

# THE LIVING CHURCH

**Whatever Happened  
to Christmas?**

• page 9

**Starry Night**

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**Our Lady of Tenderness (Novgorod School, mid-12th century).**

Metropolitan Museum of Art, Lent by the State Museums of the Moscow Kremlin



# THE LIVING CHURCH

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The ancient world of paganism tended to think of time as circular. Things began, matured, aged, and died. Vegetable life did so yearly; people did so in the course of decades; cities did so in the course of centuries. The skeptical Jewish philosopher who wrote the Book of Ecclesiastes (so different from Ecclesiasticus, which we considered a month ago in this column) thought so too.

All things are full of weariness, a man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing. What has been is what will be, and what has been done is what will be done; and there is nothing new under the sun.

(Ecclesiastes 1:8-9)

This is plainly not, however, the view of the Bible as a whole. Of course many things are repeated; yet people have done new things, and more importantly, God has done new things. The Old Tes-

tament presents the history of the people of God as a series of irreversible steps. The great events of history represent a line, not a circle. Time may bring flowers and birds back to exactly the same stage each year, but humans will always find each year different, just as they will find themselves different.

Advent and Christmas return each year, but they return to celebrate a unique event. Unlike some pagan diety, Jesus is not reborn each year in Bethlehem. His birth was something that had never occurred before, and things would never be the same afterwards. It is this one-time event which is sacramentally re-enacted within the Christian community and which is mystically re-enacted within the Christian soul. We can celebrate it again and again, because at a certain time and place, the unique historic event really did happen. Rejoice: the Lord has been born! THE EDITOR

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# The Presiding Bishop's Christmas Message

Christmas comes but once a year!

It is a statement that is true enough when made from the perspectives of calendar and date book. There is a sense, however, in which it is not true from the Christian point of view.

Christmas is the celebration of the incarnation, of that great event of God's coming into the world as Jesus of Nazareth. But every day is a celebration of the incarnation. We celebrate the incarnation regularly and often by allowing God to come into his world through us, as we work and play, as we serve and suffer, as we gather around the altar for the sacrament of his Body and Blood.

It is right that we have the one great feast each year we call Christmas. It is also right that we do not forget to relate this special day to all of the other days of our lives. The person who worships God only at Christmas is merely including Christian worship in his or her Christmas celebration. But the person who worships throughout the year worships at Christmas to include Christmas in his or her Christian celebration.

Christmas comes but once a year for some. But the experience of the incarnation is with us daily. May God continue to bless you as you celebrate his incarnation at this season and in every season.

The Rt. Rev. John M. Allin

# LETTERS

## Abortions

I am grateful that you editorially support life and not permissive abortion [TLC, Nov. 9]. I have been president of Episcopalians for Life since 1966. Our stance approves of legalized abortion to save a mother's life and a Constitutional human life amendment to protect the innocent unborn.

(The Rt. Rev.) JOSEPH M. HARTE  
Phoenix, Ariz.

## Why?

Why waste the clergy's time with Confirmation and instruction when our altars are open to all people? As to the latter, I have no objection. I do wonder, now and again, why I, my late wife, and my sons went through all the things we went through, when all of a sudden they are meaningless.  
WHIT HILLYER  
Evanston, Ill.

## Consents for Elections

The Rev. Wendy S. Raynor raises a protest [TLC, Nov. 9] about the duty of standing committees in giving consents to the elections of bishops about whom nothing is known.

When a similar protest was raised at

the Denver General Convention, an analogy occurred to me; and as a sometime member of a standing committee, I made a speech on the subject: standing committees are like wedding guests, asked if they can show just cause why N.N. and N.N. should not be lawfully married.

You don't have to know all about the bride and groom; you don't have to know where they stand on the issues of the day; you certainly don't have to certify that you would have made the same choice they made! You only have to acknowledge that if there is any just cause why they shouldn't be married, you haven't heard of it.

My little speech drew out a few chuckles from the House of Deputies; but the more I reflect on it, and the more I compare the language of the testimonial in Title III, Canon 14, Section 1 (c) with the challenge at the top of page 424 in the Prayer Book, the more I am persuaded that my analogy is a true one.

(The Rev.) JOSEPH B. TUCKER  
Pine Bluff, Ark.

• • •

The Rev. Wendy S. Raynor [TLC, Nov. 9] is to be congratulated on taking seriously her position as a member of the standing committee of the Diocese of East Carolina. However, her wish for a resume of every bishop-elect seems unrealistic.

Her signing approval or disapproval

## Lord of My Life

I dare you be Lord of my life,  
an eye for an eye and a gift for a gift.  
I dare you be Lord of my life  
nor ever from my heart to drift  
for I was wretched and alone  
a wicked sinner and undone  
you said "Ye are a pearl mine own"  
O God, then take my life.

A gift for a gift and a tooth for an eye  
the sheep was cold and bleating tears  
but love the search could not give up  
and perfect love cast out my fears.  
A blind eye for an eye that saw  
God mercy had on this outlaw  
let all that is then stand in awe  
nor does the tale here end.

I give you all I'll ever be,  
I surrender myself from soul to crown  
all that I ever wish to be  
that God won't leave me on my own.  
To take myself you surely will  
and with your heavenly spirit fill;  
to see thy light doth me fulfill  
and glory to God amen.

Stephen Konwinski

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of the action of another standing committee is really a vote about the other standing committee and its choice of bishop, not a learned decision about the bishop-elect and his/her relevance to some aspects of modern thinking.

Imagine the blizzard of resumes if we were to insist on one for each candidate for the diocesan standing committee and all other elective offices.

(The Rev.) LAURENCE D. FISH, SR.  
St. David's Chapel

Hightstown, N.J.

• • •

It would be tragic if the suggestion of the Rev. Wendy Raynor [TLC, Nov. 9] became the practice of the church. The canons of the church are specific on what is to be certified, both by the diocese electing, and by those dioceses consenting, and "... where the person stands on the issues of the day ..." is not a part of this.

The text appears in Title III, Canon 14. The electing diocese certifies, by the signatures of a majority of the electing convention, that the candidate "... is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life ... we believe him to be of such sufficiency in good learning, of such soundness in the Faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the Office of a Bishop. ..."

The standing committees are required to consent to the election by a certification that they "... testify ... [that the candidate] is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life; and that we know of no impediment on account of which he ought not to be ordained and consecrated. ..."

Any more than this, any attempt by resumé to tell where the person stands

on the issues of the day, could quickly lead to the development of "liberal report cards" or "conservative report cards" (similar to those used in the recent national election to determine doctrinaire support for candidates) and a growth of tit for tat refusal of consents.

Let us assume in Christ that the electing diocese knows what it is about and that it elects the person it wishes to shepherd them. He may not be to the liking of every member of the church (I wouldn't want to live in the Diocese of Utah, and they presumably would be unhappy in Fond du Lac), but this diversity is a part of the strength of the Anglican Communion. To impose a test of position beyond that required by the canons could do much to destroy this diversity.

DOROTHY W. SPAULDING  
McLean, Va.

**John Inglesant**

I am a fellow admirer with your correspondent, Mrs. Jessica M. Kerr [TLC, Nov. 9], of Joseph Henry Shorthouse's "philosophical romance" (as the author calls it in the preface), *John Inglesant*; and the fortunate possessor of a second (1883) edition.

