

# THE LIVING CHURCH

## The Great One

You've told me  
Of those special moments  
When overpowered by  
Unspeakable hush,  
You've felt a presence,  
Rich, melodious,  
Surging through you  
And all creation.

You've told me  
You couldn't catch that melody,  
But knew that if you could  
You'd know the Why, the Who  
And all eternal mysteries

You've told me  
Once the moment faded  
You felt spent,  
Yet full of gratitude and peace.

Isaiah knew such moments.  
For these he sang a song of praise:  
"The great one in the midst of you  
Is the Holy One of Israel"

Elizabeth R. Sites

"Madonna with Child," a 15th-century wooden statue from Jacopo della Quercia's workshop in Siena, Italy, was exhibited recently at the Hubert Humphrey Office Building in Washington, D.C. The sculpture, on loan by Castelnuovo Berardenga of Siena, was covered by a coat of plaster and glue until it was restored to wood some years ago. [RNS]





## A Christmas Note

By WILLIAM H. BAAR

Carl Sagan, a young scientist, talks about the wonder of the universe and the glory of man. A favorite on educational television, he brings great enthusiasm, almost worship, to his account of "billions and billions of stars, millions and millions of light years away." As for man, who is he? He is a speck on a speck of a planet, but still a significant part of it all.

Carl Sagan strives to bestow wonder on the universe and glory to man, but somehow it does not come off. Even with stirring music and all the help of magnificent photography, his voice sounds hollow and his emotional appreciation, shallow. One word would change all that, but it is the word he cannot bring himself to say. It is the word "God." He says we do not need the "God hypothesis," and, as he says this, he demonstrates the virtual impossibility of a universe so wonderful without God.

Where does all this created order come from? Where all the purpose, all the meaning, except from the Creator? How can this "speck on a speck of a planet" have such dignity, except he be a unique being created in God's image?

This polite, intellectual atheism is being taught all over our country today, and millions of people accept this account of life and the world's origins as fact. The trouble is that we are finding out that a world without God is not wonderful. Man without God is not intelli-

gent and loving. Without him, life loses its meaning and direction. We are orphans in a cold and empty void.

Christmas tells us a completely different story. Christmas tells us of a loving God who created the wonderful universe that Carl Sagan talks about. Yes, its wonder staggers the imagination. But when man had lost his way, God sent his Son to call us back to the glory he had in mind when he created us. Yes, we were to be his sons, too. There are stars in

Christmas, and songs, and angels. But it is Christ who brings wonder to nature. It is he who brings hope and joy. After all, the angels sang, "Glory to God in the highest, and on earth peace, good will to men."

May the Creator of this marvelous universe, through his Son, Redeemer of the world, and the Spirit, the Lord and Giver of life, bring Christmas to you and yours, and to believer and unbeliever, alike, peace and good will toward men.

### Window Pendants

In our kitchen window  
Hang transparencies,  
Colored bright to catch God's light.  
Underneath the windmill hints of given power,  
Ruach of Yahweh harnessed  
By accepting blades  
To grind or pump and work for us.  
Above, hang multicolored butterflies,  
Bespeaking life-again,  
When larvae and earthly lives  
Will be reborn to soar and sail  
In freedom, beauty, and in joy.  
Then, higher than the rest,  
A star is tied  
To gleam in glory,  
Shouting God's transcendence  
And his revelation,  
Issuing invitation to our awe.  
In between all these,  
someone has suspended  
One small red plastic monkey.

G.C. Callahan

*The First Article this week was written by the Rev. William H. Baar, rector of Emmanuel Church, La Grange, Ill.*

# LETTERS

## No Action on Creed

Accuracy demands a correction of the reported "resolution being drafted by the bishops' committee on theology for presentation to General Convention regarding the *filioque* clause" [TLC, Nov. 8]. The bishops' committee on theology reported to the House of Bishops its reply to a request from the Standing Committee on Ecumenical Relations.

This request asked the bishops' committee to coopt some teaching theologians of our church and together advise SCER on the matter of whether the *filioque* clause should be omitted or retained in the text of the Niceno-Constantinopolitan Creed.

The committee made four recommendations to the SCER for its consideration. These four recommendations are:

(1) There is no dispute that the *filioque* clause was not found in the Niceno-Constantinopolitan Creed as it was received through the Council of Chalcedon in 451; thus for that reason alone there is sufficient cause to drop the phrase from the creed as presently used. Even now, on significant ecumenical occasions with the Orthodox, the creed should be recited without the *filioque*.

(2) We recognize both western and eastern traditions of trinitarian theology as complementary aspects of the truth; neither one contradicts the other when properly understood. However, since the *filioque* phrase was introduced into the creed without the authority of an ecumenical council and without due regard for catholic consent, the text of the creed should be restored to the original form of 451 A.D.

(3) Whatever steps the Episcopal Church in the U.S. takes to restore the text of the Niceno-Constantinopolitan Creed to its original form, they should not be taken unilaterally, but in concert with the rest of the Anglican communion and hopefully with the collaboration of other western Christian churches.

(4) We are committed to the continued study of the theological and canonical questions regarding the wording of the

### The Birth

Time and the world paused, still,  
Around a rocky cave  
Just above Shepherds' Hill.  
Those he came to save  
Jostled against the crowd  
Unheeding the brightest star.  
Oh, Jesu! Cry aloud!  
Tell them all who you are!

Rene Bozarth

Niceno-Constantinopolitan Creed and would hope that as we Anglicans and the Orthodox become more understanding of and sensitive to one another through common prayer and action, we might come to a deeper appreciation of each others' spirituality.

The House of Bishops took *no* action on these recommendations at San Diego. They were simply reported out as the committee's opinion on the *filioque* clause is to come before General Convention it will be the work of SCER and not of the committee on theology.

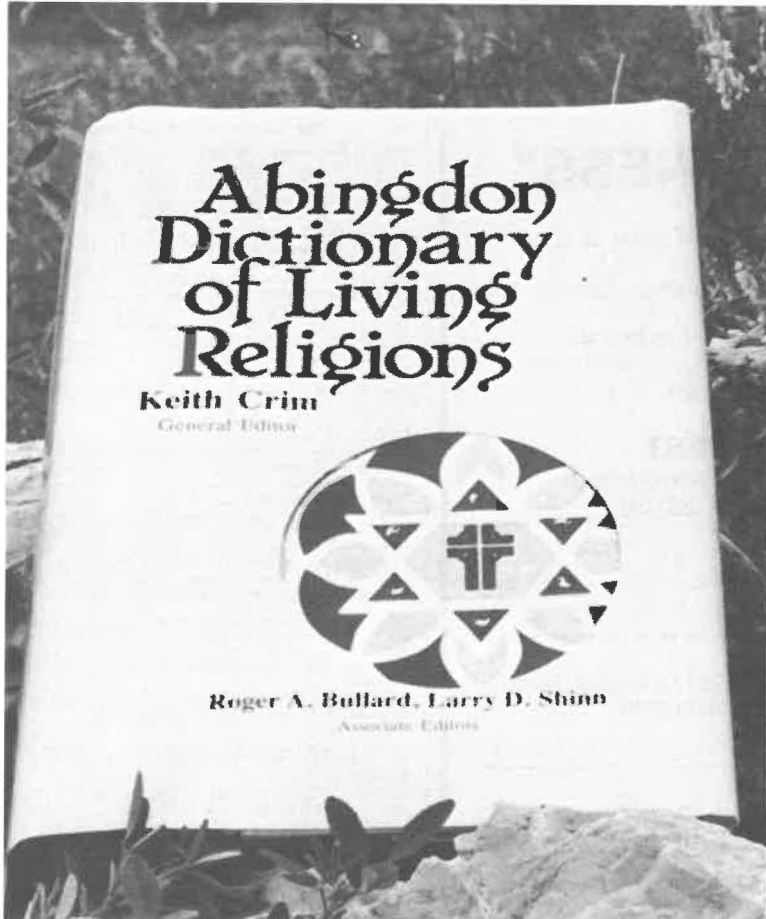
(The Rt. Rev.) WILLIAM G. WEINHAEUER  
Bishop of Western North Carolina  
Chairman, House of Bishops'  
Committee on Theology

### A Place for All

I certainly agree with Mr. John L. Kohler, II in his letter [TLC, Nov. 22] that "the beauty of the Episcopal Church has been that it had a place for all of us" regarding ritual and ceremonial practice.

As a professed low churchman, he says that he would prefer Holy Communion only seven or eight times a year, leaving the other Sundays "to preaching, prayer, and communication with the Lord." He laments the fact that the Eucharist is becoming the Sunday norm.

As a low churchman, Mr. Kohler



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—Hilaire Belloc

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claims Cromwell and the Puritans as forbears. They however, abolished the Church of England and the Prayer Book in 1646. How then can we Anglicans claim them as our own?

The Holy Communion was from the earliest Christian times the Sunday norm. It gradually ceased to be so after the Reformation. At last it seems that Archbishop Cranmer's intention will be realized: Sunday Eucharist as the norm. Ceremonial usage and personal churchmanship should have no bearing on this ritual practice.

