now enacted into law, the President can send American troops into military action anywhere in the world and keep them there for at least 60 days, though within 48 hours he must state his reasons for doing so to the Congress.

So, what's really new? If the purpose of this new law is to prevent the recurrence of what happened in August 1964, when President Johnson ordered U.S. bombers to blast coastal targets in North Vietnam in retaliation for alleged attacks on American warships in the Gulf of Tonkin, it fails completely. LBJ could have done exactly what he did, had this law then been in effect. He got our troops into the shooting, then he explained to the Congress why he had done so.

We hope nobody believes that the President of the United States is now prohibited by law from unilaterally involving the nation in war. He isn't. Nor does the new law bring the Congress into the act of deliberating and deciding what to do before the shooting begins. It doesn't.

We're back where we were: The President of the United States still has the power, all by himself, to take this nation into war by committing American troops to military action. And it's hard for most of us to see how it can very well be made otherwise, especially in an age when the winner of a war could well be the nation whose chief of state pushes the button first.

News of the Church

Continued from page 7

from the Bishops of Johannesburg, Pretoria, and Lesotho.

In voting 139-21 to adopt the "declaration of intention to seek unity," the Anglican national synod followed the actions of the Methodist, Presbyterian, and Congregational Churches in adopting the proposal.

Thus the majority of delegates from the 16 dioceses in South Africa, Mozambique, Southwest Africa (Namibia), Lesotho, Swaziland, and St. Helena endorsed the measure.

In offering a motion to accept the pro-

posal, Dr. R. B. Nicholson of Natal said, "I believe it is the unity of all Christian people to which God is calling us—not as a pan-protestant amalgam or an Anglican-Roman Catholic merger but total Christian unity. The declaration is only a step on the way towards this."

Delegates also adopted a measure which calls for "full expression" from black churchmen on their views of church unity and which would give them greater representation on the Inter-Church Unity Commission.

SEMINARIES

BPDS Commemorated

With the dedication of the new Bishop

Payne Library at the Virginia Theological Seminary, the leadership and ministry of the Bishop Payne Divinity School have been permanently commemorated.

BPDS, founded almost a century ago for black Episcopalians, was responsible for educating generations of clergymen before it was merged with the Virginia seminary in the early 1950s.

The Rt. Rev. John Payne, for whom the seminary was named, was the first missionary bishop of the Episcopal Church at Cape Palmas, West Africa.

Among the BPDS graduates taking part in the dedication ceremony were the Rt. Rev. Richard Martin, Suffragan Bishop of Long Island; the Rt. Rev. Lemuel Shirley, Bishop of Panama and the Canal Zone; and the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago; the Ven. Odell G. Harris; and the Rev. Canon John C. Davis. Others taking part included Virginia's dean, the Very Rev. G. Cecil Woods, and the president of its board of trustees, the Rt. Rev. Robert F. Gibson.

Heartfelt informal debate on "should BPDS be revived?" occurred between black clergy (not all of whom were alumni), VTS staff, seminarians, and a number of white clergy who were present for the dedication.

The unofficial consensus seemed to be that an all-black seminary would be "a giant leap backward."

One black priest said there are no religious, cultural, sociological, or psychological justifications for segregation or racism, white or black. "Separatism is old-fashioned," he declared, and added, "The church is the *one* Body of Christ and America is going to make it as *one* nation or not at all."