Mrs. Kerr wonders whether it can be found in print today. The answer is, yes, if you can afford it! *Books in Print*, 1980-81 edition, lists two editions of *John Inglesant*: a 1970 edition published by Scholarly Press of St. Clair Shores, Mich., and a 1975 edition by Garland Publishing of New York City. The respective prices are \$42 and \$60.

Those who want to enjoy this novel about Nicholas Ferrar and church life in the 17th century may be able to borrow a copy from a seminary or college library.

CHARITY WAYMOUTH  
Bar Harbor, Maine

**JOHN 1:1-5**

If rows of touch-trained anthropoids are hammering every letter since wedge-shaped sticks incised the sounds intoned in Ur before Jews settled there with wives and sheep, and every line yet to be sounded and flashed to readers in an unimaginable space on a maybe tomorrow, there might still be possibilities stored in spiral circuits, unscratched, unpenned, untyped, un-Xeroxed, waiting the end when silence speaks and the final manuscript illuminates the beginning hymned by an old man dying under a Greek sun.

**Kathleen Linnell**



# BOOKS

## An Impressive Bible

**THE WASHBURN COLLEGE BIBLE.** One volume edition, designed by Bradbury Thompson. Oxford. Pp. 1,808. \$65, slipcased.

This handsome big Bible (pages are 7-5/16" by 10-7/8"), designed by graphics artist Bradbury Thompson, successfully blends the ancient and modern, matching its visual impact to the beauty and rhythm of the King James Version it embodies.

Sixty-six full color illustrations, ranging from third century catacomb murals through masters such as Michelangelo and Rembrandt to 20th century paintings of Chagall and Rouault, separate each of the books of the Old and New Testaments. Works were chosen by J. Carter Brown, director of Washington's National Gallery of Art, from collections throughout the world.

Unlike most illustrated Bibles, this one uses the same high quality, off-white paper for both text and illustrations. Three original abstract screened prints by the late Josef Albers are frontispieces for the first and second half of the Old Testament and for the New Testament.

This book is a one volume edition of a work first published in a three volume leatherbound edition limited to 398 copies, priced now at \$3,500.00. Publication was made possible by the president and trustees of Thompson's alma mater (Washburn College, near Topeka, Kan., for which the book is named) and by the support of Olive White Garvey.

Thompson, a visiting professor in Yale University's graphics program, has designed many books and magazines, as well as 37 U.S. commemorative stamps, including seven recent Christmas stamps. His goal in this Bible is not just beauty, but also readability. He achieves both with the generously sized, simple, and uniform typeface, and especially with the arrangement of lines in natural rhythmic, complete phrases, uninterrupted by chapter and verse notations, which appear in the margins.

A simple family record section at the end makes this suitable for a family Bible; a most welcome gift. It would also enhance church libraries and reading rooms, and its size and readability suit it for lectern use.

HELEN D. HOBBS  
South Bend, Ind.

## Hymns for All Seasons

**STORIES OF OUR FAVORITE HYMNS.** Compiled by Christopher Idle. Eerdmans. Pp. 70. \$10.95.

Seventy well-known and loved hymns are arranged into eight separate groups according to the petitions of the Lord's

Prayer. The hymns are accompanied by stories of their origin, their scriptural references, and their roles in historical events. Photographs and line drawings enhance the texts that accompany each hymn.

Among those of special interest during the Christmas season is the 66th selection, "Once, in royal David's city." Since 1911 this has been sung every year as the opening hymn in the broadcast from King's College Chapel, Cambridge, on Christmas Eve. We learn it first appeared in 1848 in a collection of hymns written by Cecil Frances Alexander. Mrs. Alexander wrote it to illustrate the words from the Apostles' Creed, "born of the Virgin Mary."

The author, a rector of a parish in Limehouse in London's dockland, has added another illuminating dimension to hymns of all seasons which we know and often sing. The book is warmly recommended and makes an ideal Christmas gift and a welcome addition to a home or church library.

V.M.P.

## Hope and Anxiety

**EXPERIENCES OF GOD.** By Jürgen Moltmann. Fortress Press. Pp. 96. \$3.95 paper.

Those who have been put off by Moltmann's academic writing will find in these four essays a straightforward and powerful statement of Christian faith for our time.

Beginning with an autobiographical account of the author's rediscovery of God's presence in the dark night which followed his disillusionment after World War II, the essays focus the author's conviction that Christianity is "completely and entirely and utterly" hope; that anxiety can become a positive and constructive force; and that Christian mysticism leads to discipleship.

A must for every parson and a splendid resource for adult education.

(The Rev.) LINDWOOD URBAN  
Department of Religion  
Swarthmore College  
Swarthmore, Pa.

## Illuminati

The light of Christmas shines, not in the wintered starry skies, nor in the velvet night of candle, bell, and holy book, but first in bright, new-seeing eyes of each and every baby born to bring back life and tender us to sing again the worn, yet wondrous melodies of love.

J. Barrie Shepherd



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# THE LIVING CHURCH

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## Central Gulf Coast Elects Charles Duvall

At a special convention at St. Paul's Church, Mobile, Ala., on November 15, the Rev. Charles Farmer Duvall, rector of the Church of the Advent, Spartanburg, S.C., was elected second Bishop of the Central Gulf Coast.

He will succeed the Rt. Rev. George M. Murray, 61, who plans to retire in April, 1981. Bishop Murray has been diocesan bishop since 1971, when Central Gulf Coast was formed from southern Alabama and northwest Florida. He previously had been Bishop of Alabama.

Fr. Duvall, 45, received a majority of the votes in both the clerical and lay orders on the fourth ballot. Runner-up was the Rev. Samuel Hardman of Mobile, assistant to the bishop.

Other candidates were the Rev. Don Raby Edwards, rector of St. Stephen's Church, Richmond, Va., and the Ven. Henry H. Pritchett, Jr., archdeacon of Alabama, who, along with Fr. Duvall, were nominated by a special committee which screened more than 70 names. Nominated from the floor were the Rev. Richard H. Cobbs, rector of St. Simon's Church, Fort Walton Beach, Fla.; the Rev. W. Barnum C. McCarty, rector of St. Mark's Church, Jacksonville, Fla., and Fr. Hardman.

A graduate of the Citadel and Virginia Theological Seminary, Fr. Duvall is a

native of Bennettsville, S.C. He served parishes in South and North Carolina before becoming rector of the Church of the Advent in 1977.

Fr. Duvall and his wife, the former Nancy Warren Rice, have three children.

## Church Holds Urban Hearings in Brooklyn

Urban hearings funded by the Diocese of Long Island were held recently in Brooklyn, N.Y.

The hearings, coordinated by the Rev. Emmett Jarrett, were held by the Episcopal Archdeaconry of Brooklyn in Fort Greene and Crown Heights. They were designed to enable people in these inner city areas to speak to the church about issues that concern them: housing, education, health, crime and safety, unemployment, alcohol and drug problems, and economic development.

Based on the information gathered at the hearings, the Ven. Henry B. Hucles, archdeacon of Brooklyn, hopes to create a more effective urban mission through his archdeaconry urban mission planning committee.

The Fort Greene hearing was organized by a support group which included the Rev. Eliot Frederic, rector of St. Mary's Church, Brooklyn, and was held in Cadman Memorial Church on November 12, in the afternoon and again in the evening.

Local Presbyterian and Roman Catholic churches were represented on the panel, as were the Pratt Institute, the New York City Council of Churches, and the New York City Council. Episcopal representatives were Archdeacon Hucles, who served as moderator; the Rev. F. Goldthwaite Sherrill, rector of Grace Church, Brooklyn Heights; and the Rev. Herbert Thompson, Jr., rector of Grace Church, Queens.

