

The Living Church



In the bleak midwinter
A stable - place sufficed
The Lord God Incarnate
Jesus Christ!

CHRISTINA GEORGINA ROSSETTI
HYMN 44

Meet
 Our Christmas Cover
 Artist
 And His Church



This year's Christmas cover of *THE LIVING CHURCH* is the work of Harold F. Goodwin. Mr. Goodwin has pursued a lifelong hobby and avocation of calligraphy and illumination and has been an active member of St. Aidan's Church, Cheltenham, Pa., for 40 years. In 1971, he and Mrs. Goodwin celebrated their 50th wedding anniversary with a trip to Britain where they visited the ruins of Aidan's Abbey on Holy Island (known as Lindisfarne until 1084) in the North Sea.

The town of Cheltenham, just outside Philadelphia, was settled nearly 300 years ago by people from Cheltenham, Gloucestershire, England. In 1950, Percival C. Smith, Lord Mayor of Cheltenham, England, visited St. Aidan's Church where he read the lesson. Correspondence was maintained between the little Pennsylvania parish and the English town, and in 1959 a new chapel was dedicated in England—"St. Aidan's Chapel, Cheltenham, England, named for St. Aidan's Church, Cheltenham, Pa." Recently the Pennsylvania church celebrated its 50th anniversary, which is the 15th anniversary of its namesake in England. The present rector of St. Aidan's Church is the Rev. Michael J. Shank; the vicar of St. Aidan's Chapel is the Rev. John C. Bentley. The drawings of the two churches are by Mr. Goodwin.



AROUND & ABOUT

— With the Editor —

Some Advent reflections upon the Last Things:

(1) We need to let our awareness of our own coming death and of our neighbor's—or enemy's—coming death play a major part in our dealing with him, whoever he may be. Too generally in our planning, our hoping, and our praying, death is isolated from our social relations. Nicolas Berdyaev is one of the few Christian philosophers who senses this need for socializing our thought of death. Said he: "Our attitude to all men would be Christian if we regarded them as though they were dying, and determined our relation to them in the light of death, both of their death and of our own. A person who is dying calls forth a special kind of feeling. Our attitude to him is at once softened and lifted on to a higher plane. We then can feel compassion for people whom we did not love. But every man is dying, I too am dying and must never forget about death."

(2) The modern notion that we ought not to go through life trying to prepare for a holy death but rather trying to prepare for a good life here and now is a shallow and dishonest sophistry. No person of our age has lived in the present more faithfully, lovingly, and holily than did Blessed Pope John. How did he get that way? Listen to this, from his recorded prayers and devotions:

"There is a moment in every man's life when he has to make ready for a departure, and at last the moment comes for him to leave his earthly home, and to give an account of his labor. May every one of us then be able to say: I have not darkened immortal souls with suspicion or fear, I have been frank, loyal, and trustful; I have looked those who did not share my ideals straight in the eyes and treated them with brotherly affection, in order not to impede the carrying out of God's great purpose, in his good time—a purpose which must bring about the fulfilment of the divine teaching and command of Jesus, 'that we may all be one.'"

It is only by a right looking to our end that we can live well or even sanely in the present. There is no greater physical aid to Christian devotion than a skull marked *Memento mori*. (No, I don't have one; but I approve of them. They should make especially choice birthday presents.)

(3) Thomas Hardy: "The main object of religion is not to get a man into heaven, but to get heaven into him." That's substantially correct, but might it not be better to say that the first task, rather than

the main object, of religion is to get heaven into a man (or into a woman, we must now add)?

(4) Tryon Edwards: "Hell is truth seen too late—duty neglected in its season."

(5) Fyodor Dostoyevsky: "I ponder 'What is hell?' I maintain it is the suffering of not being able to love."

(6) Dwight L. Moody: "When we preach on hell, we might at least do it with tears in our eyes." Right. But nowadays we might at least do it, *period*. When hell is not preached, Christ's gospel is not preached. If there is no hell, there is no point in Christ's offering to us deliverance from it.

(7) One of our own (TLC) poets, Robert Hale, reflected in our issue of 10/29/72 upon the mystery of the body under God, and his lines are worth reading again. He called it "You Can't Take It with You."

I am used to this body, Lord,
even though it depreciates every year.

How could I play a harp
or shovel coal without it?

What could I possibly do
for an eternity
without fingers or eyes or legs?