ELIJAH WHITE

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

NCC

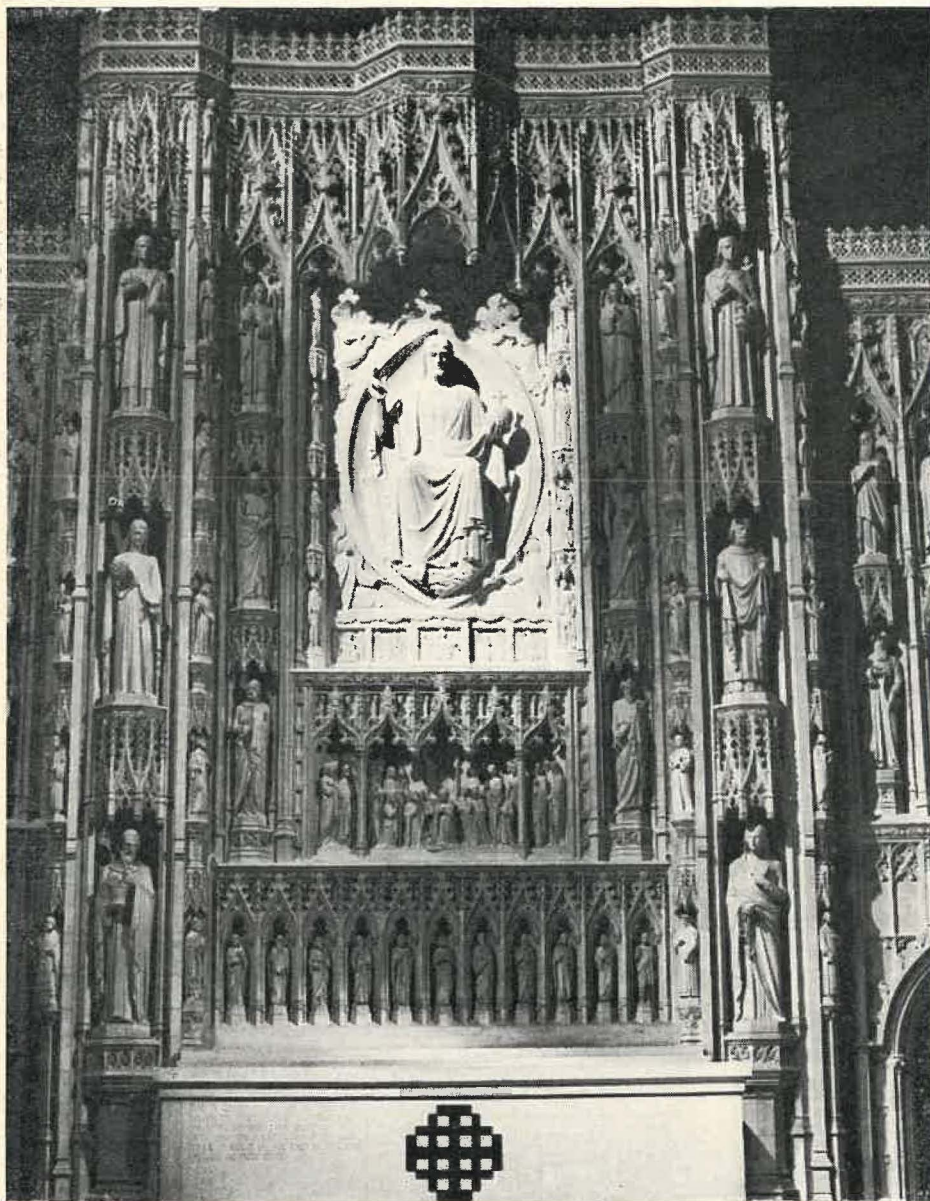
Liberation Takes Attention from Race

The president of the National Council of Churches feels that the ecology movement and the strides for women's and gay liberation constitute "distraction" from the "Number One Problem" of racial justice.

The Rev. W. Sterling Cary said he cannot "compare women's and gay liberation with systemic injustice" to racial minorities.

"I cannot compare the gay liberation struggle, as significant as that is, with the injustice that wipes out thousands of black teenagers who are prisoners of ghettos," Dr. Cary said in a recent interview appearing in *The Boston Globe*.

"Injustice against a person is not the same as that against a race," he continued. "When you call a woman a minority, you've completely redefined the



THE NATIONAL CATHEDRAL'S HIGH ALTAR

The completed statue of Christ in Majesty is the focal point of the main sanctuary in the National Cathedral, Washington, D.C. The *majestas* is the work of the sculptor, Walker Hancock, and master carver, Roger Morigi. Almost 12 feet high and 8 feet wide, it dominates the center of the high altar reredos. Four different models for the statue have been tried over the years, the last one having been in place from 1942 through 72, when Mr. Hancock's model was brought to the cathedral from his studio in Massachusetts. The angels surrounding the statue were modeled in 1942 by the late Italo Fanfani. The Christmas Day Eucharist will be celebrated by the Rt. Rev. William F. Creighton, Bishop of Washington, and will be carried live by NBC-TV.

meaning of 'minority.' I see that as a distraction."