Finally, isn't Holy Communion communication with the Lord?  
 (The Rev.) EDWARD FRANKS  
 St. Andrew's Memorial Church  
 Detroit, Mich.

**Vintage Whale**

Thank you for transporting me back to my early childhood. When I glanced at the First Article [TLC, Oct. 18], my interest was caught by the title.

Then, as I read along, I stood once again with my hand held tightly in my daddy's as we tried to take in the hugeness of the whale we had come to see. I, like you, had never had such an experience before, and I still have not seen a second one.

EVELYN A. WOOD  
 St. James's Church

Richmond, Va.

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**DEPARTMENTS**

Books	5
Deaths	15
Editorials	13
Letters	3
News	7
People and Places	15

**ARTICLES**

Christmas in Malaysia	Fay Campbell 11
Those First Christmases	Donald B. Hill 14

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# BOOKS

## Fire, Style, and Verve

**BEYOND BELIEF: The Christian Encounter with God.** By Richard Holloway. Eerdmans. Pp. 164. \$8.95. Episcopal Book Club selection.

What a wonderful book! In three sections and ten chapters, Fr. Holloway has given the church a magnificent gift. It is Christian apologetic at its best. It is scriptural exegesis of the finest sort. It is food for meditation, a ringing challenge to live the holy life, and much more.

This book is written with a fire, a style, and a verve that is exciting. The author confronts the intellectual dilettante and the sceptic boldly, but with a charity that can come only from a deep and abiding love of our Lord. Fr. Holloway takes thoughts and ideas that may have been skittering around the edge of our consciousness and with bold strokes, lays them out for us to see.

Let me share with you some of his observations. On God: "God is a consuming fire, not a hot water bottle." On Jesus: "He was, in fact, a spiritual terrorist." On Bultmann: "His motives seem to be a curious mixture of passionate longing to invite men and women to a living relationship with Christ crucified today, and intellectual embarrassment at the miraculous nature of the Gospel records." On critics: "The critic receives nothing. His task is analytic, corrective, secondary to, and ultimately parasitic upon the original creative act."

This last made this reviewer just a little uncomfortable. Do you want more? Read the book. Fr. Holloway has written both for those who are searching and for those who are committed to the Christian faith. His book, I believe, belongs on every Christian's bookshelf. This is a book that I shall return to, again and again, to find food for my soul.

(The Very Rev.) JAMES W. LEECH  
All Saints' Cathedral  
Milwaukee, Wis.

## Decisions About Land Use

**LET THE EARTH BLESS THE LORD.** Edited by Charles A. Cesaretti and Stephen Commins. Seabury. Pp. 144. \$5.95 paper.

Subtitled "A Christian Perspective on Land Use," this book is a response to the 1979 General Convention directive to the National Hunger Committee to "develop and communicate such study and action programs" on land use that will help church members be informed and take action.

The report is presented in the form of a ten session study guide, including scriptural references, material to be

read, questions for discussion, and closing devotions. I felt that the scriptural material was particularly good, along with the other devotional selections.

The presentation begins with a basic biblical position that the earth is the Lord's and not our own, and that therefore, for the Christian, there is no absolute ownership of land. Subsequent sessions go into the history of land use, especially the evolution from small farm units existing to grow food for the extended family or tribe to the large units which produce crops for export. Many of the case examples are drawn from the Third World, including Nepal, Sierra Leone, and the Philippines.

While a great deal of the historical information is interesting, many of the examples seem too remote. I feel the book would be stronger if it were more directed to the issues and decisions which churchpeople must make if they are farmers or are engaged in businesses related to agriculture. The book could do with more specific case studies.

From my own ministry in Kansas, I am familiar with the problem of ground

### The Blessed Season

Comes Christmas  
nudging latent memories  
raising, once more  
the hope for  
childlike

innocence —  
to hear sleigh-bells,  
to taste the falling snow,  
to kneel beside the creche  
and see the Babe's sweet smile.

But,  
this is the unvarnished world  
crowded with mundane things  
that touch and tinge  
the Blessed Season  
with anguish for  
the Babe,

born to be  
"a man of sorrows."

Evangeline F. Morse



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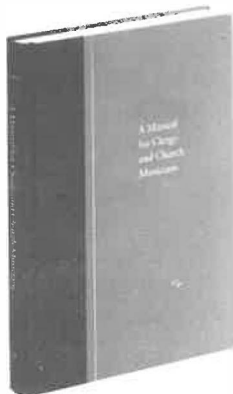


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#### Correction

In TLC, Nov. 29, the wrong advertisement for the Bishop White Prayer Book Society was inserted. Our apologies. The correct advertisement appears in this column.

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water loss due to irrigation. In south-west Kansas, center pivot irrigation rigs that can pump over 5,000 gallons of water a minute cost over \$40,000 each; yet the water table in the area is declining three to five feet per year. What decisions are being made by whom? How are state or national government regulations involved? Or associations of farmers?

Our daughter and son-in-law are farming in Ellsworth County in Kansas. This current year their selling prices are down ten percent, their costs are up over ten percent, and interest on the loans they need runs between 18 and 20 percent. They must decide what to plant or not to plant, and whether to do more irrigation. Most decisions, regrettably, must be made in light of the marketplace, which they do not control, but by whose rules they must play.

This type of material should be widely read and discussed, not only in our small town and country churches, but in congregations where people are involved in making decisions regarding the use of the land.

(The Rev.) HERMAN PAGE  
St. Philip's Church  
Topeka, Kan.

#### Prevailing Secular View

**SUICIDE: The Philosophical Issues.** Edited by M. Pabst Battin and David J. Mayo. St. Martin's Press. Pp. 292. \$13.95.

*Suicide* is a collection of essays and excerpts from longer works which, as its full title suggests, tries to illumine the philosophical issues connected with this vexing moral question. It contains pieces not only by distinguished philosophers like Richard Brandt and Joel Feinberg, but also by literary figures such as A. Alvarez and Joyce Carol Oates. There is also an article by the psychiatrist,

Thomas Szasz, and one by the English theologian, Peter Baelz.

In making their collection, the editors have certainly managed to make clear many of the issues connected with suicide. The collection brings out only some of the issues because, with the exception of Peter Baelz, the authors begin from a single premise — that premise is that one's life is one's own possession.

The dominant metaphor each uses to understand people's relation to themselves is economic. The assumption of the authors is that we are what we possess and that among the first of our possessions is the body.

It follows that, as is the case with all our possessions, we may dispose of our bodies as we please, provided that in doing so we do no major harm to others. The possibilities of our lives are thus like stock options. The ultimate option we have to improve our position, or that of another, is suicide.

This argument is presented by its proponents with great subtlety. It is the central argument which unites all these essays. The essays thus serve to make clear the view of life most common in the secular culture of the late 20th century. The authors represent to their readers the mind of society: our lives are our possession to do with as we will.

Only Peter Baelz starts from the premise that our lives are not our own. We belong first to God, but also to others. Only within this larger context do we claim our lives as our own. Baelz's voice is single and weak. The presence of his piece thus illustrates the true position of the church in society. Its voice is thin and quite different from the din that surrounds it. The mind which we have in society concerning suicide makes this fact patently obvious.

(The Rev.) PHILIP TURNER  
Professor of Christian Ethics  
General Theological Seminary  
New York City

#### On Christmas Eve

Tonight the wind is playing upon the trees  
Fingering them like a lute. It leaves  
a trace

Of haunting sound about each lamp-lit house,  
And drifts across the world's expectant face.  
Always there is the wind —  
Sometimes deep-toned, and sometimes  
it will chime

A wind-bell gently; but tonight it seems  
An echo of some music out of time.  
The winds of heaven have a song to sing —  
An angel's song tonight. Keep listening.

Kay Wissinger

# THE LIVING CHURCH

December 20, 1981  
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## Executive Council Meeting

The hopes of the Presiding Bishop for the General Convention of 1982, new activity in regard to overseas missions, and decisions on a variety of other matters characterized the recent meeting of the Executive Council of the Episcopal Church. The meeting was held at Seabury House in Greenwich, Conn., under the chairmanship of the Rt. Rev. John M. Allin, Presiding Bishop, Nov. 18-20.

On Wednesday, Nov. 18, the session opened with a taped TV presentation by Bishop Allin, on the mission of the church, as including service, evangelism, education, pastoral care, and worship. Bishop Allin continued the presentation in person, expressing the hope that the General Convention of the church next year would strongly articulate the unity and interrelation of these five emphases and that these could be seen as channels for continuing the momentum built up by the Venture in Mission campaign of the past several years. The positive character of the opening session was further expressed in the report of treasurer Matthew Costigan, who stated that, in spite of the decline in value of certain stocks, the financial position of the national church is favorable at this point.

