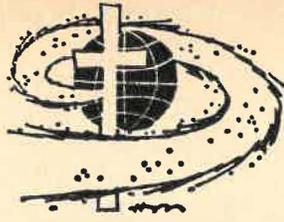


# *The Living Church*





## With the Editor

A LOCAL man and wife have the audacity to criticize, in public print, the offering of public "prayers for peace" at basketball games, and have the courage to sign their names to their letter to the editor of *The Milwaukee Sentinel*, and have the spiritual wisdom and true religion (as I think) to suggest that it is better far to offer no prayers at all than to offer prayers that we cannot possibly mean at the moment we go through the motions of offering them.

Mr. and Mrs. Richard O. Bell, of Wauwatosa, Wis., find fault with a prayer offered before the opening whistle of local basketball games, in which God is asked "to enlighten the minds and move the wills of our leaders so that they will bring about a lasting peace." How dare they? Don't they want peace? Don't they believe in prayer? I think they do, and that it is precisely because they want peace and they believe in prayer that they object to such prayer, even questioning whether it is prayer at all.

They doubt that God is interested in such prayers: "Maybe, just maybe, God feels that these prayers are not coming from our hearts, that it really does not matter to us whether a war continues 10,000 miles away, as long as it doesn't touch our selfish little world," they suggest.

I was afraid I was the only person in

the land who had this guilty, sheepish, shame-faced feeling when such prayers are offered on such occasions. Now I know that I am not alone; there are at least three of us. Mr. and Mrs. Bell propose a positive substitute for such prayers, but they must know that their motion will fail to carry. They suggest that if we must pray at a ball game it should be to thank God "for making us healthy enough and affluent enough to be able to attend the game."

The God of truth wants us to tell him what is really on our hearts when we pray. When we are waiting for an exciting ball game to begin and we are rejoicing that we are physically and financially able to be there, that is what is on our hearts at the moment. What Mr. Nixon and Dr. Kissinger and the men from Hanoi are doing, or how the poor souls in the prison camps or the war victims and refugees in Vietnam are faring, is not on our hearts at the moment: and a perfunctory "prayer for peace" offered by somebody before the national anthem is not going to change that situation inside us. As we stand there looking solemn while the man mouths those words of advice to the Almighty — we hoping that he'll cut them short so we can get on with the game—we must present an altogether disappointing spectacle to God: even disgusting. Our Father would rather

have his children say nothing to him than to speak unctuous slop of this kind.

Quite often when I drive to work I park next to a car that carries this bumper sign: "P.O.W.'s never have a nice day." My day is usually nice, and in the course of it, especially if I have seen that sign, I will offer some prayers for those men, that they may be sustained until the time when their days, like mine, can be usually nice. There has to be some pain of sympathy in any prayer for the victims of war, and we feel no such pain at a ball game. There's something downright indecent, hypocritical, even sacrilegious about publicly suggesting to God that he do something about this nasty war while we settle down to enjoy the game.

I'm with you, Mr. and Mrs. Bell. We should cut out this Pecksniffian farce of "prayers for peace" just before the opening whistle.

On Easter Day 1779, after solemn service at St. Paul's, Samuel Johnson had James Boswell as his dinner guest, and the great doctor was "uncommonly silent," Boswell records. On his way home from church Johnson had passed a fishmonger who was skinning an eel alive, and he heard him "curse it, because it would not lye still." His silence following that episode is more eloquent than anything that even he might have said in comment upon it. From it we may infer, I think, that he was one of those rather rare Christians throughout the ages to whom the divine declaration of Easter means something more than just the miracle of Christ's rising from the dead and the promise of man's immortality in Christ. However he may have put it, even to himself, Johnson evidently saw that, because Christ is risen, man can and must make a total break with the powers of death which have bound him for so long—among which powers is man's pitiless destructiveness toward his fellow creatures. Why did the usually loquacious doctor have nothing to say about it at the Easter Day dinner? I suggest that it was because he was too appalled for words by man's continuing inhumanity toward all of God's creation, despite what God has declared to us by raising his Son from death.

If we are not risen in our hearts from this demonic power of cruelty and ruthlessness toward our fellow creatures, both human and sub-human, we are not yet risen with Christ.

## The Beholding

This birth makes a clearing  
At the core of time,  
Within the cold abyss  
Of thought, a lightning place—  
Of an offered infant face.

Here in the hour of beholding  
Love made visible,  
Those who dare are branded  
By the glory-burn of light,  
Never to be unkindled by the fixed  
Turn of shadows into night.

Here is the place of allegiance,  
Of the burnt-out private  
Death of the private will—  
Relit and drawn anew  
Into the one-flamed adoration  
That welds the world,  
God-true.

Elizabeth Randall-Mills

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The Living Church

# The Living Church

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- 25. Christmas Day
- 26. St. Stephen, D.M.
- 27. St. John, Apostle and Evangelist
- 28. The Holy Innocents
- 31. Christmas I

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

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December 24, 1972

# Letters to the Editor

## Clergy Retirement

"Calling All Retired Bishops" [TLC, Oct. 22] suggests articles that would benefit the whole church. Perhaps some of the bishops could write for the clergy on "retirement," especially preparation. I am sure any suggestions that would help the clergy would be of benefit to the whole church.

The American Medical Association has a 70-page pamphlet on "Health Aspects of Aging"; the concluding article is "Preparation for Retirement Is a Must." Emphasis is placed on (a) financing retirement, (b) health, (c) activities, a substitute for the job, (d) living arrangements, and (e) family relationships. The headings might suggest topics for our bishops to share with the clergy.

Industry has found it very important to orient employees for retirement. Surely our bishops have some helpful suggestions to offer the clergy.

(The Rev.) ERIC EASTMAN  
Palm Springs, Calif.

## Why PECUSA Doesn't Grow

The Rev. Mr. Cutler wants women priests [TLC, Nov. 19]. He attempts to refute the ACU stand on this subject. He says, "The real issue is vocation." Later: "to deny the Holy Spirit the power to call them (women)

to serve as priests seems to me to be absurd and blasphemous." The situation is indeed blasphemous, only in reverse. God incarnate founded a group to carry on his work till the end of time. Did he or did he not include women as officials in this group? That is "the real issue." There is not any other! For us poor creatures to try to twist eternal truths to that which is expedient is disobedience. It is also blasphemous. In this disobedience we are denying his wisdom, for in effect, we are saying that he was limited to the thinking and the customs of 2,000 years ago. In denying his wisdom, we are denying his divinity. Actually, we are trying to bring him to the level of man, another example of the evil of humanism: attractive, since it is an easy way out, but deadly to the Faith.

This is another example in a long series of nitpicking episodes upon which PECUSA has been intent since our country began. They generally fall into one of these categories: (a) vague teaching, (b) emphasis on non-essentials, and (c) refusal to preach and proclaim the whole faith. A discussion about the priesthood for women could have some degree of legitimacy as a college term paper, at best, but our Lord's decision on this subject has made it just that: strictly academic.

There is only one issue today for our



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church, and our leaders try to sweep it under  
the rug. Once our church was one of the  
largest, in proportion to the country's popu-  
lation. Today it is but one sixty-fifth of the  
population, and the gap is ever increasing  
since we are going down while the popula-  
tion goes up! The churches which stick to  
their own guns (those who do not com-  
promise their creeds) go up. We (in try-  
ing to be all things to all men) . . . we go  
down! Women priests-priestesses, COCU,  
primary concern with social activism, etc.  
. . . these are subjects which do have varying  
degrees of merit, but even then only . . .  
only after we put the first thing first.

The first thing is to stop failing and grow!  
The more we fail the less good we can do.  
Isn't that simple? The only thing that the  
world, the flesh, and the devil respect is  
weight. How much do we weigh? We will  
begin to weigh something when we grow.  
We will grow only when we proclaim the  
whole faith, the only faith, in clear, uncom-  
promising terms, the faith handed down to  
us by our Lord 2,000 years ago, not the  
*faiths* of 400 years ago!