Dr. Cary, head of the New York City region of the United Church of Christ, has listed "reconciliation of the races" as a major priority since his election to the presidency of the NCC.

"The real burden is on the white church," he said. "It has got to give up its messianic complex and stop believing it knows what is best for blacks, Chicanos, and the whole (racial) spectrum. It has got to be liberated from its racism," he declared. He also said that predominantly white religious bodies "have never fully supported their black congregations."

Suburban churches, Dr. Cary stated, "should make resources available to churches in the inner city which they have abandoned."

When asked whether differing positions on abortion may threaten inter-church relations, Dr. Cary replied: "Any ecumenicity with integrity must recognize the diversity present in our larger society. We recognize that we may not agree on every issue, but if we're in a situation where absolute uniformity of views is necessary for ecumenicity, then ecumenicity would weaken rather than strengthen the life and witness of the church."

Dr. Cary stated that he would not advocate abortion as a means of population control but that he personally is convinced abortion could be "an act of grace. . . . I respect life," he said, "but there are cases when abortion is necessary."

ARKANSAS

Land Given for Home for the Elderly

Trinity Cathedral, Little Rock, Ark., has been given a 53-acre tract of land for the site of a home for the elderly.

Mr. and Mrs. George F. Trapp, both Episcopalians, deeded to the cathedral property adjoining their home west of North Little Rock, overlooking Pinnacle Mountain in the foothills of the Ozark Mountains. Mr. Trapp is a retired architect.

The gift of land was prompted by a \$100,000 bequest of Mrs. Lucy Askew Rhinehart of the Darman A. Rhinehart Memorial Trust. The land is valued up to \$500,000.

A board of trustees will direct the housing project which at present is aimed at housing no fewer than 100 elderly people, but will be expandable. Under the provisions of Mrs. Rhinehart's bequest, some indigents will be housed but other residents will pay for their care, some according to their ability.

Coming — January 13

PARISH ADMINISTRATION NUMBER



The perfect

CHRISTMAS GIFT

for those very special friends

you want to remember

in a very special way

IS A YEAR'S SUBSCRIPTION TO THE LIVING CHURCH

A reduced rate is available to subscribers for gift subscriptions:

\$23.90 per year for the first 2 subscriptions

Only \$10.95 per year for each additional subscription ordered at the same time

a substantial saving from the regular rate!

Foreign postage, add \$2.00 each

THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

Please enter a Christmas gift subscription for one year of
THE LIVING CHURCH for the following:

Name _____

Street _____

City _____ State _____ Zip # _____

Sign my gift card _____

Name _____

Street _____

City _____ State _____ Zip # _____

Sign my gift card _____

☐ My payment is enclosed

☐ Bill me later

Signed _____

Street _____

City _____ State _____ Zip # _____

Book Reviews

THE JEWS IN THE ROMAN WORLD. By Michael Grant. Charles Scribner's Sons. Pp. 347. \$10.

The main theme of this book is the relationship of the Jews, chiefly with the Greeks and Romans, but also with other peoples within the Empire. The five divisions deal respectively with: "The Jews

Before the Romans"; "Herod and His Successors"; "Threats from Romans, Greeks and Christians"; "The Wars Against the Romans"; and "The Jews in the Later Empire."

Of the estimated eight million Jews alive in the time of Julius Caesar, seven million lived within the Empire, while two-and-a-half million were in "Israel." Always a vociferous and influential minority, they added a specific monotheistic dimension to the prevailing Greek and Roman cultures. There was constant tension between the Greek and Jewish communities, which often expressed itself in violence, and Rome acted as a reluctant arbiter. Strains existed also between the Judaeo-Christians of the Circumcision and the Jews. The former group, who comprised the earliest expression of Christianity, gradually gave way to Pauline or Hellenized Christianity, which also found itself living under increasing tension with the Jews. The separation became final by the middle of the second century, and this "final separation between the Christians and Jews is coming to be seen by many scholars both Christian and Jewish, as a greater disaster by far than any subsequent schism within the Christian church itself."