If there is spiritual work,
teach me how to do it now.

You will have to learn
how to use spiritual tools:
love,

patience,
and laughter.

(8) Franz Kafka: "Only our concept of time makes it possible for us to speak of the Day of Judgment by that name; in reality it is a summary court in perpetual session."

(9) G. A. Studdert-Kennedy (in his poem called "Well?"):

There ain't no throne, and there ain't
no books,

It's 'Im you've got to see;
It's 'Im, just 'Im, as is the judge
Of blokes like you and me.

And boys, I'd rather frizzle up
In the flames of a burning 'ell
Than stand and look into 'Is face
And 'ear 'Is voice say, "Well?"

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

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Letters

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Lewis on Liturgy

Mr. Michael Hefner has done us a real service in his article on "Membership, Progress and the Trial Rites" [TLC, Nov. 10]. He has made very clear what the confusion is which causes uneasiness in many churchmen in the trial rites. Using C. S. Lewis's address on *Membership* as a springboard, he shows the difference between true membership in a body and the collective idea as practiced in the society of the day. One is grateful to him for two things. The first is his clarification of some of the weaknesses of the Green Book. The second is that he shows that Lewis speaks with authority on issues which confront us today as much as when he was alive.

In the first of the *Letters to Malcolm* Lewis explains that he does not oppose some changes in the liturgy. Any vernacular liturgy must have changes because the meanings of words change. If one alters the doctrine also, he writes: "Ought the two operations—each painful and each dangerous—to be carried out at the same time? Will the patient survive?" He says, further: "Already our liturgy is one of the few remaining elements of unity in our hideously divided church. The good to be done by revision needs to be very great and very certain before we throw that away. Can you imagine any new Book which will not be a source of new schism?" Prophetic words indeed.

On one point I believe Mr. Hefner goes a bit far. He says that in the trial services a window may be opened on immediate concerns but the window on God is shut. In my experience this is not so. What happens is that our fellow men are somehow placed between us and God in our thoughts when it should be the other way round.

In any case, our thanks to Mr. Hefner for a splendid article.

HOPE M. KIRKPATRICK
Secretary, New York
C. S. Lewis Society

New Haven, Ct.

Episcopacy

The anonymous article [TLC, Nov. 17] on episcopacy raised some interesting points, but showed a dangerous leaning towards a very narrow view of the New Testament.

The tendency to highlight some particular passage or group of passages, and say "This is the real message," blinds us to God's light. The author states that "the chief subject of the New Testament, namely, the poor," should be the object of the church's greatest concern. Now this surprises me. Although I recognize Christ's command to feed the hungry and clothe the naked, he seems to make clear on a number of occasions that it is the rich man who is in real need of salvation.

The Gospel is not a social action mani-

festos, but the good news of the coming kingdom. It is always warning us not to become too involved with this world. It is the inner man, not the outer, that is our concern. Do good, yes, but keep your heart ever on God. There are two great commandments: the second is the Golden Rule, but the first calls upon us as a spiritual Israel to have before us one God alone, and he is the God of hosts.

An episcopal return to humble dwellings is a good point, however. It has been since the twelfth century. The bishop may lose sight of the poor for dwelling among the rich. But living among the poor is no guarantee of seeing them. The hypocrites, dressed in sackcloth, rent their clothes and wailed, and then crucified the Son of God.

TOBIAS HALLER
Church of St. Mary the Virgin
New York City

Call to Prayer

The matter of ordaining women to the priesthood has been studied, argued, discussed, debated. The church has been confronted, attacked, challenged, defied. Her laws have been violated, rejected, and contested. The 11 deacons who now lay claim to the priesthood have indeed "done their thing." Now I ask for one year, before the 1976 General Convention, of earnest prayer together. And I do not suggest prayer as a form of sidestepping the issue, of procrastination, or foot dragging, but as a sincere desire for unity, so that we plan together now for emerging from the 1976 General Convention as a united church, united in being and united in mission. For I should think that people who pray together in the one spirit to the one Lord are likely to be more inclined to enter a genuine dialogue and plan together with determination for unity in faith, order, and practice.