The Rev. Mr. Cutler and others obsessed  
by the fear of not being humanitarians, of  
not being "with it," can call me anything  
they want, for I am obtuse: I simply can't  
understand why we couldn't have at least  
double our piddling 3,285,826 number after  
all these years, while the Mormons have  
now exceeded us in a short time, the Roman

Catholics have over 48,000,000, the funda-  
mentalists Southern Baptists are growing fast,  
and so are others, while PECUSA goes  
downhill, and this letter of Mr. Cutler shows  
why. 3,285,826! No excuses now, I have  
heard them all before, and have even  
thought up a few myself. Excuses have never  
won a war. Success needs no explanation:  
failure permits none.

RICHARD DOTY

Arlington, Va.

**The Trail of Broken Treaties**

An article in *The Seattle Times* for Sept.  
28 links church leaders with the formation  
of the plan for the Trail of Broken Treaties.

Pursuant to the arrival of this group at  
Pine Ridge, S.D., we were informed by the  
Ecumenical Ministries of Seattle of its com-  
ing and of the desire of the promoters that  
there be "high church visibility" and that  
we supply food and amenities for the group.  
The members of the Church of the Holy  
Cross in Pine Ridge, who are almost entirely  
Indian, declined to give this support.

I would like to challenge the church sup-  
port given to this group and to question the  
solicitation of aid from church groups across  
the country.

1. The group chose to ally itself with  
AIM, an organization which last spring was  
responsible for the disruption and demoral-  
ization of our schools at Pine Ridge and the  
vandalization and destruction of a store in

FLIGHT RESERVATION



TAINTON

"I expect you'll call me a traditionalist, but we didn't have  
all these hijackings before they demoted Saint Christopher."

Wounded Knee. An inquiry into the activities of this organization would yield a similarly unifying picture wherever they have been involved.

2. The group which finally assembled in Washington, D.C., has had no clear stated objective. Almost every newspaper account has given a different report, depending, I suppose, on whom the particular reporter talked to.

3. The group has wantonly destroyed property.

4. The group has called for the abolition of the BIA which, whatever its faults, has demonstrably contributed more to Indian life than the protestors.

However, the greatest objection to the participation of the church in this instance is the lack of personal involvement by church leaders in the groups which they have set out to support. It is very easy to write out a check, or to have a meeting with a few leaders and give sympathy and support. It is quite a different thing to go with them. Protests are only as real as the people involved. In this case, the people are not

very credible representatives of Indian people.

I am not speaking as one without experience. My wife and I have protested in Mississippi. We have worked among Indian people for a number of years. We spent three years in volatile South West Africa/Namibia. We have been deeply and personally involved with culturally different and politically ostracized people. We want our church leaders to support justice and equal opportunity for all groups within our society. We object to the support of hooligans.

(The Rev.) GEORGE PIERCE  
The Pine Ridge Mission

Pine Ridge, S.D.

### Reply to Canon Dennis

Now what is one to say to the Rev. Walter Dennis [TLC, Nov. 19]? I read (or rather reread, for I had seen it previously from Holy Cross sources) Canon Dennis's sermon preached by him at the life profession of a monk, and printed in TLC. At the very least, someone should heft a good strong "fie" at the canon.

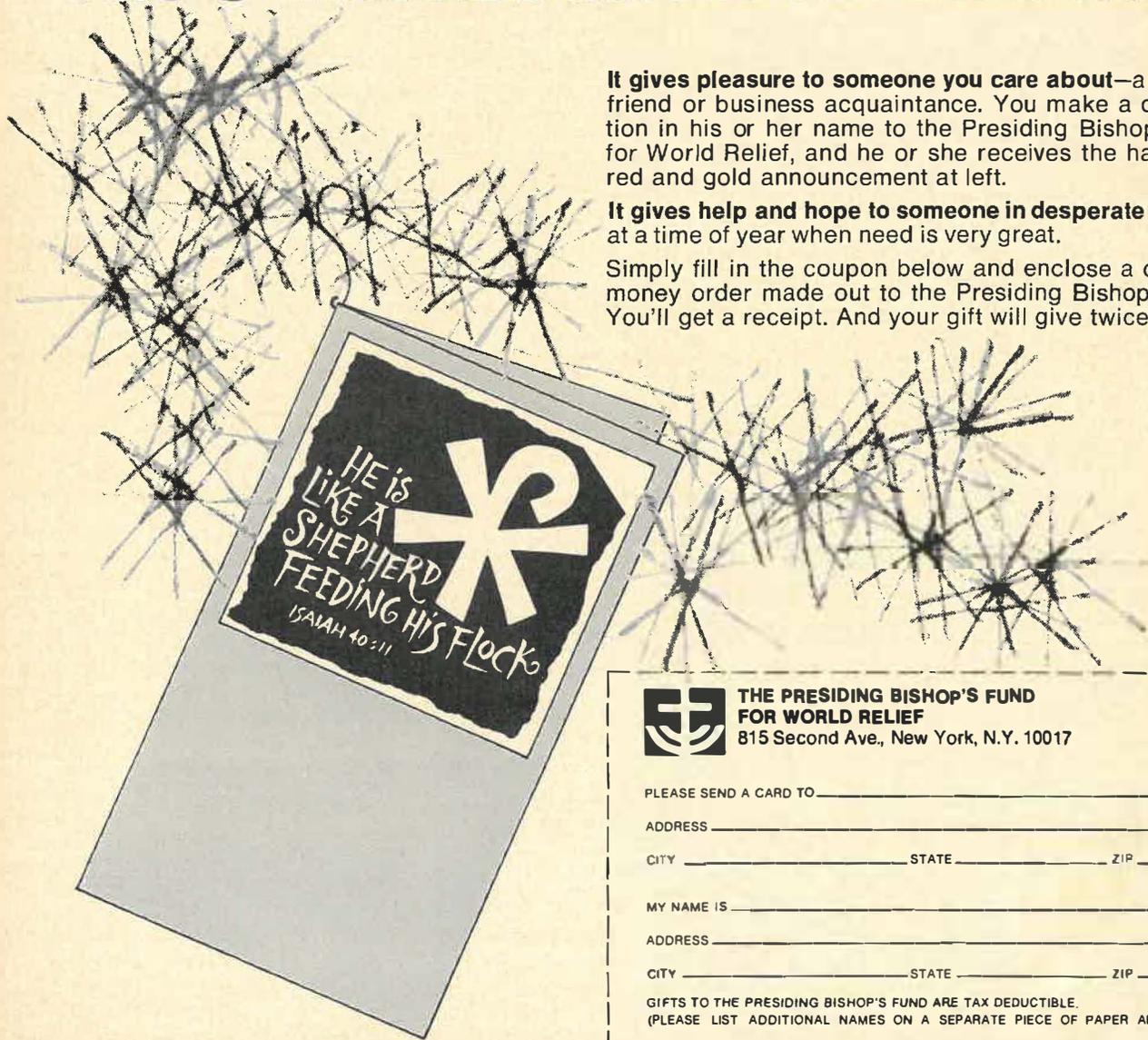
In the midst of a sermon with many good things in it, he has to come out and call upon his listeners to "banish the ridiculous Jesus fashioned after the manner of the white Anglo-Saxon Protestant." What lowest-common-denominator kind of argument and theology this is! It is meaningless, a straw man of the canon's imagination. It assumes that there is a very concrete kind of Jesus-image fashioned by a definable and monolithic bloc of "white Anglo-Saxon Protestants." In fact there is no such thing.

By dragging in such a negative and non-existent concept, Canon Dennis accomplished six unhelpful purposes. He undervalued his hearers' or readers' intelligence, he depreciated his own intellectual credit, he appealed to prejudice, he indulged in fantasy, he indiscriminately singled out for contempt a cross-section of Christians, he weakened the Christian tone of his sermon. Isn't it time people stopped doing these things for no other discernible purpose than to prove how "advanced" they are?

PERRY LAUKHUFF

Norwalk, Conn.

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LC 12-72

# The Living Church

December 24, 1972  
Advent IV

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## ANGLICANS AND ROMAN CATHOLICS

### Declaration of Intent Urged by Bishop

A seven-point program for improved Anglican-Roman Catholic relations in Britain, including concelebration, was advanced in an article by the Rt. Rev. Mervyn Stockwood, Bishop of Southwark.