The two unsuccessful Jewish revolts against Roman rule in 66 and 132 A.D. weakened the Jewish influence with Rome, and eventually helped to establish Hellenized Christianity as the official religion of the Empire. While Paul's epistles "bring Christianity into the realm of history and literature . . . he speaks only of the crucifixion and resurrection . . . and he presents a supernatural esoteric Messiah wholly unrelated to any of the facts and events later attributed by the Gospels to Jesus's earthly career. . . . They present a disconcertingly different picture (of Jesus) from the gospels."

The four gospels had a large share in determining that Christianity would become the official faith of the Empire, for "they depicted Jesus, above all, as a miracle worker and Saviour . . . who could be linked with an actual allegedly historical life upon earth." Michael Grant goes on to say: "Jesus's teaching, whatever its precise content, cannot have aimed at anything more than an enlargement of Jewish doctrine, because (quoting Bultmann) 'definite proof of the authenticity can never be provided for a single individual saying of Jesus.'"

Surely Jesus's teaching was something more than "an enlargement of Jewish doctrine"; and just as surely the earliest disciples knew by heart and transmitted to their followers the words and parables of Jesus! It may not matter whether, as

the author maintains, the whole tradition about Jesus "grew up backwards from his resurrection to his crucifixion and then to his life." What matters is that either end is linked indissolubly with the other, and that both are true. Romilly Jenkins may have a helpful word on this matter when he writes: "Perhaps on the whole it is best to go back to things as they were and as our sources depict them; and to trace what the men of those times thought significant; rather than what we, in our enlightened days, imagine what they must have meant by their expression of belief."

The Jews in the Roman World is a work of admirable and wide-ranging scholarship. The prologue, entitled "The Traditions of Israel," is a superb overview of the Old Testament and it deserves to be printed separately for wide distribution. (The Rt. Rev.) JOHN SEVILLE HIGGINS, D.D.
Bishop of Rhode Island (ret.)

CHRISTIAN BELIEVING. By Robert E. Terwilliger. Morehouse-Barlow. Pp. 115. \$2.95 paper.

Christian Believing is impeccably orthodox. It is a joy to read. Robert Terwilliger writes theology that is vibrant with life. He states specifically, "Christian believing is an action" (p. ix). This book is written in the active voice. It is scholarly without being pedantic.

The volume is divided into nine chapters, together with an author's preface and a page of notes. The chapters deal with important topics of theology: the Living Christ, the Holy Spirit, the Church, the Bible, liturgy, theological reflection, prayer, and eschatology. The author explains these topics in a way which makes for easy and interesting reading. The influence of the Eastern Church on Dr. Terwilliger is evident throughout the entire book.

The author also discusses the pros and cons of some of the new movements within or on the fringes of the churches. He always writes with charity.

This volume, written "for the average lay person," would also be useful to the busy pastor. He would find refreshment for his "theological" mind, and some seeds for his homiletical garden.

A few minor corrections should be made in a re-printing of the book: "Thinking Theologically" instead of "Thinking Theoretically," p. ix; "Hoc est enim corpus meum" in place of "hoc est enim meum corpus," p. 76; and "not" for "mot" on p. 42. I note simply for the record that Eberhard Bethge, Bonhoeffer's closest friend, maintains that the idea of religionless Christianity (see pp. 91 and 115 of *Christian Believing*) has been taken completely out of context and therefore misinterpreted.

Christian Believing, the first in a series of study books for adult Christian education, deserves a wide circulation.

(The Rev.) WALTER G. HARDS, Th.D.
St. David's, Baltimore, Md.

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$600.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box 5,
Paoli, Pennsylvania 19301

Give to
Christmas Seals.
It's a matter
of life and breath.