There must be limits to confrontation and defiance, for then the very acts of so-called liberation become acts of another kind of imprisoning and oppression. I suggest the year of prayer in the context of the biblical understanding of "waiting upon the Lord." Millions are waiting to be fed, millions are waiting for human dignity, millions are waiting to be clothed, millions are waiting to be freed, and we do not seem to be in a hurry to respond to them, so I do not think it is too much to ask that some wait a year or two for the church to declare its mind on women in the presbyterate and episcopate. I suggest this in the context of the cross, and the meaning of obedience and suffering which is for the Lord's sake and for the unity of his people. I suggest this year of no further violations in the context of the biblical meaning of "in the meantime." We are "in the meantime," and women truly called to ministry should continue to evidence this call by doing well "in the meantime" their present vocation.

(The Rev.) RICHARD CORNISH MARTIN
St. George's Church
Washington, D.C.

Ouch!

How about hernial for hymnal since the whole business is about to rupture the church.

HARRIET TITUS
Santa Rosa, Calif.

The Living Church

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An independent weekly record
of the news of the Church
and the views of Episcopalians.

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THE KALENDAR

December

- 22. Advent IV
- 25. Nativity of Our Lord, the Birthday of Christ (Christmas Day)
- 26. St. Stephen, Deacon and Martyr
- 27. St. John, Apostle and Evangelist
- 28. Holy Innocents
- 29. Christmas I

January

- 1. The Feast of the Circumcision of Christ/The Holy Name of Our Lord Jesus Christ
- 5. Christmas 2

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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The Living Church

December 22, 1974
Advent IV

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SCOTLAND

Presbyterians May Withdraw from Unity Talks with Anglicans

Church unity moves in Scotland received a setback when the national Church of Scotland announced that it proposed to withdraw from talks on unity which have been going on with the Episcopal Church in Scotland for 10 years.

The decision was made because of a stalemate in the talks and two "major failures."

The Rev. John K. S. Reid, Presbyterian convener of the talks, said, "We had some lack of success over two rather important issues—the possibility of joint authorization of certain ministries by both churches, such as the chaplaincy of a university, and an Episcopal synod proposal whereby the Episcopal Church in Scotland might have been incorporated in an enlarged Church of Scotland as a non-geographical synod."

He said the decision by the Scots church representatives will be put before the General Assembly of the Church of Scotland next year for approval.

Meanwhile, multi-lateral talks which concerned not only the Presbyterian and Episcopal churches in Scotland, but also the Churches of Christ, the Congregational Union, the Methodist Church, and the United Free Church, will continue. These multi-lateral conversations are aimed at achievement of one United Church.

WORLD HUNGER

Fallout Shelter Food Could Feed Many for a Short Time

As churches discuss the international hunger problem some may not be aware that they have food supplies literally at their feet.

In the early 1960s, church buildings throughout the country had their basements and undercrofts converted into fallout shelters with supplies of food and clothing that could be used in event of a nuclear attack. In most cases, these food supplies are still in these storage places and are still edible.

Dr. Ben Oliphant of First Methodist Church in Dallas found this to be the case at his church when he learned that the basement contained what he described as

"millions of survival biscuits."

He told his congregation that "it does not make sense to store this food when so many people are dying."

But upon checking with the Dallas Civil Defense office, he learned that local regulations will not permit the church to release the foodstuffs which would keep 502 persons alive for two weeks.

One civil defense spokesman said the pastor's idea was well intentioned but impractical. "Both of us are talking about survival," Col. Adrian Hoebeke said. "Certainly we hope that nuclear war never happens. But if it does, then the food stored in these shelters could be the only thing that allows mankind to continue."

Such restrictions are not in effect in other areas.

Richard Healey, deputy director of the New York Field Office of Civil Defense, told Religious News Service that New York has had a policy for several years under which food supplies are transferred to the CARE Foundation whenever a building with a fallout shelter is demolished. CARE then sends the food to such countries as Chad, Niger, and Bangladesh, he added, "where people consider this rancid food as a delicacy."

He explained that storage over a period of years gives the biscuits a rancid taste, but this does not affect their nutritive value.

Most of the cans of biscuits have a five year shelf life, Mr. Healey reported. He said he was present at a recent test opening of some cans that had been stored since the mid 1960s and found the food to be "very tasty. You couldn't tell the difference from something you bought at the store."

In New York City alone, Mr. Healey said, there are enough food supplies in fallout shelters to feed an estimated 12 million individuals for two weeks.