Although representatives from numerous community organizations testified at the afternoon session, perhaps the most moving testimony came from an individual who represented no social agency, but spoke of her personal experience as a pregnant woman married to someone who died from drug abuse. "We looked everywhere for help, but couldn't find help anywhere," she said.

The evening session heard two Episcopal priests. The Rev. G. Llewellyn Armstrong spoke about undocumented persons, and the Rev. Franklin E. Vilas, Jr., spoke on the subject of scatter site housing of released mental patients.

The panel was impressed by the fact that those testifying were not asking the church for money to establish new programs, but for commitment to the poor in human terms. Ecumenical cooperation among Christian churches and men and women of good will appears to be more necessary than money.

The panel agreed that funds for social programs are likely to "dry up" with the new administration in Washington, and local resources will be all people will have to work with.

The Crown Heights hearing took place on November 16, in the auditorium of St. Mark's Day School. The panel was moderated by the Ven. Robert Chapman, archdeacon of New York, and attended by more than 150 people.

They heard testimony concerning community political involvement, education, safety and crime, unemployment and minority youth, community health problems, and the conflict between the black and Chassidic communities in Crown Heights. The panel recognized the need for a community resource center to deal with the problems of young and old alike.

A regional director from the U.S. Department of Health and Human Services detailed currently available resources, and volunteered to assist the community in obtaining funds to which it is legally entitled.



Onell A. Soto

Anneris and Arelis Suarez, two recently arrived Cuban refugee children, are shown at one of their confirmation classes at Grace Church, Union City, N.J., with their teacher, Dabney Narvaez, a specialist in bilingual education. Mrs. Narvaez said the girls are "wonderfully enthusiastic students."

Testimony was offered from the floor and this made it clear to the panel that people in Crown Heights expect the church to provide leadership on social and political issues as well as on moral and educational concerns.

The Crown Heights hearing was organized by a support group which included the Rev. Heron Sam, rector of St. Mark's Church, Crown Heights.

Archdeacon Hucles and Fr. Vilas expressed the hope that the hearings will be translated into action soon by the creation of an urban mission training program for the Brooklyn archdeaconry.

The proposed Urban Mission Training Center (UMTC) will create a network of resources for Fort Greene, Crown Heights, and other Brooklyn areas. A request for UMTC funds is in the 1981 budget of the Diocese of Long Island.

(The Rev.) EMMETT JARRETT  
Hearings Coordinator

## New Approaches in Province I

On October 28 and 29, 150 representatives of Province I met in Portland, Maine, and focused on the theme, "Changes in Our Understanding of Ministry." Province I is made up of the Dioceses of Maine, Connecticut, Massachusetts, New Hampshire, Rhode Island, Vermont, and Western Massachusetts.

The Rev. Philip Turner, professor of Christian ethics at General Theological Seminary, gave the keynote address, and reminded the delegates that the goal of ministry is described in Phillipians 2: that the mind of Christ be the mind of the church, and that the whole cosmos come to the knowledge and love of God.

"The direction and destination of our ministry remain the same because they come from God," he said. "What changes is the countryside through which we pass."

Synod participants formed small groups to discuss Dr. Turner's address, and later had the opportunity of asking questions.

The Provincial Council was charged with the task of evaluating the work of the province, developing new approaches, and reporting to the 1981 synod. The budget for the province's Parish Training Program (PTP), which for ten years has provided supervised summer training for seminarians, was changed to make the funds available for "education and training for total ministry development." A change in the needs of seminarians was cited as the primary reason for reviewing the program.

In other action, the synod heard reports on Partnership in Mission; ecumenical relations; evangelism; draft registration counselling; and youth ministry. The Rt. Rev. Frederick Wolf,

Bishop of Maine and president of the province, was chief celebrant at a Eucharist celebrated at the Cathedral of St. Luke, Portland. He was assisted by the bishops of the province's six other dioceses.

## Benefactor Aids Voorhees

Voorhees College in Denmark, S.C., has announced that Alan M. Voorhees and his immediate family have made gifts totaling more than a million dollars to their school over the past 18 months.

Mr. Voorhees is a descendant of the family for whom the college is named. In 1897, two young black women, Elizabeth Wright, a graduate of Tuskegee Institute, and Jessie Dorsey, established a school in Denmark. Funding was extremely difficult to obtain, and Miss Wright made several trips to the North, searching for donors. In 1900, she met Ralph and Elizabeth Voorhees, a couple with a reputation for philanthropy, in Clinton, N.J.

Miss Wright returned to South Carolina with \$5,000 from Mr. and Mrs. Voorhees — sufficient money to buy a tract of 280 acres and construct a school building. In years to come, Ralph and Elizabeth Voorhees provided for many of the school's needs, and the name of the school subsequently was changed from the Denmark Industrial School to the Voorhees Industrial School. When the school became a college in 1901, it retained their name.

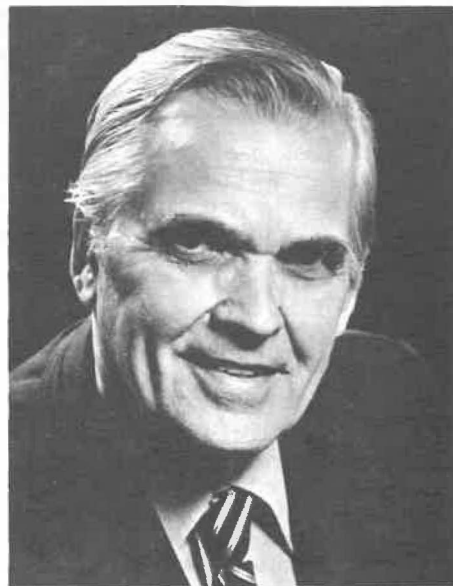
Alan Voorhees has carried on his family's tradition of personal involvement with the college. He serves on the board of trustees, and has been active particularly in helping build the college's endowment, which has grown from \$28,000 to more than \$2 million in the past two years.

Voorhees is a four-year liberal arts college; its enrollment historically has been black, and it is a member of the Association of Episcopal Colleges.

## Dignity, Yes; Euthanasia, No

In a statement from its Board for Social Responsibility, the Church of England has drawn a clear moral distinction between allowing terminally ill patients to die with dignity and the sanctioning of euthanasia.

"The Church of England believes that doctors' duty of care for their patients



Alan Voorhees: Carrying on tradition.

includes enabling those who are dying to die with dignity; that there is no moral obligation on doctors to hasten or prolong dying by artificial means in every case; that pain killing drugs may be administered even though they may shorten life; and that neither of these two courses of action should be described as euthanasia," read the statement.

"The fact that distress is not always adequately controlled in hospitals is one reason for current interest in legislation in favor of euthanasia. The Board for Social Responsibility therefore calls upon doctors and nurses to secure the well-being of patients and help those with terminal illnesses to die with dignity, and to that end to take adequate steps to control pain."

The board's statement was issued by the church's information office because of what it called "the widespread interest in the controversial issue of euthanasia."

This was thought to refer to the plans of EXIT — the Society for the Right to Die with Dignity, to publish a booklet listing ways of committing suicide. The society's leadership was dismissed recently at a meeting of several hundred of its members, due to the leadership's reluctance to go ahead with publishing the booklet, on the ground that it would contravene Britain's 1961 Suicide Act.

The dismissed leaders were replaced by a 12 member group which pledged to go to prison, if necessary. Before publication could be completed, however, one of the displaced leaders of the society made an application to the high court for an order banning publication. The case is still before the court, and it is not known when a ruling will be made.