Over forty million Americans suffer some breathing disease. Lungs are priceless. That's why Christmas Seals are precious. Using Christmas Seals says thanks for life and breath.

Fight Lung Disease

Fight emphysema,
tuberculosis, air pollution

Space contributed by the publisher as a public service

PEOPLE and places

Parochial Appointments

The Rev. John W. Biggs, former rector of Holy Trinity, Belvidere, Ill., is rector of St. Luke's, 607 Avenue E, Fort Madison, Ia. 52627.

The Rev. Thom W. Blair, Jr., is curate, St. Marks, Barrington, Ill.

The Rev. A. Moody Burt III, former associate rector of St. George's, Arlington, Va., is rector of St. Andrew's, 4512 College Ave., College Park, Md. 20740.

The Rev. Raymond L. Holly, former curate, St. John's, Mt. Prospect, Ill., is vicar of St. Mark's, West Frankfort, and St. John's, Marion, Ill. Address 310 E. Lindell St., West Frankfort (62896).

The Rev. Sidney S. Holt, former business manager of the Diocese of North Carolina, is in charge of Christ Church, Mt. Pleasant, S.C. Address: Box 741 (29464).

The Rev. Clark Hyde, former assistant rector of St. Matthew's, Toledo, Ohio, is vicar of St. John's, Napoleon, Ohio.

The Rev. Harry Kraft, former rector of St. Paul's, Winslow, Ariz., is rector of Trinity Church, 224 North A St., Box 1168, Madera, Calif. 93637.

The Rev. James P. McGehee, former associate rector of St. Paul's, Kansas City, Mo., is associate, St. Francis', Harrod's Creek, Ky.

The Rev. Richard C. Nevius is vicar of St. Luke's, Springbrook, and Ascension, Hayward, Wis. Address: Hayward, Wis. 54843.

The Rev. Martin H. Risard, former associate rector of St. Clement's, Berkeley, Calif., is rector of St. Andrew's, 5201 Hillen Dr., Oakland, Calif. 94619.

The Rev. Bancroft P. Smith, chaplain of the episcopal residence, Diocese of California, has also been assistant rector of All Saints', Palo Alto, Calif., for some time. He is no longer associate rector of St. James', San Francisco. Address: 579 Jackson Dr., Palo Alto (94303).

The Rev. Edward J. Smith III is rector of St. Patrick's, Lebanon, and St. Mary's, Waynesville, Ohio—the Warren County Episcopal Ministry for the Diocese of Southern Ohio.

The Rev. Charles Vogt, former rector of the Church of the Incarnation, Great Falls, Mont., is rector of St. Alban's, Edina, Minn.

The Rev. Arthur R. VanDeventer, former asso-

ciate rector of St. Peter's, Ashtabula, Ohio, is rector of St. James', Hibbing, Minn.

The Rev. Marshall T. Ware is staff associate, Church of Our Saviour, Akron, Ohio.

The Rev. Donald Woodward is rector of the Church of the Holy Communion, 49 W. 20th St., New York, N.Y. 10011.

Retirement

The Rev. James A. Edden, retiring rector of St. Thomas', Chicago, was named an honorary canon of St. James' Cathedral, Chicago. He plans to assist the Bishop of Nassau and the Bahamas.

The Rev. James T. Golder, rector of the Church of the Advent of Christ the King, San Francisco, retired Oct. 1. He was founder and first president of Recovered Alcoholic Clergy Association (RACA). Address: 20 San Felipe Ave., San Francisco (94127).

The Rev. Canon Knud A. Larsen III, rector of St. James', Leesburg, Fla., retired Nov. 1. He has been a trustee of the Diocese of Central Florida.

The Rev. Philemon F. Sturges, rector of All Saints, Worcester, Mass., retired Sept. 1. He has been a member and president of the standing committee of the Diocese of Western Massachusetts. Address: Box 23, Princeton, Mass. 01541.