Saying he was heartened by ways in which clerics and churches in the overlapping Anglican and Roman Catholic Dioceses of Southwark have cooperated, he added, "I think the time may have come for a 'declaration of intent' to do more together still." In this content, Bp. Stockwood spelled out his program:

"1. We should promise that we should not do separately what, in good conscience, we can do together. This would cover a wide field. . . .

"2. We should join in one another's worship insofar as the law permits. . . .

"3. I hope that on occasions the Roman Catholic Church will extend hospitality of the altar to Anglicans. I have never favored indiscriminate 'communicating' but I believe there are times when it would be appropriate. This would seem to be the view of some parts of the Roman Catholic Church overseas.

"4. I hope that on occasions Anglican priests would be invited to concelebrate. Although I personally am not impressed by the 'factual view' of holy orders, the fact is that most, if not all, Anglican bishops in England have Old Catholic orders, directly or indirectly. This should go some way to removing what is a real obstacle to some people.

"5. I hope we shall exchange liturgies. Few things are more likely to bring us more closely together than to know, understand, and use the same liturgical prayers. When I celebrate the Eucharist in a parish church I use what the Church of England requires me, by canon law, to use, but when I celebrate in my private chapel I frequently use the 'Missa Normative.' I would like to think that Roman Catholics were as familiar with our Mass."

"6. I hope we shall not be afraid to grasp the nettle of holy orders. Many of us Anglicans fully appreciate the Roman hesitations. At the same time, we cannot be expected to deny what is true and real to us. Having said that, I should be prepared, in the right circumstances, to receive from my Roman brethren whatever they believed to be necessary to

extend my episcopate to make it acceptable to them.

"7. I hope we shall commit ourselves to the priority of prayer and in doing so to learn from one another's spiritual traditions—and thus to grow together. I regularly say the Rosary with the intention of unity. . . . Providing we get our spiritual priorities right, we can look to the future with hope."

Bp. Stockwood expressed his views in an article written for *The Catholic Herald*, but leaks of its contents reached several leading secular papers with the result that it received nationwide publicity before it could be published by the *Herald*.

## INDO-CHINA

### Theologians Issue Statement

Seventy-two professors of theology have issued an ecumenical letter claiming U.S. policies in Indo-China have caused "a human disaster comparable to the Nazi Holocaust."

American military activities in the war-torn region, the statement asserts, have given the world a legacy of "demoralized technology" indiscriminately directed against a civilian population.

The *Ecumenical Letter of Theologians to the Christian Community*, released in Boston, declares that "unless the American example is evaluated and condemned by the world community of nations the very future of the human race shall be thrown into jeopardy."

It states that the "American presence in Indo-China has become morally bankrupt," and calls on all Christians to "disassociate themselves" individually and institutionally from that presence.

The letter originated in Canada at the Second International Assembly of Christians in Quebec, when a group of seven theologians were asked to draft a statement on the war to be circulated among 100 scholars.

Updated before its release, the initial draft was signed by 72 people from the U.S., Canada, Europe, and Latin America.

The letter says the signers know that a statement from an ecumenical group of theologians on the war is "long overdue and that the churches have failed to give the Christian people adequate guidance on this issue in the past." Belatedly, the letter pledges the efforts of those signing it to "bring home to the American government its moral and social isolation" in its war policies.

The letter goes on to say that new hope for peace generated in the wake of the national election is marred by "duplication which makes it doubtful whether the U.S. is really willing to give up its colonial position and allow the peoples of Southeast Asia to find their own solutions."

Given the respect which many peoples have had in the past for U.S. democratic leadership, it is "deplorable that today the U.S. is seen by many peoples as one of the chief threats to international justice and peace," the letter says.

To recover "authentic leadership," the nation is urged to submit itself to "judgment" upon its faults, to repent, totally withdraw all military forces from the whole of Indo-China, and help the countries there recover from the damage inflicted by the war.

Episcopalians signing the letter included the Rev. David Hunter of the National Council of Churches; the Rt. Rev. J. Brooke Mosley, retired Bishop of Maryland, now president of Union Seminary; Dr. William Stringfellow, attorney; and the Rev. Owen C. Thomas of the Episcopal Theological School.

Signers from outside the U.S. include the Rt. Rev. J. A. T. Robinson of Cambridge University, England, and former Suffragan Bishop of Woolwich.

## ABORTION

### California Court Liberalizes Law

The California State Supreme Court has further liberalized the state's Therapeutic Abortion Act by striking down two sections of the 1967 law—one stating that an abortion is illegal unless delivery of a child would "gravely impair" a woman's mental or physical health, the other requiring that a hospital committee of physicians approve the operation.

The court upheld other sections of the abortion act which provide that a licensed physician must perform the abortion in any hospital approved by the Joint Commission on Accreditation of Hospitals. It implied however, that the question of abortion of pregnancy was strictly a matter for a woman and her doctor to decide.

Chief Justice Donald R. Wright said that in 1970, 98.2% of the 61,572 legal abortions performed in California were approved by a medical committee because of a supposed threat to the pregnant woman's health. "Serious doubt must

exist," he commented, "that such a considerable number of women could have been committed to a mental institution."

## Medical Society Endorses Guidelines

Guidelines for abortions in the nation's capital, similar to regulations adopted by the city council in Washington, D.C., but which are held up in an appeals court, have been approved by the District of Columbia Medical Society.

The guidelines of the doctors' organization require that facilities where abortions are performed must be staffed by an administrator, a medical director, a head nurse, a counseling director, and a consulting psychiatrist.

They prohibit the use of a general anesthetic because it increases the danger of reaction. A city council regulation requiring a one-day waiting period between the woman's visit to the clinic and the actual abortion is not included in the guidelines.

The society acted because abortion procedures are "the province of medicine, not the law," said Dr. Darrell Crain, president of the organization.

## Pennsylvania Churchmen Urge Veto on Bill

A number of church leaders in the Philadelphia area, who have previously not taken sides in the abortion issue, appealed to Pennsylvania's Gov. Milton J. Shapp to veto the state's proposed anti-abortion bill. The measure passed by the legislature would allow abortion only if a panel of three doctors agreed it was necessary to save the mother's life. The present abortion law forbids unlawful abortions but does not define them.

"We are led to this stand by many considerations of public health and morality, and particularly by our concern for the right of conscience of women," the churchmen said in a letter to the governor.

The statement was signed by chief executives of 12 Philadelphia area church organizations representing a membership of some 750,000. Among those signing was the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania.

### RELIGIOUS ORDERS

## Taizé Leader Visits Canterbury

The horizons of France's ecumenical Taizé Community were expanded as the founder and prior of the monastic order met with the Archbishop of Canterbury and the Roman Catholic Archbishop of Westminster in London.

Frère Roger Schutz was invited to England by the United Society for the Propagation of the Gospel, an Anglican

missionary organization, and the youth department of the British Council of Churches.

The main purpose of his visit was to address a youth conference at the Notting Hill Ecumenical Center. But Frère Roger was warmly welcomed by the Anglican and Roman Catholic prelates, developments seen as further indication of the growing importance of Taizé in international Christianity.

Founded during WW II in a small village near Cluny in Burgundy, Taizé has emerged as a major ecumenical center in Europe. It has members from the major Christian traditions including Anglican and Roman Catholic.

Taizé is self-supporting and sends groups of brothers into many parts of the world to work among the poor and despairing.

### NEW YORK

## Muggers "Couldn't Have Been Friendlier"

The Bishop of New York was robbed at knife point of money during a walk through New York City's Central Park earlier in the fall, it has been disclosed.

Three young men took \$75 from the Rt. Rev. Paul Moore, Jr., after asking him the time of day—it was mid-afternoon. "When I started to look at my watch," he said, "they surrounded me. One of them held a knife but not at my throat or anything."

The wallet minus money was returned to him when he asked for it. "They really couldn't have been friendlier," the bishop said.

Bp. Moore said he mentioned the hold-up to a patrolman on Fifth Avenue but never filed a formal complaint with the local police precinct. "I'm very ashamed that I didn't," he said. "I got sloppy about it and was wrong." He said he did not file a complaint right away because he was late for appointments.