In the meantime, the booklet, called *A Guide to Self-Deliverance*, has been published in Scotland, where the English suicide law does not apply.

In a separate statement on EXIT's plans, the Rt. Rev. Graham Leonard,

### 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 recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged . . . . .	\$27,159.22
Receipts Nos. 23,176-23,289,	
Nov. 10-20 . . . . .	3,143.50
	\$30,302.72

Bishop of Truro, called them "irresponsible." He said they reflected the current attitude that suffering was an evil, and that anything that avoided it was justified.

"In the past, people have been prepared to suffer, and the job of the church is to challenge much of contemporary thinking to decide whether it is a good development or not," he said.

## VIM Update

The Episcopal Church Executive Council learned at its November meeting that pledges to national and diocesan Venture in Mission campaigns now total \$108 million.

Robert F. Gaines of Sacramento, Calif., a member of the VIM process/funding committee, reported that \$38 million of the total pledge has been earmarked for national church projects, and \$49 million for diocesan projects. An additional \$20 million is slated for parish work.

Campaigns have been completed by 47 dioceses, 17 of which were oversubscribed. Only five dioceses have declined to enter into the program, Mr. Gaines said.

The council voted to release \$450,000 in funds which had been designated for specific projects, and to approve the continued release of additional amounts which might come in later, earmarked for those projects. Venture in Mission funds released by the council are:

- \$77,374 from the Diocese of West Texas for education for Hispanic ministries, to the Episcopal Seminary of the Southwest, Austin, Texas.
- \$18,729 from the Diocese of Florida for a family enrichment project of the Episcopal Church Home in the Diocese of South Carolina.
- \$35,000 from New York City's Trinity Parish, designated for the South Mt. Vernon Team Ministry in the Diocese of New York.
- \$27,872 from the Diocese of Newark for the Newark Episcopal Cooperative for Ministry and Mission.
- \$15,000 from the Diocese of San Joaquin for the expansion of the council's General Loan Fund.
- \$10,000 from various sources for the Age in Action Program of the Episcopal Society for the Aging.
- \$18,482 from the Diocese of Virginia for the Diocese of Southern Philippines Development Fund.
- \$20,033 from the Diocese of Virginia to provide lectures through the Bishop Williams Memorial Fund of the Nippon Sei Ko Kai (Japan).
- \$3,136 from the Diocese of South Carolina for the translation of the New Testament into Choroti in Argentina.
- \$95,570 for the Cuttington University College Development Fund, to be held in a contingency account until a

decision is made by the Bishop of Liberia; the executive for World Mission in Church and Society; and the treasurer of the council to release the money for development work at the institution.

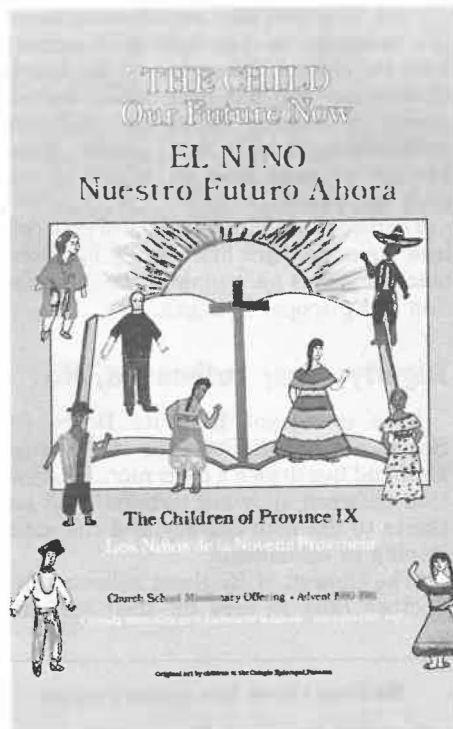
- \$5,520 from the Diocese of Lexington for the El Salvador self support fund, to be released as conditions in that country permit.

- \$20,000 from the Diocese of Southwest Florida for emergency relief and resettlement in Somalia, East Africa.

- \$100,000 from the Diocese of Southwest Florida for the reserve fund of the Presiding Bishop's Fund for World Relief, designated for hunger relief projects of overseas dioceses, including Tanzania, Haiti, Ecuador, and the Philippines.

## Dedication in Liberia

The Rt. Rev. John M. Allin, Presiding Bishop, joined Liberian leaders in formally dedicating a major rural development institute at Cuttington University College, Suacoco, Liberia, late in October. The institute is financed through a \$2.8 million grant from the U.S. Agency for International Development. In its 81 year history, Cuttington, an Episcopal institution, has graduated more than 45 percent of those who hold degrees in Liberia. The primary purpose of the rural development institute is to develop a training program for middle management level agricultural workers.



"The Child—Our Future Now" is the theme of the 1980-81 Church School Missionary Offering, which will be earmarked for the needs of children in Province IX, Latin America. Children of the Colegio Episcopal in Panama designed the above poster, which is available from the Seabury Service Center, Somers, Conn. 06071, along with other material.

## BRIEFLY . . .

A service of dedication of a tombstone was used for the first time at Nashotah House in mid-October. The stone marks the grave of Jane Weber Van Meter, who died recently. She was the wife of the Rev. William S. Van Meter of Oconomowoc, Wis. The Very Rev. John Ruef, dean of Nashotah House, was the reader at the service, which was adapted from the Rabbinical Assembly Manual. Selections from Proverbs 31 began: "A woman of valor who can find? For her price is far above rubies. The heart of her husband doth safely trust in her, and he hath no lack of gain. . . ." The service also used passages from Ben Sira (the son of Sirach) beginning, "Fear not the sentence of death; remember them that have been before thee, and that come after: this is the sentence from the Lord over all flesh" (Ecclesiasticus 41:3).

The Rev. Canon Edward W. Rodman, who is on the staff of the Diocese of Massachusetts, and the Rev. Barbara Hartley Schlachter, assistant to the rector of St. Bartholomew's Church, White Plains, N.Y., were elected in November to fill two vacancies on the church's Executive Council. These two were elected to fill the unexpired terms of two council members who resigned recently when they were elevated to the episcopate: the Rt. Rev. Maurice Benitez, Bishop of Texas, and the Rt. Rev. Herbert Donovan, Bishop Coadjutor of Arkansas.

Morehouse-Barlow Company, Wilton, Conn., recently announced the appointment of Theodore A. McConnell as editorial director. Mr. McConnell previously has been a sales representative for Westminster Press, editor-in-chief of Pilgrim Press and Seabury Press, and for the past four years director of sales and marketing for Fortress Press.

Kenyon College, Gambier, Ohio, is offering a special scholarship program for students who are contemplating study for the Episcopal ministry. Funds for the program were derived from a bequest from the estate of Francis Boardman, a friend of the college and the Episcopal Church, and will be available for students entering college in 1981. The scholarships are designed so that Kenyon students may, after graduation, continue to study at Bexley Seminary with additional financial support. The Rt. Rev. William Black, Bishop of Southern Ohio, and Kenyon trustee,

*Continued on page 14*



# What Ever Happened To Christmas?

By NORMAN H.V. ELLIOTT

**W**hatever Happened to Christmas? is the title of a modern Christmas song. It asks the question which many are asking. All of us are aware that Christmas is not what it used to be. Perhaps we feel that it has become too commercialized; that it has lost much of its meaning. But how did it happen? Whatever happened to Christmas? What is happening to it today?