Seminaries

Church Divinity School of the Pacific—The Rev. John L. Bogart, director of the Center for Continuing Education, Sacramento, Calif. (Diocese of Northern California), has been named director of continuing education at the seminary, effective Jan. 1. CDSP has received a three-year grant for this program from the church's Board for Theological Education.

Ordinations

Deacons

Iowa—William Lynn Waltz, in charge of St. Andrew's, Waverly, and Grace Church, Charles City, Ia., address, 717 W. Bremer St., Waverly (50677).

Los Angeles—(all locations in California) David Michael Baumann, curate, St. Clement's by the Sea, 202 Avenida Aragon, San Clemente (92672); Michael David Griffith, curate, St. Matthias', 7056 S. Washington Ave., Whittier (90602); Steven Lloyd McClaskey, curate, All Saints', 625 Pennsylvania Ave., San Diego (92103); J. Stanley Peter-

son, non-stipendiary assistant, St. George's, Laguna Hills, address, 5950 Canterbury Dr., #G-114, Culver City (90230); Daniel Raymond Suders, curate, St. Andrew's, 1231 E. Chapman Ave., Fullerton (92631); Harry Rhett Townes, non-stipendiary assistant, Hospital of the Good Samaritan, Los Angeles, and St. Mary of the Angels, Hollywood, address, 2476 Horseshoe Canyon Rd., Hollywood (90046); and George H.S. Williamson, non-stipendiary assistant, St. Michael's, 311 W. South St., Anaheim (92805).

Massachusetts—James Dutton, assistant, St. John the Evangelist, 33 Bowdoin St., Boston, Mass. 02114.

Southwest Florida—Robert Lee Askew, assistant, St. Vincent's, St. Petersburg, Fla. and Lane W. Hildreth, assistant, St. Matthew's, St. Petersburg, Fla.

Deaconesses

Pittsburgh—Mrs. Beryl Turner Choi, assistant, Church of the Ascension, 4729 Ellsworth Ave., Pittsburgh, Pa. 15213.

Deaths

The Rev. Oscar Joseph Nurse, 90, rector of St. Peter's, San Pedro, Calif., Diocese of Los Angeles, 1931-51, died Aug. 18.

The Rev. Harold Ryan Onderdonk, 76, rector of St. Peter's, Essex Fells, N.J., Diocese of Newark, 1930-66, died Sept. 6.

The Rev. Thomas Neil Lyons, 43, rector of St. Matthew's, Bloomington, Ill., Diocese of Springfield, died Sept. 21, following surgery.

The Rev. John Dulaney Chappell, 41, rector of St. Stephen's, Culpeper, Va., Diocese of Virginia, has died.

The Rev. George Frederick White, 75, rector of Trinity Church, Wauwatosa, Wis., Diocese of Milwaukee, 1930-66, died Nov. 23, in Milwaukee.

Howard G. Arnold, 86, Amherst, N.H., former treasurer, and former warden of the Church of Our Saviour, Milford, N.H., died July 23.

Josephine King Drake, 74, president of ECW of St. Bartholomew's, Pittsboro, N.C., and ECW board member of the Diocese of North Carolina, died Oct. 20.

Mildred Alston Harris, 86, Columbia, S.C., lifelong member of the Daughters of the King and daughter of the late Rev. John A. Harris, died Nov. 8, in Columbia.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

JOY IN THE LORD by Granville Williams, SSJE. Christian living for committed Christians. \$2.00 at bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

"HOW TO SAY MASS" (Gilligan) and **"Parish Adult Education Workbook,"** each \$2.95. Alexander, 5543 Spaulding, Chicago 60625.

FOR SALE

ALL PRESCRIPTIONS \$1.00 plus our cost. Special discount on long term medication. Bob's Discount Drug Sto, 2800 S. 18th Street, Birmingham, Ala. 35209.

ATTENTION COLLECTORS. 64th General Convention pendants, pins, keyrings, \$3.00 each prepaid. Morehouse-Barlow Co., 14 East 41st St., New York 10017.

IDEAL 5-ACRE RANCH. Lake Conchas, New Mexico. \$4,975. No down. Only \$30 for 165 months plus final payment of \$25. Vacation paradise. Camp-fish-boating. Ranchos, Box 2006GS, Alameda, Calif. 94501.