UNITED NATIONS

Religious Tolerance: "No Action" for 13 Years

The United Nations has delayed action on "religious tolerance" for at least another year.

It did so for the 13th year in a row, by approving a proposal by Bulgaria and Byelorussia which would refer this question back to the U.N. Commission on Human Rights.

The committee voted 67-1, with 29 abstentions, to ask the commission to submit "a single draft declaration on the elimination of all forms of intolerance and discrimination based on religion or belief."

The General Assembly would inscribe this item on its 1975 agenda with a view to "considering, completing, and adopting, if possible, such a declaration, provided that a single draft has been completed by the Commission on Human Rights."

Those who objected to this procedure noted that the commission was so badly divided on this subject earlier this year that it was unable even to file a progress report to this assembly.

The United States and most of the western countries would have liked the 138 nation Social, Humanitarian, and Cultural Committee to debate at this session a draft declaration submitted as a working paper by the Netherlands and Sweden.

They abstained in the final vote, explaining that they objected to the procedure but maintained their interest in this issue and would raise it again.

During the debate, Chile and the Soviet Union clashed over religious freedom, with Chile's Ambassador Sergio Diez charging that a declaration on religious tolerance would allow the Soviet Union to "humanize" its legislation on this subject.

USSR spokesman V. M. Zenkyavichus replied that Soviet citizens were "fully independent to determine their attitudes towards religion."

Mrs. Leila Takla of Egypt told the committee that "there are no chosen people for religion."

In his remarks, the Rev. Patrick Bascio of Grenada said the problem of religious intolerance often arose as abuse of religion rather than as an expression of religion itself.

Ambassador Jamil Baroody of Saudi Arabia asked who could be the arbiter of what is freedom or non-freedom. He said religious conscience was a variable which depended on the individual.

What is right is what does not hurt any human being, he said, adding that the right to freedom of religion includes freedom to change religion or belief, but he acknowledged that this was a "utopian aspiration."

U.S. Ambassador Barbara White expressed her country's "deep sympathy" with the concern of some countries regarding misuse of objects of religious ven-

eration for commercial and publicity purposes.

She was referring to a statement by Sri Lanka representatives that Buddha figures in the form of soap and Buddha special liquor were examples of such exploitation. Sri Lanka also noted a recent edition of *After Dark* magazine showing Raquel Welch "in a state of undress seated in the lap of a Buddha."

Mrs. White, in reference to these examples, said that tolerance should be more than non-interference with the other person's religious beliefs. She said true tolerance was based on respect for the other person's religion or belief and for his right to hold it.

ENGLAND

Ramsey: Influence Restricted to Theological Level

Dr. Michael Ramsey, retired Archbishop of Canterbury, said in an interview for *The Church Times* that he could not be tempted to influence Anglican Church affairs. "I am not going to have anything to do with church policies, no interventions whatever," he said. "My influence, if it goes on, will be on the theological level . . . and I am willing privately to advise any of my fellow Christians who ask me."

The Rev. Brian Rice asked the prelate what major problems he had handed over to his successor, the Most Rev. Donald Coggan.

One, Dr. Ramsey said, was the reshaping of the ordained ministry in relation to parishes and other forms of ministry, another was to get church/state relationships on a better footing. The latter, he said, "calls for delicacy and also firmness of purpose."

Other major issues confronting the 101st Archbishop of Canterbury, Dr. Ramsey said, include "a big theological task."

"The upheavals of radical theology are still going to be with us, and the church's leadership will need to combine a deep hold upon Christian tradition together with a sensitive understanding of new theological trends. . . .

"Ecumenically there is a big task. . . . The church will need to know what can be brought out of the new discussions with the Free Churches and the prospects of a United Church. . . .

"Then, in relation to the Church of Rome, the leadership is on an Anglican Communion basis, and it is going to be very important to develop the work of the Anglican Roman Catholic International Commission (ARCIC). This is entering its most difficult phase, but a phase which could be really creative. And there is a similar task in relation to the Eastern Orthodox Church."

Dr. Ramsey's departure from Lambeth Palace did not go unnoticed in the reli-

gious press of other churches.

A two column editorial in the *Catholic Herald* paid tribute to a "Great Prelate."

Free Church reaction to Dr. Ramsey's retirement was summed up in a six column spread in a front page editorial of the *Baptist Times* entitled "Primate with a Pastor's Heart." It said: Dr. Ramsey "has been a primate who sought peace and unity and worked very hard for it. He has been a friend to Roman Catholics on the one hand and to Non-conformists on the other. . . .