As everyone knows, the day on which we celebrate the birth of Jesus, December 25, quite probably is not the date of his birth. No one knows the day on which our Lord was born. In fact, no one even knows the exact year in which he was born. The date of his birthday was of no importance to the early Christians. For them, Easter, the day of Resurrection, was the great feast day; and the next in importance was Pentecost. It was not until the fourth century that December 25 was observed as the day our Lord was born.

December 25 may have been chosen because it was the day on which the ancient Romans celebrated the birth of the sun god, Sol Invictus. It may be that the church chose this day in order to combat or Christianize the pagan holiday; or because the beginning of the lengthening of the days at this time of the year (which was why the Romans selected it as the birthday of the sun god) also fitted the Gospel's description of Jesus as the Light of the world; that Light which comes into the world to be the life of men.

For whatever reason, December 25 became the day of the celebration of the Christ Mass and, in time, completely supplanted the pagan festival. But that was long ago. Through the centuries the pagan festival has emerged in different forms, in different and subtle ways to challenge the feast of Christmas.

Down through the centuries the name of the feast has been changed from Christ Mass to Christmas. A little change, and yet relatively only a few of all who celebrate Christmas know or care that the name means the celebration of the Christ Mass. Christmas has become a holiday when once it was a holy day. The hymns and carols of only a few centuries ago are now rivaled by familiar and popular songs such as, "Santa Claus is Coming to Town," "Rudolph, the Red Nose Reindeer," etc. These take their place in programs and recordings alongside "Silent Night" and "Adeste Fideles" as part of the holiday of Christmas. Our children are taught the songs and sing them in school and church school presentations. We accept them as a real part of the Christmas season.

Of course, all of this has not happened in our day. The change began centuries ago. Perhaps it began when the feast day honoring the benevolent bishop, St. Nicholas, became merged with the feast of the Christ Mass. St. Nicholas was chiefly remembered in the legend which told of his giving bags of gold to an im-

poverished father who had no dowry for his three daughters. Thus, as the feast days merged, the giving of gifts became associated with the Christ Mass. But gradually, through time and change of place, even St. Nicholas the bishop became St. Nick, and then Santa Claus, until now, among the many who celebrate Christmas, only a few know that "Santa Claus" is derived from the name of a bishop of the church.

Through song and story, especially the beloved poem, "Twas the Night Before Christmas," Santa Claus has become an essential part of Christmas, the very symbol of the Christmas spirit; and the Christ Child, as at his birth, finds no welcome and no room.

For many people the Christ Child has become an intrusion into the holiday of Christmas and efforts are made to be sure that he is kept out (e.g., protests against the issuance of religious Christmas postage stamps, and against the singing of religious songs in school programs). Some years ago a newspaper cartoon depicted two women looking at a creche in a store window. The caption said, "Look! They're even bringing reli-

## Christmas

The ear of man grows dull, his eye grows dim,  
And, less than what he was, he pays the price  
Of progress promising a paradise  
Of ever brighter life and death less grim,  
With instant satisfaction for each whim —  
To hear, perhaps, the noise of freezing ice  
With some acute transistorized device,  
Or glimpse the universe's outer rim;  
So, let us muster every natural skill  
Before each atrophies and turns to stone,  
And find out whether human senses still,  
Unaided, can distinguish hue and tone,  
And single out one special star on high,  
Or focus on an infant's midnight cry.

William Henry Scott

*The Rev. Norman H.V. Elliott is the rector of All Saints' Church, Anchorage, Alaska. His article first appeared in the Anchorage Times and is reprinted with permission.*

gion into *Christmas!*"

You may be thinking, "Why get upset about it? Santa Claus certainly symbolizes the spirit of Christmas. It's a time of good cheer, friendliness, love, and generosity." Yes, Christmas is certainly all of these, but does Santa Claus truly symbolize the spirit and meaning of the Christ Mass?

Christmas as the Christ Mass reminds Christians that God came into our world; that he came into our world poor, unwanted, unexpected, unrecognized; came into our world as a child – born as all of us are born; came into our world to give to us God's free gift of himself; came as God's free gift to the bad as well as to the good; came as a Saviour of sinners, and not as a reward for the righteous. But what about Santa Claus?

Santa is not depicted as poor, but as wealthy, affluent; not as hungry, but as

extremely well fed; not as unwanted, but as longed for; not as unexpected, but as eagerly awaited; not as unknown, but as well known; not as one born, but as one who has always lived; not as the giver of free gifts, but as the giver of earned gifts ("You better watch out; you better not cry; you better not pout, I'm telling you why! Santa Claus is coming to town!").

Santa Claus is not the giver of gifts to sinners, but the distributor of rewards to the righteous. Santa Claus is not the giver of unexpected gifts, but anticipated gifts. The questions asked of children are, "What do you want for Christmas? What do you want Santa to bring?"

Santa Claus does not come as the Christ Child for whom there was no room and no welcome, but into homes long and lavishly prepared and made ready ("The stockings were hung by the

chimney with care, in hopes that St. Nicholas soon would be there"). The Christ Child came as a fact of history, but Santa Claus comes again and again only in legend and make-believe.

So we have converted Christmas into a time mostly for children. Christmas has become a time of fantasy, of Santa Claus and reindeer, of elves and little angels; an unreal time. And because Christmas is unreal, because Christmas is a fantasy, a legend, a fairy tale, so then all of the things which compose what we call the "spirit of Christmas" are fantasy, legend, and fairy tale.

All the goodness, the generosity, the joy, the goodwill, the love, the peace of Christmas; these are parts of the fantasy, the legend, the fairy tale, the unreal, to be put away with the creche and the stockings and the Christmas ornaments; to be cast away with the Christmas tree as soon as possible after Christmas Day, so that we may return as soon as possible to the real, the true, the selfish, cheating, sinful world.

Christmas is only for children because we who are old, we who can distinguish fact from fantasy, we know that Christmas is only a legend and the spirit of Christmas is only make-believe.

We have woven the legends and the fairy tales of Christmas so cunningly into the factual fabric of the Christ Mass that the whole has become legend and fairy tale. We have changed the Christ Mass into Christmas because the world cannot accept the reality of the Christ Mass with its revelation of God's love and all that that means and demands.

We cannot accept the fact that God was unknown and unwanted, because popularity is a status we strive to attain. We cannot accept the fact that God came for all men and women, because we believe there are different classes of men and women. We cannot accept the fact that God came into the world to save sinners, because we cannot believe that we really are sinners.

We cannot accept the fact that God came into the world, because we doubt the reality of God. We prefer to keep the legend rather than accept the fact; to say, "Yes, Virginia, there is a Santa Claus," rather than to say, "No, Virginia, there is no real Santa Claus, but there is a real Jesus Christ, who, by all that he was and is and did and does, makes the spirit of Christmas a reality for all time and for all men and women and boys and girls."

The last line of the song, "Whatever Happened to Christmas?", asks, "Whatever happened to you?" That is the crucial question; for whatever happened to Christmas has happened to us. If the legend of Christmas has supplanted the truth of the Christ Mass, how long will it be before that legend is supplanted? And by whom? And by what? Whatever happened to Christmas? Whatever happened to us?

### A Poem for Jesus

That night on beaches the tides rolled in  
Moon-drawn as always upon the sand;  
In the market place the incessant din  
Surged as the seller's eager hand  
Offered his wares to one and all  
Who came to buy at his gaudy stall.