### Commemorations

The Presiding Bishop officiated at the Holy Eucharist at noon, commemorating in his homily the late Very Rev. Urban T. Holmes of Sewanee. Two other recently deceased members of the church were also commemorated during the meeting: Dr. Rosa Cisneros, dedicated Episcopalian and worker for human rights, who was murdered in El Salvador on August 18; Junius Henley, who, known to all by his nickname Buggsy, was a beloved and long-time employee at the Episcopal Church Center in New York. Having retired in 1978, he died Sept. 30.

The remainder of the first day and half of the second day was devoted to the separate meetings of the standing committees into which the approximately 40 elected members of the council are divided. Appropriate officers of national church staff also sit with different committees. These committees are assigned

to Finance and Administration, National Mission, Stewardship and Development, World Mission, Communication, and Education for Mission and Ministry.

While committees met, Bishop Allin graciously devoted some of his time to THE LIVING CHURCH, expressing his conviction as to the necessity for recognizing the diversity of outlooks, talents, and emphases within the church. "Our diversity has meaning and value," he declared, "as long as we find our unity in Christ." Commenting on the ecumenical scene, he observed that while some Episcopalians fear we are too involved with the Consultation on Church Union (COCU), others have the diametrically opposed fear that we are drawing too close to Rome. Although the Episcopal Church has tried, and is trying, to unify its total ecumenical stand, Bishop Allin pointed out that it is inevitable that ecumenical conversations with various Protestant bodies will pursue emphases different from those with Roman Catholics. "This is a reality," he said, "which we have to recognize."

Thursday afternoon, council members saw a new film on the Presiding Bishop's Fund for World Relief and approval was widely expressed. The remainder of Thursday and Friday morning were devoted to reports and resolutions on a wide variety of topics.

A resolution regarding the disputed topic of prayer in public schools was presented by Professor Paul Neuhauser of the University of Iowa, affirming the desirability of prayer in school as elsewhere, but opposing government prescription of the manner of such prayer. After some debate, the following wording was adopted:

"That this Executive Council encourages the use of prayer in connection with all aspects of daily life, while at the same time strongly opposes all attempts by the state to establish when or how people shall pray, and thus opposes all government legislation which would prescribe means or methods of prayer in public schools or which is designed to encourage local authorities to prescribe such means or methods of prayer." Copies of this resolution are being sent to every member of Congress.

In the field of social responsibility in investments, successive resolutions asked the management of IBM, Hewlett-Packard, and Dresser Industries to clarify for their shareholders their policies with regard to their practices in South Africa. Citibank has been used by the Episcopal Church to transfer funds overseas, and its support of worthy causes in South Africa was noted. After some debate, however, it was decided that the substantial role of this bank as a lender of funds to the present regime in South Africa makes it an inappropriate agency to serve the Episcopal Church.

### Relocation Proposal

A proposal from the Diocese of Colorado to relocate the church's national headquarters [see Conventions, page 9] in facilities adjacent to Denver was considered the most serious proposal of this sort to have been received in some years, and the Presiding Bishop was asked to appoint a committee to consider this or other such proposals. Another resolution was in response to numerous requests to relocate the American Indian desk of the national church somewhere west of the Mississippi, where the vast majority of the Indian members of this church live. A plan for such relocation is to be developed and submitted for future consideration.

The Rt. Rev. Donald Davies, Bishop of Dallas, presented the lengthy and encouraging report of the Standing Committee on World Mission, together with numerous resolutions. These approved new or existing companion relationships between several U.S. dioceses and overseas jurisdictions, including an unusual three-way companionship between Southwestern Virginia, the Diocese of Bradford in England, and the Episcopal Church in The Sudan. Several new ordained and lay missionaries were appointed, and the allocation of extensive funds for theological education and other purposes was approved. A historic decision, prepared for by several years of preliminary work, authorized the Diocese of Liberia to proceed with its arrangements for transfer from the American church to membership in the Church of the Province of West Africa, to which it is geographically proximate. The formal transfer is to take place in 1982.

The report on Venture in Mission indicated a present total of over \$134 million received from challenge gifts, VIM

campaigns in 69 dioceses, and from other related campaigns. Several other dioceses are still expecting to engage in future campaigns. It was noted that whereas in the past, discussion has centered on raising VIM funds, attention will now be given to the dispersal of these funds and the impact this will have. Over \$1 million, most of it in large grants, was approved for distribution to overseas jurisdictions and agencies, mainly for endowment funds and building toward self-support. Nearly \$1 million was placed in trust funds in this country for the development of ethnic ministry and Indian work, and \$1 million was placed in the Tri-College Development Trust for St. Augustine's, St. Paul's, and Voorhees Colleges.

An equal employment policy for the Domestic and Foreign Missionary Society (employer of the national church staff) was adopted with the important proviso that "program positions that affect the principles, practices, or doctrines of the Episcopal Church require active membership in the church." Affirmative action is intended to affirm, it was stated, the "rich variety of peoples and races and cultures" in the Episcopal Church, and to "make more effective use of the leadership talents present in the church."

The Rev. Robert Wainwright of Rochester, N.Y., reported to the council on the recent meeting of the Anglican Consultative Council in England, commenting favorably on the increased responsibility being taken by representatives of different geographical areas.

The secretary of the council, the Rev. Canon James R. Gundrum, read a lengthy letter from the Hon. Donald Sole, Ambassador of South Africa to the U.S., which attempted to explain the present position of the Rt. Rev. Desmond Tutu, whose passport has been confiscated.

Feb. 17-19 and April 19-21, 1982, were confirmed as the dates for the next meetings, both to be held in Greenwich. A detailed consideration of theological education was postponed until the February meeting. H.B.P.

## England Opens Diaconate to Women

The General Synod of the Church of England, meeting in London from November 9-13, approved the ordination of women to the diaconate. The historic decision was taken by a show of hands of the whole synod, and passed so overwhelmingly that it was not deemed necessary to take a count by houses.

The Rt. Rev. Ronald Gordon, Bishop of Plymouth and chairman of the Advisory Council for the Church's Ministry, presented the main motion. Debate on the subject went on for an entire morning, and several amendments which

sought to dilute or delay the main motion were rejected.

Bishop Gordon's motion read as follows:

"That this Synod, believing that within the historic threefold ministry, the Order of Deacons is an order open to women, asks the Standing Committee to prepare legislation to ensure that, from a future date, all candidates — both men and women — sponsored for diaconal service should be admitted to the Order of Deacons, and to make provision for the admission to the Order of Deacons of those previously admitted to the Order of Deaconesses who so desire."

According to the *Church Times*, another motion was passed asking the Standing Committee to report to the synod on whether women deacons should sit in the synodical houses of clergy or laity. Deaconesses are not legally viewed as ordained and are considered juridically to be lay members of synod.

The minority of synod delegates who opposed the change described it as a stepping stone to the ordination of women to the priesthood, and said it would cause problems between the Church of England and the Roman Catholic and Orthodox Churches.

Churches in the Anglican Communion which have admitted women to the diaconate are the U.S., Canada, Central Africa, Hong Kong, Japan, Kenya, Korea, New Zealand, Uganda, and Wales. Canada, Hong Kong, New Zealand, and the U.S. ordain women to the priesthood.

## Judge Blocks Church Vote

Manhattan Supreme Court Justice Edward Greenfield recently accused leaders of St. Bartholomew's Church of using "steamroller tactics" to win parish approval of a controversial skyscraper development project [TLC, Nov. 29], and issued a last minute injunction designed to block a parish vote on the plan.

Acting at the request of the Committee to Oppose the Sale of St. Bartholomew's Church, Inc., Judge Greenfield said that if the committee's contentions were correct, "it would make veterans of old Tammany Hall blush." He ruled that the parish vote was in violation of an earlier court order.

The earlier ruling stated that the church's bylaws must be amended before any vote to approve "the sale, assignment or disposition of real property owned by the church" could be taken. Attorneys for St. Bartholomew's had contended that the vote was on a "development proposal" and therefore not covered by the court ruling. Justice Greenfield said he found their argument "disingenuous, to say the least."

The judge also rejected the church lawyers' contention that the state was interfering in "spiritual" matters.

"Nothing can be more temporal and of this world than a proposed multimillion dollar sale of a valuable parcel of New York realty," he said.

The Rev. Thomas D. Bowers, rector of St. Bartholomew's, completed the voting despite the judge's order, and reportedly locked the approximately 600 ballots away. Most had come by mail, but some were cast at the church the morning after the order was issued.

Justice Greenfield said he planned to take no legal action against either Fr. Bowers or the church, and blamed the completion of the voting despite his restraining order on "several foul-ups in communication."

## Bishops Stop Debates

Episcopal intervention squashed two debates at the recent Church of England General Synod.

The Archbishop of Canterbury, the Most Rev. Robert Runcie, "single-handedly caused the collapse of a General Synod debate on disarmament by opposing a brother bishop's motion urging the government to appoint a Minister of Disarmament," according to the *Church Times*.