He felt no hostility to the three young men, whom he estimated to be about 19 or 20 years old, but was "shaken up" and felt concerned that his robbers found themselves in such a situation. He did not believe they were on dope.

He also said the "incident" would not stop him from walking in Central Park. Many New Yorkers have become "paranoid" about street crime, he said, but he did not think he was developing paranoia.

However, he said that he might wear his clerical collar on future strolls in Central Park. He was wearing a casual shirt with no tie when the robbery took place.

### PERSONALITIES

## Dr. Ferris Dies

The Rev. Dr. Theodore Parker Ferris, 63, rector of Trinity Church, Boston,

since 1942, died Nov. 27. He had suffered from cancer for some time.

Educated at Harvard and General Seminary, he was ordained to the priesthood in 1934. In 1937, he was named rector of Emmanuel Church, Boston, and in 1942, he became rector of Trinity Church.

From 1943 to 1963, Dr. Ferris also taught at the Episcopal Theological School in Cambridge. He was an alternate delegate to the first assembly of the World Council of Churches in Amsterdam in 1948.

Extremely active in ecumenical and interreligious affairs in the Boston area, Dr. Ferris maintained that tensions between members of the various religious backgrounds should be honestly faced if they are to be relieved.

Christians and Jews, he said, "need to take more pride in a common God, and less in (their) own household. To me, the Episcopal Church is my life and love . . . yet, may I never say this is the only church in which the spirit of the Lord is at work."

Among his many writings is the *Book of Prayer for Everyman*.

Dr. Ferris was one of the most widely known preachers in the U.S., for many years. He was a popular preacher. His command of language, in both spoken and written forms, was considered extraordinary; simple but profound.

### JUDAISM

## Unanimity in Opposition to School Recognition of Religious Holidays

A guide for community action on religious holiday observances in public schools has been issued by the American Jewish Congress.

It is designed to provide a basis for evaluating whether a particular holiday observance in a public school is religious, and to suggest ways of protesting such observances. According to the pamphlet, there is "virtual unanimity in the organized Jewish community in opposition to these sectarian practices." It charges that "Christological" holiday celebrations "introduce tension and divisiveness into public schools and often harass and hurt children of minority faiths."

Although the guide gives major emphasis to Christmas celebrations in public schools, it also discusses problems connected with Easter observances, which it says "present an even more serious problem to the Jewish child."

Although some observers have suggested that including Hanukkah observances might be a solution to the problem, the American Jewish Congress pamphlet states that "as presented in public schools, Hanukkah becomes a kind of appendage to Christmas or a stilted and self-con-

scious exercise in inter-group relations rather than a distinctive religious experience in its own right."

The pamphlet also includes a reprint of the texts of two documents on the subject — the March 1971 *Suggested Guidelines for the Public Schools Concerning Religious Holidays* prepared by the Long Island (N.Y.) Interfaith Council, and the August 1972 *Guidelines for the Public Schools Concerning Religious Holidays* issued by the Massachusetts Department of Education.

#### **ENGLAND**

### **Famed Seminary to Be Closed in 1975**

Internationally known Kelham Theological College, Nottingham, England, will accept no more students and will end operations in 1975, when current students will have completed their course.

In making the announcement, Fr. Dunstan McKee, director of the Society of the Sacred Mission which runs the school, said the college's future has been discussed at length by the chapter. It counseled him to take the closure action but he refrained from doing so until he had conferred with the society's visitor, the Bishop of Southwell, as well as the Archbishop of Canterbury.

The report of closure reflects the second threat to the college's existence. Two years ago it featured in restructure plans for all Church of England theological colleges announced by the bishops and was scheduled for closure. But in the face of mounting protest, the House of Bishops reconsidered its decision in early 1971 and assured the college of support.

The Society of the Sacred Mission, which has branches in Australia and South Africa, is not abandoning its concern with education. But what use is to be made of the buildings at Kelham after the seminary is closed is not yet known.

Fr. McKee said the bishops in South Africa are insistent that SSM should regroup and consolidate its work to play a more significant role in reconciliation.

#### **PRIVATE CLUBS**

### **Tax Exemption Lifted in Oregon**

A three-judge federal panel in Portland has ruled that Oregon may no longer grant tax exemptions to Elks lodges because of the fraternal organization's whites-only membership policy.

The decision came on a suit brought against the Oregon Department of Revenue by Michael Falkenstein, a white, and Clifford V. McGlotten, a black who was denied membership in a Portland Elks lodge.

Chief District Judge Gus J. Solomon said that "by accepting the state's gener-

osity, the Elks Lodge is obligated to comply with the equal protection clause of the 14th Amendment" of the U.S. Constitution. He said the state "is under duty to ensure that the lodge meets this obligation."

The court said the Oregon case was unlike a situation in Pennsylvania in which a court ruled that a liquor license granted a Moose Lodge did not violate the equal protection clause.

Mr. McGlotten was also a plaintiff in a similar suit in which the U.S. Court of Appeals for the District of Columbia ruled last January that the Internal Revenue Service may no longer grant tax exemptions to fraternal organizations that exclude blacks.

While a student at Reed College in 1970, Mr. McGlotten was denied membership by the Benevolent and Protective Order of Elks Lodge 142 in Portland.

#### **Priests Ask End of Discrimination**

The Priests' Senate of the Roman Catholic Diocese of Fargo, N.D., voted to ask fraternal organizations to drop discriminatory membership requirements based on race or any other criteria not relevant to the purpose of the clubs. The resolution was directed at the national Elks and Moose organizations.

The senate commended the national Eagles' organization for having deleted the "Caucasian restriction" from their membership applications and urged local Eagles' lodges to make membership available to all races.

The priests also commended the efforts of the Fargo Elks' lodge to remove the whites-only clause.

#### **VIRGINIA**

### **One Bishop Rejects Boundary Changes**

Plans revising the boundaries of the three Episcopal dioceses in the State of Virginia have been turned down by the Bishop of Southern Virginia. The Rt. Rev. David S. Rose, in a letter to churchmen in his dioceses, rejected plans for realignment of the Dioceses of Southern Virginia, Southwestern Virginia, and Virginia.

Several plans of division had been developed primarily along the state's six planning district boundaries. Under one, a single diocese with several suffragan bishops administering various sections of it would have been established.

Two others would have realigned boundaries creating new Dioceses of Southern Virginia, Southwestern Virginia, Central Virginia, and Northern Virginia.

Still another plan would have created a fifth jurisdiction—the Diocese of Richmond.

A number of Episcopalians in northern Virginia, who look primarily to Rich-

mond for administrative and pastoral purposes, have been seeking boundary revisions.

#### **CHURCH AND STATE**

### **Property Tax in D.C. Curbs Methodists**

A heavy property tax increase—from \$21,000 in 1972, to \$56,718 in 1973—is one reason why the United Methodist Church has again deferred action on the development of an 11.8-acre tract in the nation's capital.

For 12 years the Methodist Corporation, which holds the land adjacent to American University, has made new plans for the acreage and then postponed its decisions. The land was obtained originally for a national church center which the holding corporation is no longer sure is needed.

The tax boost resulted when the government of the District of Columbia increased the assessed valuation of the land from \$489,000 to \$1,708,000.

There are no immediate plans to protest the increased assessment.

#### **SCOTLAND**

### **Many Gather to Mark Knox Anniversary**

Churchmen from many parts of the world, including Eastern Europe, attended a weekend of celebrations in Edinburgh, Scotland, to mark the 400th anniversary of the death of John Knox, the great preacher and orator who played a prominent role in the Scottish Reformation.

Each of the visitors received from the Church of Scotland (Presbyterian) a small commemorative plaque, featuring a bust of Knox designed by Benno Schotz.

The principal events were a symposium arranged by the Extra-Mural Studies of Edinburgh University and an afternoon commemorative service in St. Giles Cathedral.

Other commemorative services were held in Glasgow Cathedral by the Glasgow Presbytery, and in the East Lothian towns of Haddington and Morham. Each of the latter two towns claims to have been the birthplace of John Knox.