"He set himself to free his church, as far as possible, from state control both in the ordering of its worship, the constitutional ordering of its affairs, and in the appointment of bishops. . . . While the processes he set in motion are not completed he enabled the church to taste the first fruits of freedom. It will be the task of Dr. Donald Coggan from York, who succeeds him, to complete the task."

The *Baptist Times* editorial added that Dr. Ramsey "never lost his pastoral heart. In his numerous addresses on a variety of occasions he spoke to the hearts and souls, not just of his immediate audience, but often to the nation."

SOUTHWESTERN VIRGINIA

Saints? They're "Incorrigible"

The Rev. Will D. Henderson may have bridged the old gap between science and metaphysics.

On an average day, the 84-year-old priest at St. John's Church, Roanoke, can be found conducting services for residents of area nursing homes, or taking communion to shut-ins. But 30 years ago, his daily work involved the design of industrial plants and hydroelectric developments.

As a child, young Will attended a Presbyterian Sunday school on Staten Is-



Fr. Henderson and shut-in.

land, N.Y. At the suggestion of a music teacher, he tried for a vacancy in the boys' choir of St. John's Church, New York City. He was accepted and received \$160 a year until the church was demolished to make way for the New York Central Railroad.

His mother consented to Will's being confirmed. Then followed years at college, service in WW I, marriage, and three children.

"We didn't go to church once during the war. . . . I was always disturbed that we didn't have the children baptized as we should," he said recently.

Moving to Wellesley, Mass., to do engineering work after the war, Fr. Henderson offered his services to St. Andrew's Church there to help in the building of a new parish house. Eventually he became a Sunday school teacher and a lay reader.

He kept "pushing away" the idea that there might be "a place" in the ministry for him.

He was busy in such projects as the first study of harnessing the tides at Passamaquoddy Bay and a tremendous wind tunnel for United Aircraft. But in 1956, he could not ignore an inner pressure so he went to Sewanee, and to seminary. He was ordained in 1959 and spent several years in Tennessee mission churches, going to Roanoke in 1969.

Today, Fr. Will visits the elderly and reminds them "I am one of you," and asks for their prayers.

What keeps him going at 84, after a long and active life? As one of his associates says of him. "There's this thing about saints; they're incorrigible."

NEW ZEALAND

Maori Priests Oppose Ordination of Women

Clergy of New Zealand's Maori race have voiced strong opposition to a proposal that women be ordained to the priesthood. But the synods in which they have a voice disagree with them.

The proposal is being discussed by diocesan synods this year preparatory to a final decision by the National Synod in 1976.

In Christchurch Synod, the Rev. Whakahuhi Vercoe said: "When it comes to suggesting that women handle sacred things, my cultural hackles rise." Women, he said, were not allowed to speak on the marae (the Maoris' traditional tribal meeting place and discussion ground), and they were excluded from the occupations of carving and canoe making.

In Waiapu Synod, on the east coast of North Island, the Rev. Canon Rimu Hamiora Rangihū also said Maori opposition to the proposal stemmed from the tradition of excluding women from speaking on the marae. This tradition, he explained, stemmed from past times when a speaker on the marae could be challenged

by another warrior. In the ensuing battle, "a woman would be annihilated," he said.

A pakeha (European) priest, the Rev. David W. King, suggested the church should not go forward with women's ordination in view of the Maori opposition.

However, the Bishop of Waiapu, the Rt. Rev. Paul Reeves, himself part Maori, said he was a strong supporter of women's ordination. Noting that a significant number of women were already in deacon's orders or in training for the step, he said he viewed ordination to the priesthood as a valid progression.

In their final votes, both Christchurch and Waiapu Synods favored the proposals.

CANADA

Mission Partnership Adopted

Partnership will replace paternalism in the overseas mission activities of the Anglican Church of Canada.

A policy of cooperation and interdependence among churches was adopted by the Anglican Executive Council after consultation with foreign representatives.

The action was a preliminary response to the 1973 Anglican Consultative Council's call for partners—rather than "sending" or "receiving" lands in mission.