The Anglican weekly reported that debate on the motion, which was proposed by the Rt. Rev. John Bickersteth, Bishop of Bath and Wells, was "progressing normally," and "no hint of the dramatic turn the debate was about to take" was evident when the archbishop rose to speak. Silence followed his words that he could not support the motion nor any of its amendments.

The Rt. Rev. Maurice Woods, Bishop of Norwich, then intervened with the proposal that the question "should not now be put," a procedural device which, if accepted, cuts off a debate without a vote being taken.

The Bishop of Birmingham, the Rt. Rev. Hugh Montefiore, stopped short a debate on the charismatic movement in the Church of England by declaring the synod "had not done justice" to the movement. "He said he had not heard people speaking theologically or from their own experience of the movement except in very emotional terms, and he hoped that the subject could be brought back sometime in the future when it could be considered more calmly," according to the *Church Times*.

## Bilingual College Dedicated

The Rt. Rev. John M. Allin, Presiding Bishop, was in Chicago recently to dedicate St. Augustine's Community College, which is believed to be the first bilingual institution of higher education in the U.S.

The fulfillment of a ten year dream of the Rev. Carlos A. Plazas, president of the college, the school was licensed officially by the Illinois Board for Higher



Education earlier this year. It is funded by the Diocese of Chicago and neighborhood community groups and the project has the encouragement and support of the Rt. Rev. James W. Montgomery, Bishop of Chicago, and the Rt. Rev. Quintin E. Primo, Jr., Chicago's suffragan bishop.

The two-year college offers courses as widely varied as child psychology, basic mathematics, and courses in the humanities. Classes are taught initially in Spanish, supplemented with remedial English. At the end of two years, students are qualified to pursue degrees in their chosen fields.

"Our goal is to offer our students, more than ever before, the education, the tools and the capacity to compete and attain their ambitions in education and the wider society," said Fr. Plazas, at a dinner celebrating the dedication.

In a brief ceremony in the yet-to-be completed Christ the King (Christo Rey) Chapel, Bishop Allin noted that "... we are still under the shadow of Babel; we do not all speak one language as yet, but achievements such as the establishment of this chapel and college underscore our need to understand one another."

St. Augustine's Community College is located on Chicago's north side uptown area, and occupies the cavernous Essanay Studio complex where Charlie Chaplin, Gloria Swanson, Francis X. Bushman and other silent film stars began their careers.

The college is one of the projects which has the endorsement and support of the Advisory Commission on Hispanic Affairs of the Diocese of Chicago. Bishop Allin pointed out that 27 dioceses now have special programs or departments which concentrate on Hispanic ministries.

## "Mother" Asked for Women Priests

In answer to the question, "What do you call a woman priest?", the Rev. Julia M. Gatta, assistant at St. Paul's Church, Williamantic, Conn., and the Rev. Eleanor L. McLaughlin, assistant at the Church of St. John the Evangelist in Boston, are advocating the use of the term "Mother."

"As a form of address, 'Mother' is the exact counterpart to 'Father,' and its regular use would diminish the infelicity and implicit inequality of the present system," the two clerics state in the October issue of the *Episcopal Times*, Massachusetts' diocesan paper. "... At a deeper level, 'Mother' embodies feminine and maternal images for priesthood and for God that can only enrich our understanding of these spiritual mysteries. Jesus compared himself to a mother hen gathering her brood under her wings (Matthew 23:37) ...

"'Mother' can help remind all priests

that they are called to be *Theotokos* as well as *alter Christus*. St. Gregory the Great and St. Bernard represent a long tradition in which the church called on her priests, then all male, to be mothers as well as fathers to their people."

To those who say that "Mother" makes women priests "sound like nuns," Ms. Gatta and Ms. McLaughlin pointed out that "until the 18th century, 'Father' was restricted to monastic communities. It was in Ireland that the term began to be adopted for secular clergy, and Anglicans started using it for their own priests in the late 19th and early 20th centuries."

## Clergy Income Called Generous

A recent survey done by Religious News Service in Florida shows that clergy incomes compare favorably with those of other professional people, many of whom have more education than most clerics.

Episcopal priests are the best paid of non-Roman Catholic clergy, and those in the Diocese of Southeast Florida rank near the top fourth in income throughout the country, according to the report.

Philip Wade, diocesan treasurer, told RNS that the average priest receives \$20,460 a year as a stipend and housing allowance, and another \$7,777 in benefits. The minimum for a priest in his diocese is a stipend of \$11,512 plus the \$7,000 benefit package. The maximum is a \$45,000 stipend plus benefits.

Those figures compare with incomes of \$68,000 for physicians; \$24,400 for college professors; \$29,500 for engineers; \$31,500 for physicists; and \$14,600 for teachers.

## Loans Made

Nearly \$230,000 in low interest loans from the Executive Council's loan committee will enable churches and other institutions throughout the Episcopal Church and in several Anglican provinces to go ahead with renovation and construction projects.

The largest loan approved during the committee's recent meeting was \$50,000 for ten years to Brent Hospital in the Diocese of the Southern Philippines. Other loans granted were \$25,000 to the Diocese of Nebraska; \$15,000 to the Diocese of Northwest Texas; \$33,000 to the Diocese of Alabama; \$25,000 to the Diocese of Central Florida; \$20,000 to Christ Church, Avon, Conn.; \$25,000 to the Diocese of Tennessee; \$10,870 to the Diocese of Butare in the Province of Burundi, Rwanda, and Zaire; \$20,000 to the Anglican Diocese of Peru; and \$25,000 to the Diocese of Colombia.

Many of the loans are subject to restrictions regarding the securing of additional funding from other sources.

# CONVENTIONS

The Diocese of Kansas approved a \$1.3 million capital fund drive for Venture in Mission at its 122nd diocesan convention held in Topeka, November 6-7.

The goals for the fund drive are one dollar for mission outreach for every dollar spent locally. \$300,000 was designated for national and world missions; another \$300,000 for outreach programs locally designated by convocations of the diocese; \$550,000 was designated for construction and maintenance of a diocesan retreat and conference center; and \$50,000 for improvements to a YMCA summer camp facility used for diocesan camping programs. Fund-raising and administrative costs for the campaign were set at \$100,000.

The new diocesan retreat and conference center will be located at Bethany Place in Topeka, long the site of the diocesan headquarters and Bethany College, a school for young women owned and operated by the church until its closing in 1928. Preliminary plans call for a dormitory-type building to house up to 65 persons. Utilizing existing facilities of Grace Cathedral, the former bishop's residence and the diocesan offices, a total diocesan center is planned.

In other convention action, a new diocesan council was created to determine, plan, and administer the program of the diocese. It will be composed of eight clergy and eight lay persons elected by convocations in the diocese. Under the leadership of the Rt. Rev. Richard F. Grein, Bishop of Kansas, the council will supervise the work of all program departments in the diocese and manage more than 40 percent of the diocesan budget.

The convention adopted a 1982 budget of \$640,323, including \$110,000 for the national church budget.

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The Diocese of Colorado has invited the national church to move its headquarters to Colorado. The action came during the 95th convention of the diocese held November 5-6 at St. John's Cathedral, Denver. The resolution will be sent both to the Executive Council and to General Convention.

In issuing the invitation, delegates were following the lead of the Province VI executive council which, meeting the week before, had sent a resolution to Executive Council asking that the Episcopal Church evaluate moving its headquarters from New York City and consider relocating on the site of Colorado Women's College in Denver, a portion of which is for sale.

Other business included a vote expressing satisfaction with current diocesan boundaries. Despite the size of the

diocese — 104,247 square miles — and projections of dramatic population growth in the state, delegates defeated a proposal calling for a study of the desirability and feasibility of geographical division of the diocese.

Delegates also approved the largest budget in diocesan history: \$1,038,755. This is the first time the asking has topped \$1 million.

In other actions, the convention:

- Encouraged involvement of young people in church affairs by asking that congregations appoint two persons between the ages of 14 and 21 to have voice on vestries and bishop's committees; and by voting to invite diocesan youth officers to attend the annual convention as guests of the diocese.

- Adopted a housing policy and guideline which stipulates that, where it is necessary for clergy to live in church-owned housing, a cash equity allowance of \$1,200 per year be made.

- Reaffirmed the 1978 Lambeth Conference statement on "War and Violence."

- Adopted a diocesan policy and guidelines on alcoholism and other drug abuse, in accord with the direction of the 1979 General Convention.

- Voted to continue the concept of Venture in Mission for another three years; the diocese has not yet reached its goal of \$2 million.

- Voted to establish a committee to study and develop the concept of peace through evangelism, as suggested in the address of the Rt. Rev. William C. Frey, Bishop of Colorado.

- Increased clergy life insurance to \$30,000.

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The 80th convention of the **Diocese of Western Massachusetts** adopted resolutions that could lead to expansion of giving for social service and world concern far beyond the diocese.

Over 200 clergy and lay delegates worshiped together, heard a variety of committee reports, voted on representatives to diocesan commissions and deputies to the 1982 General Convention, and passed a number of resolutions concerning social responsibility.