The British Post Office released a special commemorative cover in honor of the anniversary.

#### **METHODISTS**

### **Church Exists in Ukraine**

A community of Methodists, heretofore unknown to their church in the west, apparently exists in the city of Uzhgorod in the Soviet Ukraine.

In an article for *World Parish*, the news letter of the World Methodist Council published in Lake Junaluska, N.C.,

the Rev. Alexander Kuum, of Tallinn, Estonia, reports that he and a deacon visited the Methodists at Uzhgorod last April.

It is not unlikely that the group in Uzhgorod, a city of 47,000 people near the Czechoslovakian border, moved to the western Ukraine from Estonia, according to some United Methodist officials.

Another possibility is that the community originated at a time when the city was part of Czechoslovakia, or Hungary, as it was at various times in recent history. Uzhgorod was in Czechoslovakia until 1938 when it was shifted to Hungary by the Nazis. After 1945 it was absorbed into the Soviet Union. Both Czechoslovakia and Hungary have small Methodist groups.

## Membership Drops by 174,677

United Methodist Church membership dropped 174,677 in 1972, according to data released by the Rev. John Schreiber, chief United Methodist statistician. Total membership stands at 10,334,521.

Giving to all church causes increased to an all-time high in fiscal 1971—\$843,102,000, an increase of \$23,150,000. These figures are on an adjusted basis since not all regional conferences operate on the calendar year as the fiscal year.

The 1971 average attendance at weekly service was 3.7 million, a figure that was down 66,628 from the previous year.

The number of ministers has increased to 34,974, while the number of pastoral charges has been decreased to 24,910. (The difference between local churches and pastoral charges results from situations where more than one congregation is assigned to a pastor.)

The largest increase in church expenditures was in the payment of salaries to pastors, district superintendents, and bishops, along with other forms of ministerial support. The amount was up 5.6%, to a total of \$248,188,000.

### STATISTICS

## More Tolerance Seen for Mixed Marriages

Tolerance of interreligious and interracial marriages is increasing in U.S. society, according to surveys made by the Gallup organization in Princeton, N.J.

A comparison of a recent Gallup poll and a survey taken four years ago shows that national approval of marriages between whites and blacks increased from 20% in 1968 to 29% in 1969.

During the same period, approval of marriages between Roman Catholics and non-Romans increased from 63% to 72%, and between Jews and non-Jews from 59% to 67%.

In the current survey, approval was

# NEWS in BRIEF

■ It won't be long before the parishioners of St. Giles, Sandiacre, near Derby, England, will be able to attend the service, adjourn to the parish hall, and enjoy a pint of beer. This is the decision of the rector, the Rev. Kenneth Bowler. The church hall has been licensed as a social club, and is complete with bar and buxom bar girl, who is Mrs. Nellie Shipstone, a churchwarden.

■ A regional branch of the Anglican Orthodox Church has been established in Colombia, South America, where it is called the Anglican Orthodox Church in Colombia. Officials state that the church, which was founded "to preserve the Biblical Faith, the Book of Common Prayer, and the doctrinal heritage of the Episcopal Church and the Church of England," now has branches in India, Pakistan, Madagascar, and Rhodesia.

■ Comments from various segments of their memberships have caused the three churches contemplating a merger to change the name being considered for a united church. The Anglican and United Churches of Canada and the Christian Church in Canada had chosen Church of Canada at the 10th meeting of the General Commission on Church Union. Because of critical comments, the commission, at its 11th meeting held recently in Port Credit, Ont., decided to recommend a change in name to "Church of Christ in Canada."

■ The first bishops of Maryland for the Episcopal, Roman Catholic, and Methodist Churches are depicted on a new stained glass window in the Washington Cathedral. The Rt. Rev. Thomas Clagett; the Most Rev. John Carroll; and Methodist Bishop Francis Asbury are honored.

found to be greatest regarding both interreligious and interracial marriages among young adults, persons having college training, and among Roman Catholics. The views of Jews were not included in the report since there were too few in the sample to provide adequately reliable data.

The latest Gallup survey was conducted in more than 300 selected localities in the U.S., and 1,516 adults over 18 years of age were interviewed.

By religious affiliation, the stand of U.S. Christians on the major issues show:

#### Marriages between whites and blacks

	Approve	Disapprove	No Opinion
Prots.	26%	60%	11%
R.Cs.	29%	58%	13%

#### Marriages between Roman Catholics and non-Roman Catholics

	Approve	Disapprove	No Opinion
Prots.	67%	16%	17%
R.Cs.	85%	6%	8%

#### Marriages between Jews and non-Jews

	Approve	Disapprove	No Opinion
Prots.	61%	17%	22%
R.Cs.	82%	6%	12%

Next to blacks, interracial marriages were most favored by college-educated adults—45%, and by individuals 18-30 years old—44%. Interracial marriage was most strongly opposed by grade-school educated adults—68%, and by those over 50—72%.

The 1968 Gallup survey was taken in conjunction with affiliates in 12 foreign nations. In that survey, opposition to interracial marriage was the highest in the U.S.—20% approval, 72% disapproval, and 8% no opinion. Approval was high-

est in Sweden—67% approve, 21% disapprove, 12% no opinion.

### MILWAUKEE

## Museum Upholds Stress on Evolution

The Milwaukee Public Museum (Wis.), during a controversy over an exhibit, has come down on the side of evolution in a dispute.

A resolution issued by the museum's board of trustees said: "The museum program presents the theory of evolution as the theory accepted by the great majority of the international scientific community and that such a position thus is appropriate in terms of the essential scientific character of the museum."

One of those complaining was Russell H. Leitch, a trade specialist for the U.S. Commerce Department in Milwaukee and a national vice-president of the Bible Science Association. He challenged the trustees' action.

"Their decision definitely reaffirms that they are basing their positions on belief rather than the scientific data we offered them," he said. "This is exactly what we are challenging—dogma."

Mr. Leitch has threatened court action to gain his point. "I cannot see why our opinion should be relegated to the halls of religion when the faith of the evolutionists is displayed in the halls of science," he said.

Kenneth Starr, museum director, said: "We cannot, in this or any museum, present all the views that exist. There are countless divergences of opinion. I think we have no choice but to present the majority opinion."



Ikon: *Christ in Glory* (Cleveland Museum of Art)

# CHRIST'S SECOND COMING

By C. LESLIE GLENN

**A** SENTIMENTALITY afflicts Christianity at Christmas in the cult of the Infant Jesus (the Bambino of Italy). It distorts the Bible account which contains almost nothing about his early years. The First Sunday in Advent says almost harshly that Christmas is not the coming of a baby but of an adult into human affairs. The Fourth Sunday has another forbidding meditation—the end of the world. An Advent prayer asks that “as we joyfully receive Christ for our redeemer, so we may with sure confidence behold him when he shall come to be our judge.” Advent is a solemn month corresponding to the world’s solemn minute—midnight, Dec. 31.

Thinking about the end of the world can be muddled by efforts to predict exactly when it will occur, an exercise forbidden by the Bible. Calculating that the end was coming soon, some of the first Christians never married and some practiced communism (I Corinthians 7:29-31 and Acts 4:32). Doomsday reappears today as the butt of stage and cartoon jokes, but the laughter is nervous because everyone knows the world will end sometime, perhaps tonight. There will be nuclear explosions, a takeover by the insects or a dehumanizing of people made possible by cybernation and described in 1984, *Brave New World*, and *Beyond Freedom and Dignity*. Global finish is certain whether or not it is coming next Tuesday and whether it is announced by Gabriel’s trumpet.