The Roman Emperor proudly thought,  
On his jeweled throne, of his vast domain;  
The wealth of the ancient world was brought,  
To please him, by ship and camel train.  
While the slaves with lowered eyes took heed  
Of his every royal word and need.

Everywhere, everything, on that night  
Was the same as always. In the gardens there  
Were fountains and flowers to bring delight  
To his court enjoying the scented air;  
And the beggars shied from the soldier's frown  
As the cold uncaring stars looked down.

But far away in a distant land  
That was only a name to its Caesar king,  
On a lonely hilltop a little band  
Of watching shepherds, heard angels sing  
Of a baby, newly-born, who lay  
In a humble manger bed of hay;  
And a blazing star, never seen before,  
Led mystic kings to the stable door.

Oh, Baby Boy, so long ago  
You came to give us so much, so much;  
How can we sadden you, fail you so,  
How can we be so out of touch  
With the wonder and promise the Wise Men felt  
And the shepherds too, as they humbly knelt  
Before your crib?

While the Virgin smiled  
Through unshed tears at her little child.

Kay Wissinger

# Starry Night



*Once you have seen the stars,  
the darkness is not so fearful.*

By JAMES B. SIMPSON

*The stars shined in their watches and rejoiced. When he calls them, they say, "Here we be"; and so with cheerfulness they showed light unto him that made them. Baruch 3:34-35.*

There's an extravagant, romantic idea that, in creating the heavens, God flung out the stars recklessly and generously across the sky's black velvet.

Indeed, the stars do shine brightly, not only in the history of the heavens, but also in the pages of great literature and poetry. Shakespeare, for one, did not ignore the sweeping symbolism of stars and it was to one of his great plays that Robert Kennedy turned for a memorable tribute to his brother, the martyred president:

"When he shall die/ Take him and cut him out in little stars./ And he will make the face of heaven so fine/ That all the world will be in love with night,/ And pay no worship to the garish sun."

Another poet, the 19th century's William Wordsworth, wrote these lines: "Our birth is but a sleep and a forgetting:/ The soul that rises with us, our life's star,/ Hath had elsewhere its setting/ And cometh from afar: Not in entire forgetfulness/ And not in utter nakedness,/ But trailing clouds of glory do we come/ From God, who is our home."

Those who grew up in the small towns of this vast land, on its plains and in the hill country, spent many an evening on a

wide front porch or out in the yard, watching the stars.

In the pre-television era, it was a pleasant occupation of heart and mind and imagination to get a comfortably cricked neck by studying the stars. Parents took time to point out the Milky Way, the Big Dipper, and suggestions of the Southern Cross.

Even today when we pause to look up at the stars (not often enough), we are again captivated with the wonderment of what may be our destiny under the stars – the stars that have watched for countless ages: the stars that form the canopy under which we play out our life's little drama: the stars that will still be shining when we are gone.

The author Richard Wright, whose book *Black Boy* made him an eloquent spokesman for his people, was thinking along the same lines – the stars as witnesses – when he wrote of his longing for a place where people might win some redeeming meaning for their having struggled and suffered "here beneath the stars."

It was the same for Jesus, whose place of birth we recall in a well loved carol, "Above thy deep and dreamless sleep, The silent stars go by."

For many of us, the first memory of a star we could hold in our hands is the garish tinsel one that went atop the family Christmas tree. It was likely to be beloved, faded, and bent from so many little hands passing it around and then leaning precariously to place it at the peak of the tree.

I wonder what happened to the cheap but cherished star that was so much a part of my early Yuletides. After everyone had left home, the lady of the house settled for a much smaller tree in the parlor (she called it a "no-trouble tree")

the kind she had wanted for ages. I suspect that the star lay forgotten at the bottom of a box of dusty decorations stored in that cavernous area of jumble beneath the window seat in the big front hall. Its eventual fate was to go out with the trash, perhaps hanging precariously to a sack of castoffs.

What a post-Christmas program cover that picture would make! That discarded star – greatly loved even if it was "made in Japan" – more than likely went up in smoke in a great backyard bonfire that consumed the oddments of a family's 60 years of living in one house.

In our high school years, another star came into view: the tiny gold-incised star on the sorority pins that perched on the Sloppy Joe sweaters of the most attractive girls. One snoopy but imaginative boy guessed that in the secret ritual of Delta Alpha Delta, the five points of the star stood for the five founders of the secret society.

"Don't say that!", his girl friend pleaded, disclosing more than she realized. "They'll say I told you!"

There have been other stars through the years, punctuating the swift passage of a lifetime.

Just over two decades ago this month on a visit to Russia, my initial view of Moscow was that of a great, garish red star perched atop one of the towers of the Kremlin. I saw it through the gray fog of an early winter's twilight, damply enfolding the brooding, mysterious capital of the Soviets. I knew instantly that it was a badly scaled, cheap, latter day addition to the noble architecture of that medieval fortress.

On another visit to Moscow, in 1977, I again saw the big red star on the Kremlin towers. It twirls, I thought, like the Texaco star on midwestern gas stations half a world away.

"The star was added in 1937 to mark the 25th anniversary of the glorious revolution," our guide explained. "Its points symbolize the five continents of the earth to which Communism will spread."

"And," she added, "it is made of shards of red glass."

Shards of glass! The image was one of sharp, cutting edges – and for the first time I felt I had met a fat and hostile star.

The young guide had never heard of a

*Fr. Simpson is executive director of the Episcopal Book Club and its international quarterly, The Anglican Digest, with headquarters at Hillspeak, Eureka Springs, Ark.*

conversation that took place years before she was born. Lenin told the Russian people that many of the church towers were going to be pulled down so that they "wouldn't be reminded of their old beliefs."

"Ah, yes," said one of the peasants, "but you can't help leaving us the stars!"

Friendly stars? Unfriendly ones? Stars of sentiment and superstition? We have to remind ourselves that stars had different meanings for different people in different times.

Undoubtedly the stars had a practical use for a Christopher Columbus or a John Glenn — or even one of the first great women aviators, Jacqueline Cochran. "I might have been born in a novel," she wrote, "but I determined to travel with the wind and the stars."

Yes, the stars have been fixed points of aspiration and stability in many lives. Everything else changes, even the Prayer Book, but the stars remain the same. Amid the galaxies, the sun scorches our skin and blinds our eyes. The moon waxes mysterious. But the stars have a gentle, twinkling friendliness that speak of our highest goals and ambitions. As a song of World War II put it, "Have a little faith and hope in what tomorrow brings, you'll reach a star because there are such things!"

In their unchanging steadiness, stars are like old friends and comforting companions even when we run onto evil days. Take, for instance, Bruno Richard Hauptmann, who went to the electric chair for the kidnapping of Charles Lindbergh's baby, although his guilt is still in question.

On the night that he was to die, he

heard the guards approaching his cell in the prison at Trenton, N.J. One of them unlocked the heavy door and Hauptmann stepped out.

"Thank you," he said to the guards.

He turned and faced the death chamber at the end of the corridor. As he walked towards its door, he glanced up at a skylight in which a week earlier he had watched a sparrow which, like himself, had become imprisoned. He stopped to study a hole in the glass through which the bird had escaped to its freedom in the darkness beyond.

"Look!," he said, "I see a star!"

It was an omen of all that unchanging and yet continuing, of all that was beautiful in the world outside the walls. Almost under his breath, he repeated, "I see a star!" They were his last words.

It remains for the living to know that even man-made stars, like those atop Christmas trees and in the ceilings of nightclubs, sometimes painted on blue roods above the altar, have a certain charm.