The convention was held at Christ Church Cathedral, Springfield, on November 7-8. Although delegates approved a budget for 1982 of \$1,123,895, which is a 5.3 percent increase over 1981, they also adopted an amendment that directs the diocesan department of administration and finance to increase that section of the budget dealing with ministry to the wider church.

Proposed by the Rev. Langford Baldwin of Worcester, the amendment is designed, in effect, to increase the diocese's share of support for national church projects. This, and other resolutions, reflected the theme stressed Fri-

day night by the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts, in his address; namely, that the church's actions should be set forth by our lives rather than in lip service.

Delegates voted to establish a Commission for Biblical Social Justice and Caring; to call upon the president and Congress to end military aid to El Salvador; to provide pastoral counseling for young men facing the draft; and to call a halt to the nuclear arms race. In establishing the commission, the convention urged its members also to address local issues like drug and alcohol abuse, pornography, and the effect of Proposition 2½ on local public services and education.

Two unusual "adoptions" were endorsed Saturday to benefit fellow Christians in Tanzania, East Africa: delegates could "Adopt-a-Bike" or "Adopt-a-Box!" The Rev. Robert Anthony, Church of the Atonement, Westfield, encouraged individuals or parishes to provide funds for a dozen sturdy bicycles to be sent to Africa for transportation for clergy whose churches and parishioners are often many miles apart on crude roads or footpaths. Contributions of clothing and bedding to be boxed and sent to Tanzania were solicited also.

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The 129th convention of the **Diocese of Iowa** was held November 6-7 in Des Moines. The offering received at the convention Eucharist at St. Paul's Church was designated by the Rt. Rev. Walter C. Righter, Bishop of Iowa, to be given to the State of Iowa "as a symbol of our care and concern for families and persons in the state who are becoming ineligible for Title 20 programs because of lack of funds."

The Rev. Richard L. Walter, rector of St. Mark's Church, Des Moines, was instituted as an honorary canon of Trinity Cathedral during the service. Fr. Walter was honored for his 25 years of continuous ministry in the diocese.

The recommendations of a report on clergy compensation were adopted by the convention, and a budget of \$654,348 was adopted for 1982, of which \$554,348 will be funded through assessments paid by diocesan parishes and missions.

Among the resolutions adopted, one endorsed the House of Bishops' 1981 statement of "support for steps to slow, stop, and reverse the nuclear arms race."

In another resolution, the convention stated its intention to continue to educate members of the diocese regarding the world's hungry people and the means to feed them; the impact of personal life style decisions upon American attitudes toward the world's hungry; and the effect of such attitudes upon world food distribution.

## BRIEFLY...

The city of Jerusalem and the Cathedral of St. John the Divine in New York City, have exchanged building stones in fulfillment of a "Concordat in Stone" signed last January by the Rt. Rev. Paul Moore, Bishop of New York, and Jerusalem Mayor Teddy Kollek. The "Jerusalem Stone," quarried from an ancient site used for centuries as a source of building material, will be laid as the foundation stone of the southwest corner of the cathedral. The "St. John the Divine" stone, of Indiana limestone, will be shipped to Jerusalem to replace a damaged stone inside the Old City's St. Stephen's Gate. Mr. Kollek called his stone a symbol of "the bond of friendship between the city of Jerusalem and the cathedral," and the Very Rev. James P. Morton, dean of St. John the Divine, said the cathedral stone represented "the feeling of reverence for the city of Jerusalem [held] by all Christians."

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The Rt. Rev. George N. Hunt, Bishop of Rhode Island, was one of those testifying in opposition to an anti-abortion amendment to the U.S. Constitution before a Senate subcommittee on Capitol Hill recently. "There is no theological agreement on when a living organism becomes a person," Bishop Hunt told the committee chaired by Sen. Orrin Hatch (R-Utah). Roman Catholic leaders, including Archbishop John R. Roach of Minneapolis and Cardinal Terence Cooke of New York, testified in favor of the amendment and told Sen. Hatch that they intend to "throw the entire weight of the Catholic Church" behind it.

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According to the Anglican Primate of Canada, the Most Rev. Edward Scott, President Reagan's exaggeration of the dangers posed by Soviet communism to the U.S. and the western world is largely responsible for the planned nuclear arms buildup. "This whole bogey of communism has been used too often, and it's just an oversimplification," said Archbishop Scott, speaking at a recent forum on disarmament in Edmonton, Alberta.

■

Charles Rhoades of St. Paul, Minn., wants his money back. He claims that evangelist Oral Roberts owes him a refund of \$7,000 to \$10,000 because Mr. Roberts had guaranteed donors "a blessed life" or a refund. Mr. Rhoades does not feel particularly blessed — he said recently he had lost his job, his business, his children, his house, and his car.

# Christmas in Malaysia

**In Malaysia, Christmas is something you have to produce. To make it happen a sort of total immersion is needed.**

By **FAY CAMPBELL**

*"Good King Wenceslaus looked out  
On the feast of Stephen,  
When the snow lay round about,  
Deep and crisp and even."*

The familiar words ring out through the warm, damp air of this land of perpetual summer, where snow is almost as great a mystery as the Virgin Birth. It is Christmas in Malaysia, but Westerners here find it hard to believe. Somehow, the familiar trappings of Christmas are unconvincing, irrelevant, or non-existent. The very idea of Christmas in Malaysia seems a contradiction in terms. And indeed, in a country where Christians constitute a mere five percent of the population, it seems amazing that Christmas comes at all.

The fact is that Christmas assumes an importance out of proportion to the size of the Christian community. Thanks to British influence in Malaysia for a century and a half, Christmas is a legal holiday and is widely celebrated. Yet most of the festivities seem to have little to do with the coming of Christ into the world. Christmas is but one of several religious festivals celebrated in the course of the year, and it serves a useful purpose in the socio-political scheme of things.

Malaysia is a colorful nation embracing four major cultures: Malay, Chinese, Indian, and European. People are brown, yellow, black, or white. There are four languages: Malay, Chinese, Tamil, and English; four religions: Islam, Buddhism, Hinduism, and Christianity. Offi-

cially Malaysia is a Muslim country. Officially there is freedom of religion for the non-Malay population.

The holy days of each religion come in succession: the Muslim Hari Raya Puasa, the Indian Deepavali, the Christian Christmas, and the Chinese New Year. Each festival provides an opportunity for that particular community to open its homes to friends of other races and faiths, thereby promoting national unity.

Christmas serves an additional useful function. It is customary for business establishments to hold an annual party. At the risk of offending one group by favoring the holiday of another, a happy compromise seems to be to hold the celebration at Christmastime, as a sort of neutral time that will favor virtually no one.

Thus, a major part of the observance of Christmas in Kuala Lumpur and other urban areas is a round of lavish parties. Evening after evening, throngs of people gather in clubs, hotels, restaurants, or homes where they partake of ten-course Chinese banquet dinners featuring shark's fin soup, roast suckling pig, abalone with black mushrooms, steamed pomfrit (fish), fungus soup, and fried rice, or typical Muslim dishes like satay, beef rendang, chicken or mutton (goat) curry, and beriyani rice.

Buffet dinners often include turkey as a gesture, but one looks in vain for the usual trimmings. No stuffing or cranberry sauce is to be found among the noodles, fried rice, or garlic bread rounding out the menu. In the hotels and clubs, the dinners are accompanied by blaring disco music and flashing lights. On the whole, these events have little, if anything, to do with Christmas. They are, in a way, Christmas at its worst — a

purely secular observance.

Hand in hand with this is the commercialism. Scarcely is Deepavali over before the merchants eagerly put up Christmas decorations, and in the shopping centers, catchy Christmas tunes punctuate the scene. "Cheap sales" in all the stores guarantee that shoppers will not be limited to Christians. Bargains are for everybody, regardless of the religion. In terms of commercialism, the Westerner can feel right at home.

For Malaysian Christians, Christmas is more of a religious observance. In anticipation of it, the churches are decorated with Christmas trees and manger scenes and blinking lights. The annual Christmas pageant goes on, with lavishly robed kings who truly "of Orient are." Young people go caroling in parishioners' homes until the wee hours. Churches are packed for Christmas services, especially at midnight. And here is Christmas at its best, as Christians of various races meet at the altar in genuine fellowship, unbidden by government exhortation.

There is festivity in the homes, with family reunions, gifts, and feasting, but it is all on a modest scale. In some families, it is the custom to gather together on Christmas Eve for a festive meal and the opening of gifts by the children. There is little exchange of gifts among adults, and gifts are never opened in the presence of the giver.

Christian members of the family will go to the midnight service. By Christmas morning it is all over. In other families, the observance begins at the midnight service, and the family gathering takes place on Christmas Day. This is the time for the children to open their gifts. A festive meal is the major event of the day. It features no special Christmas dishes. There is the usual Chinese banquet menu or the usual Indian curry.