**T**HE SECOND COMING is sometimes explained away as Christ’s coming into men’s hearts one by one all through history. But the Second Coming sung and preached in Advent is not this subjective experience but a future historical event which will end history itself. There is no doubt that it will happen; the Bible’s arguments are never about Christ’s Second Coming but only about his First Coming: Was he the Christ? It was not necessary to argue that the Messiah will some day judge the world, but only whether Jesus

of Nazareth was that Messiah. If not, and after 2,000 years of history, if Copernicus, Darwin, Freud, or Marx is the Messiah, one of them will judge. Not in the law court sense of sitting behind an elevated desk wearing a black gown, but in the evolutionary sense of selectivity. The Messiah, whoever he is, shows what goes on indefinitely and what is finally eliminated. The Second Coming of Christ is a way of saying that he shows what survives in eternity. His are the limits by which men are accepted or rejected, on the analogy of Navy recruiting. “By whom all things were made” in the creed says he was the pattern for the way it is. As earthly climate determines what bodies survive, cosmic climate determines what body-souls survive.

An atheist caught in a funeral service may say to himself that the mourners believe in immortality because they are afraid to die. He is wrong; an emotion cannot induce its opposite; wishing cannot turn fear into hope. Hope comes from a new idea, and this new idea is that good is durable. The train of reasoning is: (1) If anything survives death, goodness might; (2) the deceased was good after a fashion; (3) therefore, his goodness might keep him alive even though his heart has stopped beating. Since this logic struck primitive man and still strikes even the unreflective, it is easy to see why the Resurrection of a Very Good Man was the thunderclap that divided history into B.C. and A.D. The often-mentioned dignity of death comes from the realization that even the worst person has done some

fine things, and therefore they may keep him alive through God’s mercy in a new body though his old body is dead.

Savages and Ph.D.s alike sense that goodness is nice (understatement); it never grows monotonous; it might go on after death. It is not that goodness deserves to go on, but right now in this world it seems to go on; it survives better than evil. Goodness has more life in it than evil has. The order of evolution was: atoms, gases, liquids, solids, fishes in the sea, animals on land, some of them gradually turning into people; and finally, *good* people. Natural selection is not based on physical adaptation alone but also on moral adaptation; survival on earth depended on tribal altruism and cooperation, and these in turn depend on God’s help. Survival in the next world cannot be entirely different from survival here. Therefore its gateway, the death of the body, is not to be dreaded although sometimes its circumstances are very hard.

“Death, as it must to all men, came to . . .” was the way obituaries used to begin in a news magazine. It annoyed some people but discomforted even more by its chilling reminder of death to an age that manages to keep it out of sight. Dead horses are no longer seen in the streets and dead bodies are sent to funeral parlors. People don’t die, they “pass”—an unfortunate euphemism. Someone has suggested that murder mysteries are popular partly because they make sudden death less formidable. “Stroke the nice tiger: see, he won’t hurt you!” An educator declares that the present generation is dis-

## Prayer

**T**hou gavest me two verses last night, Lord;  
They keep returning to my mind today,  
Those two words, given to us in thy Word:  
“Pray constantly” and “Lord, teach us to pray.”  
“Pray constantly.” Not “often,” nor “at length,”  
But as we eat and work and play and read;  
And we, mere dust, and lacking any strength,  
Pray for thy grace, and by thy mercy plead,  
“Lord, teach us now to pray.” For by thy power,  
And by thee only, we, so blind, can see  
To stand as in thy presence through each hour,  
And center all our thoughts and deeds in thee.  
So when we stray, turn us to thee again,  
Do not let us leave thy presence at “Amen.”

John Woolley

*This essay is the last of four in an Advent 1972 series by the Rev. C. Leslie Glenn, D.D., who is sub-dean of the National Cathedral of SS. Peter and Paul in Washington, D.C. The first essay, “Christ’s First Coming,” appeared in TLC for Dec. 3; the second, “Advent II: The Bible,” in the issue for Dec. 10; and the third, “Advent III: The Ministry,” in TLC for Dec. 17.*

# Peanuts, the Moon, and Christmas

Clifford E. B. Nobes

advantaged by growing up in homes where the children never see an elderly relative dying over the months on a temporary bed in the parlor; it is unfortunate for youth that such drawn-out illnesses are now hidden in hospitals and homes for the aged. The distressing effect of business retirement to many is that it is a sharp reminder of what they seldom thought about. Geriatricians and gerontologists label their study "life adjustment" for the elderly but actually it is "death adjustment."

The facts of life and death are concealed and grim except for the churchgoer. He is reminded Sunday after Sunday that some day he is bound to experience death or the end of the world, an unsentimental truth that he grows used to. He never thinks in literary metaphors that life is a long day's journey into night, or that it ends with a whimper or a bang or a sleep. Life in God does not end; death is literally his heavenly birthday. "The last gasp of Time is thy first breath and man's eternal prime." Anyone exposing himself to this truth weekly has it so strongly in his subconscious that he cannot imagine how bleak the future is without it. No matter what happens in this world, in the next world he believes that hopes will be realized, injustices removed, handicaps gone, and above all, loved ones seen again. "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him" (II Timothy 1:12). The first Christians greeted each other with *Maranatha*, Aramaic for "Come, Lord."

ROBERT LOUIS STEVENSON wrote a haunting paragraph, "O unwearied feet of mortals, travelling ye know not whither! Soon, soon, it seems to you, you must come forth on some conspicuous hilltop, and but a little way further, against the setting sun, descry the spires of *El Dorado*. Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive." It led to a young housewife's practical question, "Do we never arrive? In heaven will I simply be making more beds, washing more dishes, nursing more children?" Her querulousness is answered by the better metaphor of Stevenson's contemporary, Cardinal Newman: "O Lord, support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then, in thy mercy, grant us a safe lodging, and a holy rest, and peace at the last."

The moments when we picture this to ourselves come often in Advent; and, as T. S. Eliot wrote, are "treasurable, while the music lasts. Yet these are only hints and guesses; hints followed by guesses; and the rest is prayer, observance, discipline, thought, and action."

IT was 41 years ago. My first Christmas away from home. And I mean "away," for I was in the mountains of northern Luzon, among the Igorot people.

Being only a deacon at the time, I was unable to celebrate the Christ Mass. I had gone to a nearby outstation where I held a prayer service and a carol sing, while promising the people that a priest from Sagada would give them their Christmas celebration within a few days. Following the service, in obedience to instructions I had received, I climbed into the belfry and threw candy and peanuts into the happy crowd of children below. They scrambled eagerly and hilariously for the treats.

I was rather depressed as I mounted my horse and rode back to Sagada. It had been a bleak Christmas in comparison to many others in years past. The thought crossed my mind that scrambling for peanuts was a poor way to celebrate the birth of the Son of God.

It was not until I had lived amongst the Igorots for some years that I realized that my first impression of the meaning of Christmas for these wide-eyed simple mountain children was superficial and erroneous. Because of their new-found trust in Jesus their Saviour these children were not afraid, as their parents were, to move about in the darkness. Nor did they cringe at the mention of evil spirits. One said to me: "Why should I fear the dark and the spirits? Have you not told us that God is far stronger than all spirits? And that by sending his Son to live with

us he has indeed shown that he loves us?"

These children who joyously tussled with one another to gather peanuts on Christmas morning were the same youngsters who were offering themselves for training as teachers, catechists, and clergymen. Peanuts indeed! The seed of life in Christ was being scattered amongst them. From those children have come numerous priests, and three bishops who now direct the work of the church in the three dioceses that make up the strong Philippine Episcopal Church.

It was four years ago. I was living amongst yet another race of people, this time in South West Africa.

Because in the southern hemisphere Christmas falls in midsummer, when dry weather prevails, and travel is easy, hundreds of the faithful had trekked into Odibo for the feast. Among them was a large group of children from a remote region in the western end of Ovamboland. As a special feature of our Christmas festivities they were there to sing carols in their own Kwanyama dialect.

But right now they were wide-eyed as they moved about in a closely knotted group from the church, which was the largest building they had ever seen, to the hospital, to the school, and to the various residences. They had participated in the Christmas party for children where they had seen balloons for the very first time. Many of these little tykes lived in kraals so remote from the highway that they had never seen any white man other than the archdeacon who visited them at infrequent intervals.

They had stopped outside my veranda. I was listening eagerly to the voices of the men of Apollo 8 as they circled the moon. As the children peered into the veranda, it was not the miracle of a radio broadcast coming across a quarter of a million miles of space that entranced them. It was that they could see a white man from a distance of not more than five feet.