In Jersey City, for instance, thousands have sat beneath the star-studded ceiling of the Stanley Theater for motion pictures that lifted them out of the Depression and the war and the post-war world.

When developers wanted to tear down the Stanley, an appeal was heard from those to whom the stars had offered sustenance in sometimes drab lives.

"Turn the stars back on," said their letters, "Let them twinkle for us."

The phoney stars, mere pinpoints of light, had been a focus of transcendence and triumph for hordes of people seeking diversion.

"Turn the stars back on!"

Often, people themselves are stars in someone else's life — occasionally unknown to the person who is the star.

"Hold your lighted lamp on high," urged an old priest at Nashotah House. "Hold your lighted lamp on high! Be a star in someone's sky."

He recognized that in every life there can be gloom and the need for direction or inspiration.

In much the same way, so did the historian Charles Beard. He believed that the greatest lessons of history could be summed up in four lines: (1) Whom the gods would destroy, they first make mad with power. (2) The mills of God grind exceeding small. (3) The bee fertilizes the flower it robs. (4) When it is dark enough, you can see the stars.

It is that final line that captured our attention — "When it is dark enough, you can see the stars."

And, one could add, once you have seen the stars, then darkness is not so fearful.

Beneath one of the great telescopes of the Allegheny Observatory at Pittsburgh are buried the ashes of John Brashear, a mill worker who became interested in astronomy, turned to making telescopes, and with his wife raised the funds for the construction of the building in 1912.

Some years later, his ashes were mingled with those of his wife in the crypt beneath the large telescope, and on a wall nearby were inscribed some words from a poem entitled, "The Old Astronomer to His Pupil." Still today one can read, "Though my soul may set in darkness, it will rise in perfect light; I have loved the stars too fondly to be fearful of the night."

Another astronomer of the same period, Edwin Brant Forst, posed this question, "Do you know that your bodies are made of the same substance as the stars?" Then he went on to say, "You are a sample of the great universe. So don't let little things trouble you, but think and act knowing that you are a part of the bigger world than the little earth on which we live."

Near the start of the glorious literature of the stars, which is only briefly sampled here, there remains the curious passage from Baruch. Baruch was a disciple of the prophet Jeremiah. Old Baruch liked to read aloud to the Jewish exiles in Babylonia in the sixth century. Think how these words must have fallen on their ears, "The stars shined in their watches and rejoiced. When God calls them, they say, 'Here we be!' and so with cheerfulness they show light unto him that made them."

So it is with us as each Christmas approaches, "Here we be!"

During the holy night and the new year near at hand, may we with cheerfulness show light unto him that made us.

A  
star  
in the  
sky. A  
Child in the  
womb. A Child whose first cry brought  
a song from the sky. The inn had  
no room for the Child in  
the womb. His  
heart has room. His  
cross scored the sky. He  
caused death to die as he  
moved from the tomb.  
A star in the  
sky. A Child  
in the womb.

Frances Mims



# EDITORIALS

## Christmas Joy

In the big cities of our country and other countries, Christmas finds many people lonely and afraid. Some are drawn to the churches that are so full of joy at this time. The faithful offer their churches' hospitality freely enough, wondering sometimes where all these visitors are on Ash Wednesday or Ascension Day.

The Salvation Army is busy, and at the Rescue Mission the men enjoy an unusually delectable meal. But for many people, young and old, the holidays bring a sense of depression. Members of families all seem to be happily absorbed in their own special festivities.

The rector of one small New York City parish has, from time to time, taken his family and their holiday food to the parish house, so that no one in that parish need eat and drink alone on the feast day. To us this seems to shine with the true spirit of Christmas.

## The Inn

There was no room in the inn, the Christmas story tells us. Could a room have been found and made ready? Could some good-natured young man have been prevailed upon to sleep elsewhere and give up his small room under the roof? Should the innkeeper evict the noisy drunk who was going to disturb the sleep of the other guests anyway? Or the rather dirty loafer who affronted the other guests and was way behind on his bill?

One of these people would have to be inconvenienced in order to accommodate a couple who had not brought along a single servant or arranged to have help on arrival in Bethlehem – and the Lady obviously about to bear a child. Not even a word had been sent ahead that they were to be expected.

Better stick to the regulars who could be counted on to return next month or the month after, the innkeeper decided. And so the sheep and the shepherds and the starry sky provided the background for the first Christmas Eve. Would the inn really have been better?

# Merry Christmas

We of THE LIVING CHURCH staff take this opportunity to wish you a very merry Christmas and a happy new year!



When I consider how my Lord was born  
Into a world where men would not allow  
Him rightful precedence, and also how  
My own indifference is a kind of scorn  
And selfishness that sharpens every thorn  
Which they and I have pressed into His brow,  
I ask myself – remorse increasing now –  
How can I face Him then on Christmas morn?  
Then just as I am sure in my despair  
That I will sink from sight into the mire  
Of my unworth, there comes a voice unknown  
And still which calls me sudden skyward where,  
Revived and dazzled by celestial fire,  
I know He wants me for His very own.

William Henry Scott



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**NEWS**

*Continued from page 8*

said, "Kenyon has always had strong ties with the Episcopal Church and I am very pleased that the college can now offer scholarship aid to qualified students who are interested in entering into the service of the church."

The national books fund committee of the Church Periodical Club met in November at the Episcopal Church Center in New York City, and made final grants for 1980. St. Francis School and Good Shepherd School, both in the Philippines, received funds for books to update their library collections; San Juan Mission, Farmington, N.M., for books to develop a curriculum for Navajos; the Diocese of Alaska, to help reprint the Takudh Bible; the Archbishop of Burma, funds to help rebuild a seminary library; and Rainandriamampandry, India, books for 50 students studying English. Numerous requests from students and missionaries were met, and the Church Periodical Club also is engaged in a special project to provide books for St. Jude's Ranch, an Episcopal facility for abused and neglected children in Boulder City, Nev.

**Jesus Child Begun**

In his eye, newly formed  
 dim shapes emerge:

The shadow of his mother's face,  
 The crook of shepherd's staff,  
 Curls of wooly sheep.

Eaves filled with doves.  
 Crackling straw.  
 Lantern light.  
 Stars.

In his hand, newly clenched  
 the finger of his dad:

The feel of coursing blood  
 through fingers touching

The warmth of man.  
 Firm.  
 Gently placed.  
 Real.

That eye will see so deeply,  
 That hand open so freely,  
 When Jesus Child begun  
 becomes  
 the Son.

**Ellen Thompson**

The Living Church

# CONVENTIONS

A "celebration of the diversity and unity of all the people of the diocese on mission in Christ's church" was the theme of the 195th convention of the **Diocese of Massachusetts**, held November 7-8 at Trinity Church, Boston.

The opening service on the evening of November 7 was attended by some 800 people from every part of the diocese, and began with a procession in Copley Square ("the world"), complete with a brass band and the singing of 24 verses of "Amazing Grace."

The Rt. Rev. John B. Coburn, Bishop of Massachusetts, called his diocese to a year of waiting to see in which direction the Holy Spirit would lead them. Mission, said Bishop Coburn, begins as persons are renewed and empowered by God; mission continues as people stay with Christ, and grows out of waiting until one cannot help but do something.

The offering at the service was not money, but a statement by parishes and other units, of what talent and time could be offered.

Several resolutions were passed at the business session to implement the mission of the diocese in terms of study, prayer, and the beginning of a diocesan development program for capital funds.