Indian Christians emphasize the giving aspect of Christmas. Preparation for Christmas includes the making of special cakes which will be given for gifts on Christmas Day. It is customary to give such gifts to people who have rendered services during the year. Thus visitors on Christmas Day are likely to include the bread man, the fishmonger, and the garbage collectors.

Although Christmas trees, cotton snow, and other decorations of Western origin have become common in Malaysia, many Malaysian Christian families, particularly away from the urban areas, are rejecting such things because they are alien to Malaysia. They are apt to prefer much simpler decorations, perhaps just a tree branch with a bit of tinsel, or a few balloons or streamers around the house. They want to look festive, but not foreign.

Anglican churches in Malaysia retain the lovely English custom of the Service of Nine Lessons and Carols on the Sun-

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day after Christmas. All the churches will be filled again for a midnight New Year's vigil. And then, all over town, it is down with the decorations and on with the next holiday — Chinese New Year coming up.

For the Westerner living in Malaysia, it is all somehow less than convincing. Christmas in Malaysia seems to have little going for it. First of all, there is the *heat*. How can it be Christmas when the temperature is in the 90s day after sweltering day? There is no *air* of Christmas, either literally (cold, crisp air) or figuratively (atmosphere of any kind). Without the harbinger of frost, let alone snow, it is difficult to sense the approach of Christmas; and if one is not careful, it can slip past, undistinguished from all the other hot, sticky days.

It seems as though Christmas does not really *come* to Malaysia. It is something you have to produce, a sort of do-it-yourself operation. You have to *make* it happen, and you have to keep demonstrating to yourself that it *is* Christmas. A sort of total immersion is needed.

You therefore work hard at decorating your house. You have long since given up trying to use a local evergreen or exotic plant, and resign yourself to the only solution, a plastic Christmas tree. You make your eggnog. You hang your stockings. You serve your turkey dinner — with stuffing and mashed potatoes and gravy and cranberry sauce and all the right things. You have your friends over, hoping to convince one another that it is Christmas.

But somehow it is all as fake as cotton snow. It just isn't Christmas. Discouraged and homesick, you wonder why you don't follow the example of others who gave up long ago and simply use the holidays as an excuse to go to the beach.

If this were all there is to Christmas, there would be no more to tell. If Christmas were only what we make it, there would not be much to celebrate. The wondrous thing is that Christmas is not our doing at all. It is God's doing, and it is what he makes it; and when we have given up trying to have Christmas on our own terms, we may begin to experience the God-given miracle that Christmas is.

In a BBC Christmas broadcast heard in Malaysia, the Rev. Austin Williams, of St. Martin-in-the-Fields, London, touched on this very matter. The text of his sermon was the Parable of the Lost Coin. We all go about looking for Christmas, he said, like the woman seeking the lost coin. We seek the Christ in every corner. But he is not to be found in our manger scenes, or in our decorations, or in our feasting. He is to be found deep within our hearts.

Hearing this, we begin to understand the futility of our efforts to recreate Christmas according to our own desires. Christmas is not, thank God, tinsel and

fir, plastic and neon, stereo and disco. Christmas is faith, love, joy, peace; and these are available even at 90-plus degrees. They cannot be obtained by the "do-it-yourself" approach; they are gifts which are given, and given when we least expect them. The essential is to be ready for them, to be expectant and receptive.

Surprises are an important part of Christmas. Usually they are to be found wrapped in bright paper under the Christmas tree, and the expression of the surprise is squeals of glee. But Christmas holds other surprises. They are found in the heart, and the expres-



Mr. Philip Soo, layreader (left), the Rt. Rev. John G. Savarimuthu, Bishop of West Malaysia, and Mr. Loo Fook Lum, warden of St. Francis Church, Sungei, Buloh (Malaysia): "Christmas is not . . . tinsel and fir, plastic and neon. . . ."

sion of them is a welling of tears in the eyes. Surprise is one of the sure signs of God's presence and intervention. And so it comes to pass that one year, suddenly, to our surprise, we find that Christmas really does come in Malaysia.

Each year the Women's Fellowships of the various Anglican parishes in and around Kuala Lumpur are invited to attend a Christmas program at St. Francis Church at Sungei Buloh, the government leprosarium. You go, well-intentioned, but somehow feeling there is virtue in going or generosity in taking the gifts for each person in the congregation — a trouser or dress-length of material for each adult, a toy for each child — which members have purchased and wrapped for Christmas.

You find yourself at a program which is a combination of worship and entertainment, consisting of songs and dances woven together with some of the

elements of Evensong. Mentally you strive to reconcile what you are seeing and hearing. It is strange to be singing, "Hark, the Herald Angels Sing," while staring out at sun-drenched papaya trees and oil palms. It is stranger still when you realize that the familiar carol is being sung in Chinese by all except the small group of visitors of which you are a part.

Then the incongruity overwhelms you. There you are, hearing the familiarity of the evening office in Elizabethan English in a remote spot in a tropical jungle with a congregation of lepers singing and praying in Chinese.

In the unlikelihood of it all, you suddenly comprehend the universality of Christianity, the breadth of Christian fellowship. Where but in the church would such disparate societies be drawn together? For in Christ we are not strangers; we are not merely acquaintances, not merely friends, but brothers and sisters. We are all here to celebrate together a central fact of our common life, the birth of our Savior.

Then are our hearts pierced with something of the true meaning of Christmas. By the time the service and entertainment have ended, we realize with amazement that we have not been the givers, but the receivers of gifts. The lepers have given us a glimpse of what Christmas really means. We come away enriched with love and joy, the real gifts of Christmas.

And so begins the transformation of Christmas from what we thought we needed it to be to what more nearly it is. It is a slow process. We do not learn it all at once.

When we come to the manger to see the Christ Child, as Austin Williams said, we shall not find him in our ornaments or in our feasting. We shall find him among the poor squatters of Sentul. We shall find him in the Vietnamese refugee camp. We shall find him among the aged and infirm at the Cheshire Home, among the lepers at Sungei Buloh, among the children at Rumah Care. We shall find him even in our homes, if we receive him in the poor, in unwanted elderly persons, in rehabilitated prisoners or drug addicts, or in many other people who lack the love and security of a Christian home.

Christmas does indeed come to Malaysia — not as we expected, any more than the Babe of Bethlehem came as the world expected. But he is here for those who would make the journey to the manger.

And when we sing "Good King Wenceslaus," we shall find that however alien the opening lines may be to Malaysia, the closing lines bear a universal message of truth:

"Therefore, Christian men, be sure,  
Wealth or rank possessing,  
Ye who now will bless the poor  
Shall yourselves find blessing."

# EDITORIALS

## Christmas: Old and New

The joy of the Christmas season involves what is old and what is new. We like Christmas to be like Christmases past. We love the old carols, the familiar Bible passages, the memories of previous years with family and friends. Some of us go on putting the same ornaments on our trees year after year.

Yet each Christmas needs something new. New insight into the meaning of the Savior's birth, perhaps new friendships, new acts of kindness, and a deeper understanding of our own lives is needed if Christ is really to be born anew within us.

So we wish to all of our readers old joys and new joys on this blessed feast. May it be a time of rebirth for you, as you celebrate the earthly birth of him, who is the eternal Son of God.

## Executive Council Meeting

The recent meeting of the Executive Council of the Episcopal Church [p. 7] exploded no bombshells, but did offer good progress reports, particularly in regard to Venture in Mission and reviving interest in overseas missions.

The position of the Diocese of Liberia, as an integral part of the far away American church, has long been an anachronism. The integration of this diocese into the Province of West Africa has been approved in principle for several years, and geography makes it a most sensible step. Our brothers and sisters in Liberia will enter the West African province with the blessings, goodwill, and continued fellowship of the Episcopal Church.

We also applaud willingness to consider a relocation of the national headquarters of the Episcopal Church. Had a more central location been adopted a generation ago, we believe the Episcopal Church would be stronger today. Meanwhile if the American Indian office, or certain other offices, are able to locate themselves elsewhere, they are fortunate. Those who are interested in the rural sector have always been offended that officials concerned with their work are based in New York.



## Prayer in Public Schools

The Executive Council's resolution on prayer in public schools expresses a typically Anglican "both . . . and," but it cannot serve as a final statement on this issue. It says both too much and too little, and its line of argument is essentially that used by classic English Non-Conformists against Anglicanism, namely, that through the Book of Common Prayer, the manner and method of worship is prescribed.

Of course it is prescribed. How can people ever do something together if there is no way of determining how, when, or where they will do it? Perhaps the argument of the resolution implies too much: if the prescription of worship in public schools is intrinsically wrong, as the resolution seems to suppose, what about prayer in church affiliated schools? As far as a child is concerned, it makes no difference whether the teacher is paid from public or private funds.

The unprescribed prayer which the resolution favors is apparently purely individual silent prayer. There is a place for such prayer, but Anglicanism has always taught that shared prayer, corporate prayer, audible prayer accompanied by appropriate posture and gestures, is better. If our government endorses prayer, but forbids any corporate expression of it, then the state is simply continuing its tacit historic support of individualistic Protestantism as the established religion of this country.