Over the radio came the voice of an astronaut reading from the Book of Genesis: "In the beginning God created the Heaven and Earth!"

Yet there was a real link between our men circling the moon, the black children of Ovamboland, and the brown children scrambling for peanuts in a small barrio in the mountains of the Philippines. It was a living link, and his name is Jesus, born amongst men that all men might be brothers. The Ovambo children would sing in Kwanyama, the Igorot children in Lepanto, and our own children in English, but what came forth would be the same: "Hark the herald angels sing, Glory to the new born king!"

*The Rev. Clifford E. B. Nobes, S.T.D., is a retired missionary priest of the church who now makes his home in North Springfield, Vt.*

## So God Is This

© 1971 by the author

Amid angels on the wind  
the Word who spoke the world,  
tired from his effort to be born,  
cries.  
Cold,  
cuddled against his mother,  
He shivers;  
the chill distance between them  
brings his awareness to the  
sting of feeling.  
So,  
this is man;  
so God is  
this.

Laurence J. James

# EDITORIALS

## Is Your Christmas Giving Finished?

CHRISTMAS 1972 comes to a world in which mass suffering from war, disasters, and poverty is so massive that the imagination cannot begin to comprehend it. But Christians have more than imagination and intelligence to work with as they try to see the world around them as it really is.

They have—if they are authentic Christians—the mind and heart of Christ himself in them, renewed in them at this season.

What distinguishes the mind of Christ from the merely human mind is its loving passion for giving rather than getting. The authentic Christian will assess his own Christmas joy in terms of what he has been able to give.

And if he is an Episcopalian he ought to know about the Presiding Bishop's Fund for World Relief as a means and agency through which he can give to the hungry who need food, the naked who need clothing, the homeless who need shelter, the sick who need care.

Some of the things associated with the national church program are "controversial" among Episcopalians. This one cannot be, among Episcopalians who are Christians with the mind of Christ in them.

By the time you read this you may think you have done all your "Christmas shopping" (although if you are like the writer of these lines you may not yet have begun it). But have you done all your Christmas *giving*? Have you, in your own mind and conscience, done all that you can, with your means, to celebrate the birth of the King of Love in the way that *he* wants it celebrated?

If you don't think you can honestly say that you have, it's not too late to make an offering to the Presiding Bishop's Fund for World Relief in the name of a friend, or your own name. For address and instructions see the advertisement on page 5.

It is more joyful to give than to receive. And may this be the most joyful Christmas in your life.

## De-sexing Deity In New York

ON Nov. 12 last, a joint service of ordination to the diaconate and holy baptism was held at St. Clement's Church in New York City, with the chief minister and celebrant being the Rt. Rev. Paul Moore, Jr., Bishop of New York. As far as was liturgically possible, God was thoroughly emasculated (although the operation was clumsily performed). We have before us a text of the service, which was adapted from *Services for Trial Use*. An effort was made to eliminate all pronominal and other references to Deity in which God is a *he* rather than a *she* or an *it*. This was done by crossing out the offending words and replacing them with acceptable ones: "overwriting" is what the reformers call it in an explanatory rubric stating that this has been done "to eliminate sexist references," and also that it has been done "with the permission of the ordinary." The ordinary, of course, is Bp. Moore.

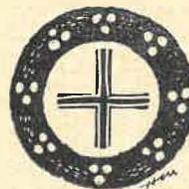
The overwriting consists of such things as replacing

"Father, Son, and Holy Spirit" with "Creator, Redeemer, and Sanctifier." "God's Kingdom" is de-sexed into "God's Realm." It is noteworthy that the overwriters did not make it read "Creatrix, Redemptrix, and Sanctifrix" or "God's Queendom." But in New York, unlike the Kansas City of the song in "Oklahoma," they may not yet have "gone about as fur as they can go."

In "Let us pray to Almighty God for his blessing on all men" the overwriters replace "his" with "God's" and "men" with "people," and thus *passim*. Well, not quite *passim*. They missed a few "sexist references" in the unreformed text. At one point, trying to de-sex the language, they stumbled into a ludicrous grammatical error by changing "his" to "their," but not making the necessary change in the number of the antecedent, in the supplication "That you will lead every member of your Church in his ('their') particular vocation and ministry to serve you. . . ."

A bishop who will allow the overwriting of the church's liturgy to eliminate such "sexist references" as God as Father, God as he, and God as King, should have no scruples about overwriting the holy scriptures, because, of course, they are the source of all this pernicious sexism in the Christian faith.

O Lord/Lady, how long?



## Gloria in Excelsis

In golden orbits, stars of night  
Illuminate the fields below,  
Dispersing darkness, making bright  
A creche half hid by winter snow.

Some shepherds sight a wondrous thing,  
The stars become an angel choir.  
Across the sky, their voices ring  
And earth resounds like harp and lyre.

Reality or fantasy?  
The watchers sense both thrill and calm;  
They race for Bethlehem to see  
The Word made flesh—incarnate Psalm.

Eternity in swaddling clothes  
Delights their eyes and bends their knees.  
Each humbled shepherd proudly knows  
What mean the angel rhapsodies.

Joseph Witkofski

# Book Reviews

**THE BLACK PREACHER IN AMERICA.** By Charles V. Hamilton. Wm. Morrow. Pp. 246. \$7.95.

*The Black Preacher in America* is not just another among the plethora of recently published catalogues of the black experience in the United States. The book takes an honest approach to a subject that could easily turn into a whitewash. Dr. Charles Hamilton's honesty does not allow him to ignore some of the ignoble aspects of some black preachers, rather he presents the subject with all of his virtues, vagaries, and vicissitudes, and in so doing, lifts the black preacher out of the one-dimensional state to the level of a normal human being, but a human with a different mission than that

of the average white clergyman who has scarcely had to deal with a people who, because of laws, customs, mores, and traditions, have been shut out of the normal lifestream of their nation.

As in any book such as this, the foibles of whites, trapped in the same racial morass as blacks, are not ignored either. They are to be seen in the hypocritical teachings which so many white preachers foisted upon the slaves, or which black preachers were forced to give voice to not only by slave masters, but also by legal fiat, contrary to the "traditional American belief in the separation of church and state," (p. 59) a utile shibboleth that is uncaged only when those in power need it.

I have no adverse criticism of this book that is of any consequence, although I am concerned about a feeling among some blacks, which Dr. Hamilton points out, that if they are not "black enough" they just aren't with it. This has caused much pain among some as to the degree of acceptance that they will receive from other blacks. True, every black person must do his bit for "The Cause," but he must be free to do it in his own way, be it "militant" or "moderate," and if the day long hoped for is brought to the dawning, by whatever means, that should be black enough for anyone.

Importantly, to me, the book illustrates that the black preacher has long known and practiced what white clergy seem only to have rediscovered within the past few years . . . that the complete preacher must be concerned with all aspects of his parishioners lives instead of just "sticking to preaching the Gospel." I say rediscovered, for, I would imagine that all preachers are familiar with the Old Testament prophets and their frequent clashes with the authorities, as well as the reason for the establishment of the diaconate.

All in all, the book is a good one, and a necessary one for anyone who is interested in another phase of American socio-religious history.

(The Rev.) JAMES H. HALL  
St. Andrew's, Polson, Mont.

◆  
**TREASURY OF GREAT HUMOR.** Edit. by Louis Untermeyer. McGraw-Hill. Pp. 683. \$9.95.

No anthology of great written humor could include *all* the masterpieces from Aesop to (and including) S. J. Perelman and P. G. Wodehouse, but this *Treasury of Great Humor* comes about as close as any single volume could. Here are gems from such mirth-masters as Petronius and Lucian, Swift and Molière, Twain and Saki, Thurber and Benchley.

If you enjoy being baffled you should

enjoy examining specimens of what made people laugh from past ages and different cultures. You can do all you want of that with this book. It is notorious that nothing "dates" and grows passé — by growing incomprehensible — as fast as humor. But equally baffling is the fact that other specimens of humor simply go on making people laugh, while eternal ages run. There are some of these pieces here too.

This reviewer regrets that while Editor Louis Untermeyer was anthologizing humor from the Bible he overlooked Proverbs. There are some very, and abidingly, funny similes in that book of shrewd worldly wisdom.