"Canada makes up its own mind on how it responds to Christ," said the Rt. Rev. John Howe, general secretary of the Anglican Consultative Council, "but it also decides as a member of the family. You don't decide what's best for Canada in isolation and that's why the overseas people are here; not as 'them' but as part of us."

The bishop said that the growing part of the worldwide Anglican Communion is in Africa, not North America or England.

The Executive Council adopted a 1974 spending budget of \$2.9 million. The 1973 deficit was \$250,000 and the 1974 deficit is "substantial."

"Three years ago, our reserves stood at \$700,000," said George Donald, finance chairman. "We have charged about \$500,000 against them and there is still 1974 to come. But because of legacies we have received, there is still about \$435,000 left."

METHODIST CHURCH

Women Leaders Critical of P.B.

Several women executives of the United Methodist Church criticized the Rt. Rev. John M. Allin for refusing \$672 from the service conducted by three women illegally ordained to the priesthood of the Episcopal Church [TLC, Nov. 17].

The Presiding Bishop returned the \$672 check because the church does not recognize the ordinations of the women.

According to some observers, the deci-

sion of the Methodists to criticize Bishop Allin is "openly an example of the ecumenical uproar" caused first by the ordinations of the Philadelphia 11 last summer, and second, by the House of Bishops' ruling that the ordinations are invalid.

Among those airing their criticisms toward the prelate was Judy Elmer, co-director of her church's commission on the status and role of women. She said "Mr. Allin's" refusal to accept the \$672 was "an affront to the Gospel" and shows a church seeking to "preserve and perpetuate man-made hierarchies over against the ministry Christ has called us to."

The Rev. Jeanne A. Powers, an ecumenical officer of the U.M. Church said the money was "a love offering." It is "regrettable," she said, that the bishop has chosen "to prevent such a gift from communicating the love of Jesus Christ in the interest of preserving the canonical legalism of church order."

Peggy Billings said she "couldn't believe it."

Miss Elmer also said, "The issue now is not that people are starving and must be fed, but that the money came from an offering taken during a worship service conducted by women priests."

The \$672 check was later given to the Bishop of New York, who in turn gave it to the Presiding Bishop's Fund for World Relief.

Bishop Allin sent a \$672 contribution to the same fund.

Dr. Tracey K. Jones, Jr., general secretary of the U.M. Board of Global Ministries, was asked for a comment on the \$672.

"The issue of world hunger is one that should not be politicized," he said, voicing a fear that acceptance of money for relief might be turned into a political football.

LITURGY

SPBCP Meets

The recent meeting of founders and sponsors of the Society for the Preservation of the Book of Common Prayer (SPBCP) in Nashville drew people from all parts of the country and from many walks of life.

Some 35,000 households belong to the society for a total of close to 60,000 individuals and the number continues to increase.

The SPBCP does not oppose all revision of the Prayer Book but insists that the revision must preserve the beauty and style and the theology inherent in it.

The society has received thousands of letters from people in every diocese protesting actions of bishops and parish priests who have outlawed the Prayer Book entirely and in some cases removed it from the pews, or who have imposed the Green Book at most services, relegating the Prayer Book to a position of unimportance, and even denying its use for baptisms, confirmations, weddings, and

funerals, even though the last General Convention reaffirmed the fact that the 1928 Prayer Book is still the official liturgy of the church.

The society has tried to speak for these people.

Keynote speaker at the Nashville meeting was the Rt. Rev. William R. Moody, retired Bishop of Lexington, and a sponsor of the society.

The society is directed by three of its founders: Dr. Walter Sullivan, Dr. John M. Aden, and Dr. Harold L. Weatherby, all professors of English at Vanderbilt University.

The SPBCP is concerned primarily with liturgy and has no stated opinion on other issues in the church. But it believes that the prime mission of the liturgy is not so much to "celebrate life" as to glorify God and win souls for Christ.

SPECIAL MINISTRIES

"Strong Role of Sponsorship" Essential to Military Chaplains

"Chaplains are the only officers in the military whose first calling is elsewhere and whose professional goals are non-military," according to Chap. Richard Hutcheson, Rear Admiral, USN, retired.

The Presbyterian clergyman was the guest speaker during the recent sessions of the Episcopal Church's Advisory Council to the Suffragan Bishop for the Armed Forces, the Rt. Rev. Clarence E. Hobgood. Bishop, council members, and guests met at the College of Preachers, Washington, D.C.