## Older Elders

The issue of age discrimination is an ironical one for the church. In past generations, critics often derided the church for the advanced age of many of its leaders. Bishops usually served until death, and many were blessed with considerable longevity. When Presiding Bishops were chosen on the basis of seniority, they were very aged indeed, and often unable to perform all of their duties (which in those days were few).

It was deemed a great step forward when pensions became available and clergy were given a date beyond which they need neither try nor expect to carry active responsibilities. Now, many clergy are choosing to retire earlier. Meanwhile, the position of our bishops has become so harassed and ridden with tension that even prior to professional retirement they seek relief from diocesan duties.

To those of us who are ourselves in middle age, the House of Bishops looks more and more like a meeting of youngish executives. No doubt certain younger prelates have outstanding gifts, but is youthfulness a proper characteristic for the House of Bishops as a whole? In the last century, Episcopalians often spoke with reverent affection for their venerable, patriarchal, and hallowed bishops. Haven't we lost something?

The church, no less than the natural family, needs grandfathers and aged uncles. This does not apply merely to bishops. It comes as a surprise to us to recall that the word priest is an abbreviation of *presbyter* — the Greek word for elder, which is still used in canon law and elsewhere. So too in lay life, many older people have outstanding contributions they can make to the church. We do not like to see these contributions lost.

# CLASSIFIED

## BOOKS

ANGLICAN MISSAL (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

KNOTT English Altar Missals — Fifth Edition. Bound \$75.00. Contact: Father Anderson (Traditional Catholic), P.O. Box 1211, Racine, Wis. 53405.

HOLY CHOW, a cookbook published by Christ Church, Needham, Mass., can be obtained by sending \$5.00 postpaid to: Virginia Barnes, 210 Charles River St., Needham, Mass. 02192.

## FOR SALE

DEACON'S INSIGNIA: Red enamel diagonal (stole) on white enamel truncated Greek cross. 3/4" or 3/8" clutch back (\$2.00), 3/4" pin back (\$2.00), 3/8" tie tack (\$2.75). Shipping (per order — 75¢). E.R. Harris, P.O. Box 572, Rochester, Minn. 55903.

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, on Navy background only. An ideal gift. \$14.00 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

## HOLIDAY ACCOMMODATIONS

LONDON bed sitting room, self-catering and/or meals with owner. Some car trips can be arranged. Details from: Mr. & Mrs. King, 12 Crows Road, Epping, Essex CM16 5DE, England.

## POSITIONS OFFERED

EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Box 2247, Austin, Texas 78768, invites applications for a tenure-track position in Old Testament. Earned doctorate required. Special interest in O.T. theology and interpretation desirable. Address correspondence to: Harold H. Booher.

OPENING for clergy associate. Age 30-45. Preferably married, with children. Principal responsibilities Christian education and Evangelism, but also sharing in full ministry of active and varied parish. Reply: St. Mark's, 1750 E. Oakland Park Blvd., Ft. Lauderdale, Fla. 33334.

ANGLO-CATHOLIC? Self-supporting? Small/beautiful parish seeking priest assistant. St. Martin's, 2312 J, Omaha, Neb. 68107.

HEADMASTER needed Episcopal school. Reply: St. Joseph's Church, P.O. Box 846, Boynton Beach, Fla. 33435.

OPENING for assistant, preferably married; age range 25-35. Main ministry to youth with pastoral calling. Sharing of other duties. Housing allowance plus usual emoluments. Reply: P.O. Box 10057, Clearwater, Fla. 33517.

# Those First Christmases

By DONALD B. HILL

**T**he Christmas that came after your discovery of Santa's real identity . . . feelings of disappointment, then triumph (the first taste of growing up,) as you learn the true meaning of Christmas.

The first Christmas away from home . . . the feelings of loneliness, the adventure of being on your own, the hope of spending the day with a friend.

The joyful first Christmas you shared with the special person in your life, knowing that you would have these memories forever.

The first Christmas for a little child, with toys that were too large. His understanding had not yet developed, but there was a magic to this first Christmas that will never be forgotten!

The bittersweet first Christmas following a necessary separation . . . the



feeling of freedom and looking for new roots, trying to forget and yet remember.

The first Christmas after learning that a loved one had a very serious health problem . . . trying to make that Christmas the best Christmas ever, so as to be able to hold on to it in the years to come.

The difficult first Christmas after the death of a loved one . . . looking ahead, trying to diminish the grief, "warming yourself against the cold" at the fires of the memories of better times and Christmases past.

Each of these first Christmases was the re-creation of the very first Christmas in the stable at Bethlehem, where hope was born into the midst of poverty and confusion, where expectation gave birth to life. Each Christmas is like the first Christmas, with hope born anew — a Light is entering the dim world to help us see our way.

*The Rev. Donald B. Hill is serving in the Anglican Church of Canada, active in the field of communication and in audio-visual presentations.*

# CLASSIFIED

## POSITIONS WANTED

ORGANIST-CHOIRMASTER: Liturgical background, seeks position with active parish January 1. Service playing, choir training (including boy choirs) and community outreach through music are special strengths. Master's degree, member AGO, AAM, RSCM. Resume, references, compositions on request. Reply Box B-511.\*

PRIEST, professor at state university, available for summer assignment in education, parish, or other. Author, good preacher. Reply Box W-513.\*

## PUBLICATIONS

AXIOS a monthly spiritual journal presenting the point of view of the Orthodox Catholic Churches. \$10.00 yearly. AXIOS, 1365 Edgecliffe, Los Angeles, Calif. 90026.

## SERVICES OFFERED

ORGAN DESIGN CONSULTANTS: Expert, independent advising on any size organ project. P.O. Box 204, Pepperell, Mass. 01463.

## VACATION

A BIT OF HEAVEN — in a Chiricahua Mountain retreat near the Mexican border. A little out of the way, a lot out of the ordinary! Ideal for complete relaxation and spiritual growth. Nine furnished house-keeping casas; chapel, library, music, fishing, riding, birding. Brochure: Sunglow Mission Ranch, Inc. Pearce, Ariz. 85625; (602) 824-3364.

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

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- (A) 35 Cts. a word for one insertion; 31 cts. a word an insertion for 3 to 12 insertions; 29 cts. a word an insertion for 13 to 25 insertions; and 27 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.60.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.50 service charge for first insertion and \$1.25 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 26 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

### THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

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# PEOPLE and places

## Ordinations

### Priests

Chicago — Harold Clifford Johnson, Jr., assistant, Emmanuel Church, LaGrange, Ill.

Michigan — Jane Feerer, assistant, St. Martin's Church, Detroit. Add: 24699 Grand River, Detroit 48219.

South Dakota — Stephen Monteith Hall, rector, St. Paul's Church, Sixth St. at Eighth Ave., Brookings, S.D.

### Deacons

Michigan — Richard E. Simpson, assistant, St. Phillip's Church, Rochester, Mich. Add: 100 Romeo St., Rochester 48063.

Northern California — Kent Stevens McNair, curate, Trinity Cathedral, Sacramento. Add: 2620 Capitol Ave., Sacramento 95816.

## Receptions

### Priests

Michigan — Lawrence Parkhurst, from the Roman Catholic Church; assistant, Christ Church, Flint. Add: 322 E. Hamilton, Flint 48505.

## Retirements

The Rev. Granville V. Peaks, Jr., rector of the Church of St. Luke the Evangelist, Houston, Texas, for the past 28 years, will retire at the end of 1981.

## Resignations

The Rev. R. Martin Caldwell, rector of St. James' Church, Richmond, Va., has resigned.

The Rev. John D. Clark will resign as director for community relations, Cathedral Village, Philadelphia, as of April of next year.

## Deaths

The Rev. Frederic Ashbrook Croft, retired priest of the Diocese of West Texas, died October 17 at the age of 73. He retired in 1974 and had been living in Tucson, Ariz.

A graduate of Seabury-Western Theological Seminary, he was married in 1934 to Pauline Flynt, who survives him. The couple had two children. Fr. Croft's later ministry included being dean of St. John's Cathedral, Albuquerque, N.M., 1958-1964; priest-in-charge of St. John's Church, Washington, Ind., 1965-1970; and team minister, St. Michaels' Church, Noblesville, Ind., 1971-1974. Earlier he had served churches in Wisconsin, Oklahoma, Minnesota, Indiana, Texas, and Kansas.