But no anthology can have everything that would adorn it. This is at least as good a treasury of humor as anything else now in English and in print.

◆  
**THAT NEW TIME RELIGION.** By Erling Jerstad. Augsburg Press. Pp. 143. \$2.95.

*That New Time Religion* is the absolute tops in putting the Jesus Movement together. It makes a convincing Ironside-clad case for the uniqueness of the phenomenon. Erling Jerstad has obviously done his homework and his roadwork.

He ties the new-time religion in with its American forebears and with the primitive Christian tradition. If there is a conspicuous lack anywhere it may be in the failure to identify this groundswell with early monasticism and reformation communal Christianity.

The book is so readable you will finish it at one sitting and wonder where it went: no wasted words, no wasted ideas, pure littera, with no litter. The reader will waste neither his time, his money, nor his interest in giving this book his attention. Every pastor in a conventional charge should have to read it.

(The Rev.) M. JOHN BYWATER  
St. Paul's, Quincy, Fla.

◆  
**REASON IN PASTORAL COUNSELING.** By Paul A. Hauck. Westminster Press. Pp. 228. \$5.95.

Dr. Paul Hauck, who is a private practitioner of clinical psychology, has come up with a new phrase which he shortens to "RET," being Rational Emotive Psychotherapy. He says *Reason in Pastoral Counseling* has been written to demonstrate two trends as part of RET. The first is *reason*, which is employed in counseling as a new weapon against emotional pain; and the second is that *it need not disrupt faith*.

He speaks of coming upon this new psychotherapeutic system purely by chance, and determining to use it on an experimental basis, has found it most effective. Now he feels that it ought to be translated to the clergyman who has the demand on his time for advice on marital conflicts or interpersonal problems. He believes the proper starting point

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for understanding Rational Emotive Therapy is to realize that people become disturbed when they believe senseless, alarming, and disturbing ideas. Dr. Hauck reminds us that emotion is a physical reaction to a mental stimulus; and if we have angry thoughts, we feel angry; just as if we have alarming thoughts, we feel tense. He illustrates this by examples in his paragraph on "The Mechanics of Counseling."

I see nothing different in this book from most of the books on counseling, except a new terminology for what has been for a long time good counseling practice. The term Rational Emotive Psychotherapy is something one might use to express a measure of counseling training and experience. But it does not do anything more than really suggest that no one should counsel in depth without first having a broad knowledge of the field, and the understanding of emotional illnesses. RET is, therefore, not something new except in terminology. However, the book is well worth reading, and could be effectively used by the clergyman who must deal with cases which he might well prefer to send to someone more trained in psychotherapy.

(The Rev.) OSBORNE R. LITTLEFORD  
St. Michael and All Angels, Baltimore

◆  
**A CHILD IS BORN.** Edit. by John McCollister. Augsburg Publishing House. Pp. 95. \$2.50.

This paperback is a group of sermons done by various Lutheran clergymen for the Sundays (plus New Year's Day) Advent I through the Epiphany. To this reviewer the general inspiration of these sermons is mediocre to say the least. But they do prove a personal growing conviction that there is a difference between the sermons of parish pastors and those in administrative or teaching positions.

The last sermon in *A Child Is Born*, written by Dr. Paul L. Maier, is excellent. It doesn't really seem to be a sermon but rather a splendid scholarly exposition of the meaning of the Epiphany and its ramifications. It is longer than any of the other chapters of the book, but it is worth every paragraph.

(The Rev.) GERALD L. CLAUDIUS  
St. John's, Kansas City, Mo.

◆  
**WOMEN PRIESTS?** By E. L. Mascall. The Church Literature Association, 199 Uxbridge Road, London W12, England. Pp. 26. 25p (61 cents) paper.

Nowhere is the case for the restriction of Christian priesthood to males more soundly and clearly stated than in this pamphlet by one of Anglicanism's most eminent theologians. Most discussions of the subject are essentially sociological rather than theological. Eric Mascall raises it to the theological level and keeps it there, but not in such a way as to slight the human aspects of it. Concerning this,

he aptly remarks: "Those who dismiss the Church's practice [of restricting priesthood to men] as socially conditioned and obsolete should seriously ask themselves whether their own proposals may not fall under the same condemnation. Sociology is a game at which more than one can play!"

Interesting and especially useful is Mascall's presentation of the case against the ordination of women which has been made by the contemporary French Calvinist theologian, Prof. Jean-Jacques von Allmen. Evidently it is not in the catholic tradition only that some deeply biblical theologians see in the ordination of women to the apostolic ministry a violation of that order which is the will of the Lord for his church.

It is to be hoped that every bishop and deputy to the next General Convention will read and ponder *Women Priests?*—truly a "tract for the times."

◆  
**THE PROSELYTIZER.** By D. Keith Mano. Alfred A. Knopf. Pp. 271. \$6.95.

D. Keith Mano doesn't quite make it this time, and that is a pity. His first four novels were, each in its own way, gems of prose and terse, very Christian theology. (I have given away at least 10 paperback copies of *Horn*, which is, perhaps, the finest novel of white misunderstanding of blacks ever written.) Mano, at his best, is a magnificent wordsmith and a more than competent theologian who is a latter-day Evelyn Waugh with a touch of the Marx Brothers.

What is noticeably lacking in *The Proselytizer* is sympathetic characterization. Kris Lane (Christ's Way, get it?) makes converts of young ladies by seducing them, recording the seductions on card and film, and packing them off to the mission field. As a basic plot line, it has possibilities. The problem is that Lane never engages our sympathy. His zeal is unmistakable: we just don't care much about his soul. Sergeant Hook, in the same author's *War Is Heaven*, trapped the reader from the beginning: was he in the possession of saints or demons? Kris Lane emerges as a flamboyant zealot for a tawdry cause. His comeuppance arrives as a well-deserved anti-climax.

The rest of the characters are tawdry without causes: the major figures are born losers, while the minor figures are, if adult, lecherous or, if young, unsanitary. The only one who really comes to life is the rector's wife who is, alas, an atheist.

There are redeeming features: high humor in places, the author's wonderfully descriptive phrases in others. Mano is still one of our finest novelists. *The Proselytizer* is probably better than most novels that have been published this year. It just isn't one of the author's better efforts.

(The Rev.) SHELDON M. SMITH  
Washington Chapel, Valley Forge, Pa.

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## WASHINGTON, D.C.

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The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7:30; Service & Ser 9 & 11 (HC 15, 35, 11); Daily 10

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

## COCONUT GROVE, MIAMI, FLA.

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

## PUNTA GORDA, FLA.

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## ATLANTA, GA.

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The Rev. Howard William Barks, r  
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## KANKAKEE, ILL.

**ST. PAUL'S** 298 S. Harrison Ave.  
Fr. Robt. A. L'Homme, r; Fr. Kenneth Brown, Fr. James Parker  
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**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; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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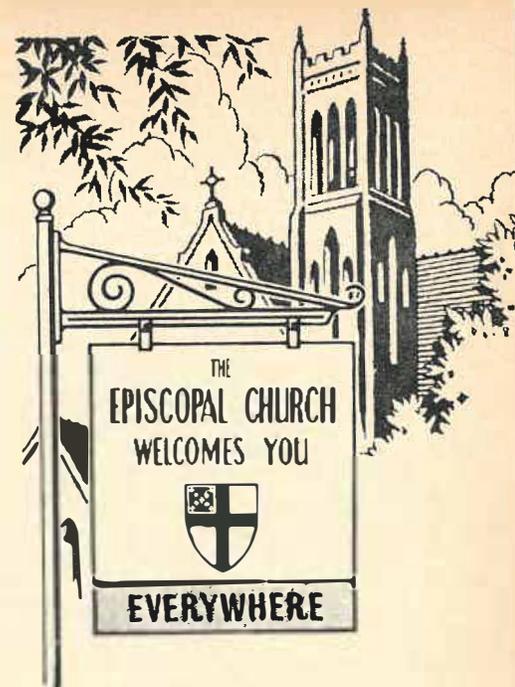
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