Other resolutions dealt with developing a system of clergy performance evaluation; expanding the commission on ministry to include lay ministry; studying the care of the mentally ill in Massachusetts; adjusting clergy salaries on an annual basis; and demonstrating obedience to God by being peacemakers.

An afternoon Eucharist was celebrated in thanks for the life and ministry of the late Rt. Rev. Henry Knox Sherrill, retired Bishop of Massachusetts.

• • •

The 128th convention of the **Diocese of Iowa** was held November 7, at the hotel Fort Des Moines, in Des Moines, Iowa.

The convention heard two addresses: the first was delivered by the Rev. Canon Lloyd S. Casson of Washington Cathedral, president of the Church and City Conference of the Episcopal Church; the second, by the Bishop of Iowa, the Rt. Rev. Walter C. Righter.

In his address, Canon Casson spoke of the challenge before the church to proclaim "the Good News" in the face of so much bad news. He called for a recognition of the pain, frustration, and hopelessness that characterize life for many people, particularly the poor, as well as for a recognition that the problems are global.

Then, after stating that the church must act locally from a global perspective to hold up a vision of the kingdom of

God, Canon Casson urged that this be done by being advocates for poor and oppressed persons and by incorporating these persons into the church, thus showing God's will that we all be one.

Bishop Righter also spoke of the mission of the church. After pointing to the growing number of signs that the parishes and missions of the Diocese of Iowa are increasingly owning the fact that they exist for mission, he stated, "What we are doing, and can do, is amazing, and often filled with grace."

He then stated that the Archbishop of Canterbury, the Most Rev. Robert Runcie, had accepted an invitation to visit the Diocese of Iowa, and would be in the diocese on May 6 and 7 of next year, because Iowa shares his concern for mission.

"He sees an opportunity to make Christian mission clear in our midst because of what we have done, and are doing," Bishop Righter declared. Finally, Bishop Righter expressed the hope that the Archbishop's visit would give a renewed and refreshed vision of the future, and that after the visit the diocese would do some exciting planning for church life in the next quarter century.

One of the signs of health to which Bishop Righter pointed in his address was that for the second time in as many years, the convention acted to admit a new mission. Last year, St. Anne's by-the-fields, Ankeny, was admitted; this year, the Church of All Angels, Red Oak. He also stated that it is probable that by next year, two more new missions will be seeking recognition by the convention.

In its business sessions, the convention adopted a budget for 1981 which totals \$593,652, of which \$486,458 is to be funded by assessment of the parishes and missions of the diocese. In adopting this budget, the convention turned down a proposal to reduce the assessments by ten percent, and the expenses by a like dollar amount.

In other action, the convention elected deputies to the 1982 General Convention and adopted a series of three resolutions calling for study by the sixth province, the General Convention, and by the Diocese of Iowa with its neighboring and contiguous dioceses, of possible changes in diocesan and provincial boundaries, so they might be more appropriately drawn to enhance the church's effectiveness in proclaiming the Gospel and serving the world in Christ's name.

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# CLASSIFIED

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## EXCHANGE OR LOCUM

**EUROPEAN** Anglican priest, ordained ECUSA, U.S.-citizen, seeks exchange or locum in north-eastern parish (esp. New England or east coast), July 15-August 15, 1981. Reply to: **The Rev. S.L. Bonting, Ph.D., 290 St. Annastraat, 6525 HD Nijmegen, The Netherlands.** Tele. 80-553189.

## FOR SALE

**NECKTIES** with embroidered Episcopal Church shield, superbly woven in England. Specify Navy or Burgundy background. Also, ties with shield of Christ, Grace, Andrew or Trinity on Navy background. An ideal gift. \$12.50 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

## POSITIONS OFFERED

**EPISCOPAL** priest to assist the rector with emphasis on Christian education for all ages as a priority of ministry. Send resume. Contact: **Search Committee, St. George's Episcopal Church, 905 Princess Anne St., Fredericksburg, Va. 22401.**

## POSITIONS WANTED

**EUCCHARISTIC**-centered priest, 56, seeks position as rector. Faithful pastor, counselor, good preacher, teacher, administrator. Presently rector 10 years in fine parish. It is time to change. References from bishop and parish. Reply **Box G-479.\***

## PRAYERS

**YOUR** intercessions and thanksgivings gladly received and offered. Poor Clares of Reparation - Enclosed Contemplatives (Episcopal) - **St. Clare's Convent, Box 342, Mount Sinai, Long Island, N.Y. 11766.**

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

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# CHURCH DIRECTORY

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## SANTA CLARA, CALIF. (and West San Jose)

**ST. MARK'S** 1957 Pruneridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie, the Rev. Frederic W. Meahger  
Sun HC 8 & 10; Wed HC & Healing 10.

## DENVER, COLO.

**ST. ANDREW'S ABBEY**  
2015 Glenarm Place 623-7002  
The Order of the Holy Family  
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 9; Sat 4:30-5:30

**EPISCOPAL CENTER** 1300 Washington  
HC Mon-Fri 12:10

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. H. Stuart Irvin, D.Min.  
Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S), Daily 10

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 8; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

## ATLANTA, GA.

**OUR SAVIOUR** 1066 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
The Very Rev. Eckford J. de Kay, dean Near the Capitol  
The Rev. Gus L. Franklin, canon  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed. Daily office at 12 noon. Cathedral open daily.

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

**ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. Gen. Hospital  
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

## KANSAS CITY, MO.

**ST. PAUL'S** 40th & Main Sts.  
The Rev. Murray L. Trelease, r  
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S & 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th Tues); Fri 12:00 noon HC

**KEY.**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer, Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 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.

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister  
Sun Masses 8 & 10:45 (Sol), Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

## LAS VEGAS, NEV.

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

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat 10; Organ Recital Thurs 12:30; C Sat 11-12

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8; MP & HC 9:30; Lit & Ser 1; EP 4, Daily MP & HC 7:15; EP 3:30. Cathedral Choristers 3:30 Tues & Thurs. Wed HC & healing 12:15

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev — Special Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J. Johnson, J. Kimmey, J. Pyle, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

**EPISCOPAL CHURCH CENTER** 2nd Ave. & 43d St.  
**CHAPEL OF CHRIST THE LORD**  
Daily Eucharist, Mon-Fri 12:10

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. Brad H. Pfaff  
Masses Sun 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

**JOHN F. KENNEDY INTERNATIONAL AIRPORT**  
**PROTESTANT/ECUMENICAL CHAPEL** Center of airport  
The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the Rev. John L. Scott  
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C Fri 5-8; Sat 2-3, 5-8; Sun 10:30-10:50, Daily after 12:10 Mass

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. Stanley Gross, honorary assistants  
Sun HC 8, 9, 11 (1S), 12:05. MP 11, Ev. 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed Cho Eu 12:10. Church open daily to 6.

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

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Richard L. May, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

## TROY, N.Y.

**ST. PAUL'S** Third and State Sts.  
The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes, d; the Rev. Canon Robert A. Jordan; Donald Ingram, org./chm.; Mrs. Robert A. Jordan, d.r.e.  
Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu 12:05; Ev & HD anno

## BROWNWOOD, TEXAS

**ST. JOHN THE EVANGELIST** 700 Main St., 76801  
The Rev. Thomas G. Kethly, r  
Sun Eu 8, 10 (Cho); Wed Eu 7:15; Thurs Eu 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C.V. Westapher; the Rev. Jack E. Altman, III; the Rev. Henry C. Coke, III  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## 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

## MADISON, WIS.

**SAINT DUNSTAN'S** 8201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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