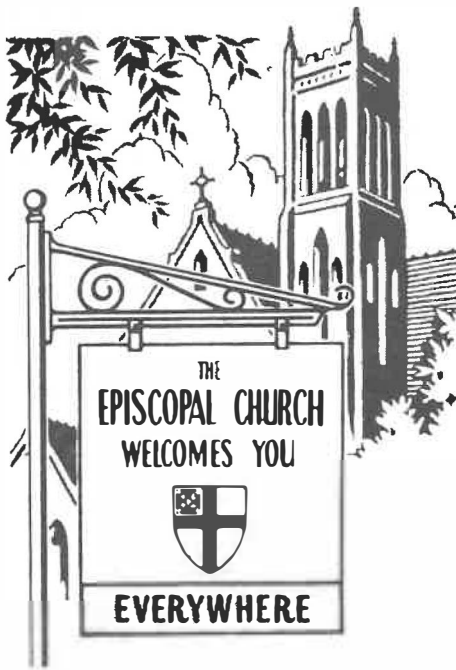
The Rev. John G. Moser, who became rector of the Church of the Blessed Sacrament, Green Bay, Wis., on September 15, died on October 28 as the result of an automobile accident. Fr. Moser, 32, also recently became editor of the newspaper of the Diocese of Fond du Lac. Previously he had been curate at the

Church of the Good Shepherd, Rosemont, Pa.

A 1977 graduate of Nashotah House, Fr. Moser began his ministry in the Diocese of Dallas, where he was active in the Catholic Clerical Union. During his life he was connected with the Society of St. John the Evangelist, the Sisterhood of the Holy Nativity, the Society of the Holy Cross, the Guild of All Souls, the Confraternity of the Blessed Sacrament, and the Society of Mary. He was the author of *An Ecumenical Scriptural Rosary*. An article by him, "The Single Sacred Deposit," appeared in TLC, Oct. 4; he was a frequent contributor of material. Fr. Moser is survived by his parents, Mr. and Mrs. William E. Moser, of Sea Girt, N.J., and by a brother, Mr. William Moser, who lives in Pennsylvania.

The Rev. A. Grant Noble, 79, one of the earliest Episcopal clergymen to devote his ministry to work with college students, died on October 16 after a long illness. He had been a resident of Goodwin House in Alexandria, Va.

Dr. Noble was a graduate of Kent School, St. Stephen's College, and General Theological Seminary. His campus ministries included Yale University, Williams College, Virginia Theological Seminary, and the University of South Florida. From 1936 to 1960 he was rector of St. John's Church, Williamstown, Mass., and during World War II he was a Navy chaplain in the Pacific. Dr. Noble was a trustee of the Church Society for College Work, a deputy to General Convention from the Diocese of Massachusetts, and president of that diocese's standing committee for a time. In 1929 he married Helen Rush Hannon, who died in 1961. In 1963 he married Louise Hatfield Watkins, who survives him, together with two daughters, a son, two stepdaughters, two brothers, and seven grandchildren.



# 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.

## TUCSON, ARIZ.

ST. PHILIP'S IN THE HILLS Campbell Av. at River Rd.  
The Rev. Dr. Roger O. Douglas, r; the Rev. Canon Manney C. Reid, the Rev. Scott T. Holcombe. Associated: the Rev. Russell W. Ingersoll, the Rev. Chisato Kitagawa  
Sun HC 8 & 5:30. Cho Eu 9:15 & 11:15

## 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. Frederic W. Meahger, Dr. Brian Hall  
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

## WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL  
Massachusetts and Wisconsin Avenues, N.W. 20016  
The Rt. Rev. John T. Walker, Bishop of Washington and Dean of the Cathedral; the Rev. Canon Charles Austin Perry, Provost Telephone: (202) 537-6200  
Sun: 8 HC; 9 H Eu; 10 Folk Mass; 11 H Eu; 4 Ev; 5 organ recital, as anno. Mon-Sat 7:30 HC; noon intercessions; 4 Ev or EP Tours: Wkdays: 10-3:15; Sun 12:15 & 2:30. Special interest tours can be arranged by writing in advance

## WASHINGTON, D.C. (Cont'd)

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 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

## ATLANTA, GA.

OUR SAVIOUR 1068 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  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15 Mon, Tues, Thurs, Fri. 5:15 Wed

## BOSTON, MASS.

CHURCH OF THE ADVENT Beacon Hill and Back Bay  
The Rev. Richard Holloway, r 30 Brimmer Street  
The Rev. Robert Maim, the Rev. Geoffrey Hahneman, the Rev. Richard Kilfoyle  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45, Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues 12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat 5

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, 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.

Continued on next page

# CHURCH DIRECTORY

(Continued from previous page)

## BOSTON, MASS. (Cont'd)

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

**THE MISSION CHURCH OF ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. General Hospital  
The Rev. Emmett Jarrett, v  
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10:10-30, Fri 6-7

## NEWTON, MASS.

**GOOD SHEPHERD OF WABAN** Waban Square 244-4028  
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the Rev. Henry M. Palmer, the Rev. Richard Cromwell  
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

## TROY, MICH.

**ST. STEPHEN'S** 5500 Adams Rd., Opposite Westview  
The Rev. Dr. Carl Russell Sayers, r  
Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 Bible study. Holy baptism by appt, reconciliation of a penitent by appt, Confirmation as anno. HD as anno

## MINNEAPOLIS, MINN.

**GETHESEMANE** (historic, downtown) 905-4th Ave., So.  
The Rev. William J. Winterrowd, priest-in-charge  
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy as anno

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r; the Rev. John H. McCann, the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell, the Rev. Radford R. Davis, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP (2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL** 13th & Locust-Downtown  
Sun H Eu 8, 9, 4 (11 H Eu 1S & 3S, MP 2S & 4S choir). Mon, Wed, Fri & HD H Eu 12:10

## 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

## 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

## CAPE MAY, N.J.

**CHURCH OF THE ADVENT**  
Washington & Franklin St.  
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E. Stott, r-em  
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints' Days as anno

## 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 11; Ev 4. Daily MP & HC 7:15; EP 3:30. Wed HC & Healing 12:15

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

**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

**CALVARY, HOLY COMMUNION & ST. GEORGES**  
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Jane Henderson, Gerald G. Alexander, ass'ts; Calvin Hampton, music director

**CALVARY** Gramercy Park  
Sun HC 11, V 5:30; Wed HC 6:30; Thurs HC & HS 12:10. Mon-Fri MP 7:45. Organ recital Fri midnight

**ST. GEORGE'S** Stuyvesant Square  
Sun HC 8:30; MP 10:30 (HC 1S).

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

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

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c  
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. Martin 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 5-6; Sat 2-3, 5-6; 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  
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 12:10 Choral Service & Eu. Church open daily to 6

**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

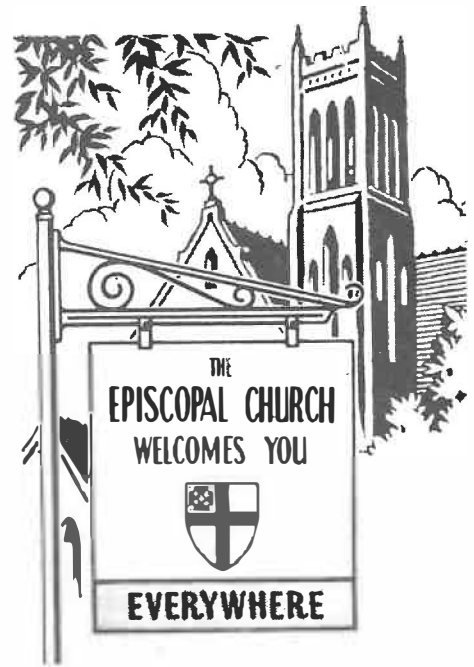
## BROWNWOOD, TEXAS

**ST. JOHN THE EVANGELIST** 700 Main St., 76801  
The Rev. Thomas G. Keithly, r  
Sun Eu 8, 10 (Cho); Wed Eu 6:30; 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. Nelson W. Koscheski, Jr.  
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

**ST. LUKE'S** 5923 Royal Lane, 75230  
The Rev. Richard J. Petranek, r  
Sun Eu 7:30, 10, 6; Eu Tues 9:30, Wed 6:30, Thurs 11:30



## 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

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack Roen, the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC, 4:45 EP. Wed Night Life 5-9.

## NORFOLK (OCEAN VIEW), VA.

**ADVENT** 9620 Sherwood Place  
The Rev. Herbert Hugh Smith, Jr., r  
Sun H Eu 8 & 11 (4S 11 MP), Tues 10 HU & H Eu, Sat 5:30 H Eu

## 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

**ST. MARTIN'S** near Parham & Broad  
The Rev. W. Frisby Hendricks, III, v  
Sun H Eu 8 & 11 (1S, 3S, 5S), MP (2S, 4S); Wed 10; HD 7:30

## MADISON, WIS.

**SAINT DUNSTAN'S** 6201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## MILWAUKEE, WIS.

**ST. JAMES** 833 W. Wisconsin Ave.  
The Rev. Charles Lynch, r; the Rev. John Talmage, the Rev. Rex Pery, assoc; the Rev. William Newby, v, Deaf Mission  
Sun Eu 8, 9:15 (deaf), 10:30, MP 9. Mon-Fri Mass 12:10, EP 5:15, Sat Mass 10

**ST. PAUL'S** 914 E. Knapp St.  
Anthony C. Thurston, r  
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S, 4S & 5S)

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