LETTERHEADS

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

LINENS AND VESTMENTS

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

POSITIONS OFFERED

MAN AND WIFE as caretaker and cook in small girls school in the midwest. Attractive living arrangements, plus salary. Reply Box H-100.*

ST. CHRISTOPHER'S CHURCH, SAIGON. A priest is sought for this post as from 1st June, 1974. St. Christopher's Church is the only Anglican congregation in Vietnam, with a companion congregation in Phnom Penh. It is composed largely of expatriates from embassies, aid organizations, and private charitable bodies of all nationalities, not all Anglican. A reasonable stipend is paid, and housing and travel costs are paid. For further information, please write to: The Rev. William C. Heffner, Executive Council, 815 Second Ave., New York, N.Y. 10017. Applications close on 31st January, 1974.

TEXAS PARISH—Conservative, friendly, and desperate—wants personable rector of moderate churchmanship. Our former priest loved it here and will recommend us to you. Send brief resume and references. Reply Box M-998.*

POSITIONS WANTED

CONSERVATIVE, Gospel-centered Catholic priest desires smaller church. Happy emphasis on pastoral, teaching and prayer life ministry. Reply Box L-996.*

ORGANIST-CHOIRMASTER, B. Mus. Church Music. Churchman, married, 20 years' experience, seeks full-time position preferably in South. Part-time acceptable if piano, organ students available. Excellent references. Reply Box A-979*, or call 615-886-1207.

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

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 20 Cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of The Living Church to BUY or SELL

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

CHURCH DIRECTORY

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev & B & C 1st Sat 4

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. Richard S. Deitch, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C by appt

WHITTIER, CALIF.

ST. MATTHIAS' 7056 S. Washington Ave.
Clergy: C. Howe, r; M. Griffith, c; A. Jenkins, r-em
Sun 8, 9, 11; Wed 8:30; Thurs 10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

ST. GEORGE'S 160 U St., N.W.
The Rev. R. C. Martin, r
Sun Mass 7:30, 9 & 11. Daily as announced

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; C Sat 5-6

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung) & 11. EP & B 6 daily. C Sat 4. Healing Wed. 9. An Anglo-Catholic Parish Serving the Palm Beaches.

ATLANTA, GA.

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

CHICAGO, ILL.

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

SPRINGFIELD, ILL.

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

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

BOSTON, MASS.

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

KANSAS CITY, MO.

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

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

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 HC 8, 9, 11; Thurs HC 10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wkdays MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdays, Sun 12:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee Belford, assoc; William Tully, ass't
Sun 8 & 12:15 H Eu, 9:15 Family Service (Eu 2S & 4S), 10 Adult Forum & Ch S, 11 MP (Eu 1S); Thurs 12 noon Eu & Int.

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

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

CHAPEL OF THE INTERCESSION (Trinity Parish)
Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun Masses: 8, 9, 11 (Solemn) & 12:30 (Spanish); Daily Masses: Mon, Wed & Fri 12 noon; Tues & Thurs 8:30; Sat 6; P by appt. Tel: 283-6200

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9 (Sung), 10, 11 (High), 5; 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

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun 8 H Eu, 9:15 H Eu & Ch S, 11 Sung Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt



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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser
Sun HC 8, 9, 11 (1S), MP 11, Ev 4; Mon thru Fri HC 8:15; Tues HC & HS 12:10; Wed SM & HC 12:10, HC 5:30. Church open daily to 11:30

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night

ST. STEPHEN'S 19 S. 10th Street
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, d
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); EP 6. Thurs HC 1; HD as anno

VICTORIA, TEX.

TRINITY 1501 N. Glass St.
The Rev. Wm. F. Barrett, r
Sun 8 HC, 11 HC (1S, 3S, 5S), 11 MP (2S, 4S); Mon-Thurs 8:30 MP; Wed & HD 5:45 HC; Fri 10 HC & LOH

HOT SPRINGS, VA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r; the Rev. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

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