Chap. Hutcheson said that "a couple of years ago it looked like the chaplaincy was in real trouble" due to strong anti-Vietnam sentiment in the nation. "This is certainly no longer the case," he added.

"A strong role of sponsorship by churches of the chaplaincies is essential to the well-being of military chaplains," he told the group. Such support "has not always been as strong as it should have been," he said.

The retired chaplain cited a need for churches to present a "united forceful voice" in dealing with the government in chaplaincy matters. Religious pluralism, he declared, has made it impossible for chaplains to have the unified support given medical and legal officers by their respective professional organizations.

In his report to the council, Bishop Hobgood noted there are now 107 active duty Episcopal military chaplains—46 Army, 29 Navy, and 32 Air Force—a number above the national quota called for in each of the services.

The bishop and the Rev. Charles Burgreen, staff assistant, reported on conferences held for military personnel in various parts of the world. They also spoke

Continued on page 14

The Simple Majesty of Mary

By JAMES B. SIMPSON

No one who awakens to the sound of fierce winds and falling tree limbs can doubt that there is a power in the universe greater than ourselves.

No one who shivers through a gloomy day can keep from imagining that without help beyond ourselves, it just might be possible to freeze to death. It takes something like the near-hurricane force of a blustery winter storm to make us realize the omnipotence of Almighty God and our utter dependence on him.

There are many storms in life—not just the ice and snow type—that reduce us to humility and a deep feeling of dependence: the death of a child, the loss of a job, the destruction of a beloved home, the dissolution of some cherished hope—all these things bring storms to the soul.

One lesson, wisely chosen by the church to be read just before Christmas, tells of the calm and humble way in which a Jewish girl in Palestine many centuries ago accepted a great storm of soul in carrying the child begotten as the Son of God. She was then—and for 33 years thereafter—the calm at the center of the hurricane. Out of all times, places and people, God the Father chose this one human being, a young Jewish girl, to bear his Son for our salvation.

In modern times, in this post-Freud era, we would say that Mary adjusted very well to the angel's message to her that she was to be the Christbearer. She didn't seek an abortion. She didn't damn the drug industry for ineffective pills. She didn't comfort herself with beguiling concealments from Lane Bryant. She didn't

go in for a no-fault divorce. She accepted God's will for her—or as she put it, "Be it unto me according to thy Word."

Nor did she stay home. We know that to be true from, among other things, the visit that is recounted in the lesson of the call that she paid her cousin Elizabeth. Mary was not a stay-at-home and she was not exactly tongue-tied; in fact, she was eloquent and her words recorded in the Gospels have been quoted—said and sung—down the ages: "For behold, henceforth all generations shall call me blessed; for he who is mighty has done great things for me, and holy is his name." Everyone knows what happened after that. At the altar, stripped of its Advent austerity and brightened with flowers and light in color, we soon will be celebrating Mary's principal hour in the sun—or perhaps, more appropriately, her hour in the starshine.

She takes center stage for the nativity of our Lord. After that, she remains on the sidelines in the Gospel accounts. She accompanies Jesus to the temple when he is 12 years old, an extraordinary visit with puzzling features of which the Scripture notes, "Mary kept all these things in her heart and pondered them."

We see her again at the wedding feast in Cana and still again at the foot of the cross, "Son, behold thy Mother!"

And finally we see her on Easter morning discovering the empty tomb.

After that, Mary seems to disappear while the story of Jesus Christ spreads over the world. She emerges again as a superstar of the Middle Ages with press notices and a following that would make a rock star green with envy.

Driving in France a few summers ago, I was struck by the fact that in village after village, and in large market towns

and cities, the Blessed Virgin Mary was almost always the patron saint of the church or cathedral. It was she whose figure was enthroned above the central doorway and who took the principal place in the most glorious stained glass. There was something of the same adoration in England. It was during these middle centuries that she was pressed into service as a kind of counterpart to the pagan's worship of a great earth mother. She became the all loving maternal figure, worshiped and adored. During these years and on into the 18th and 19th centuries she was given more honorary titles than Margaret Mead has honorary degrees: Mary, Queen of Heaven; Stella Maris, Star of the Sea; Our Lady of Good Counsel—and so on.

The story is told of an especially devout nun who died and went to heaven and who on encountering Mary fell to her knees with the words: "O blessed spouse of St. Joseph, you are our Lady of the Annunciation, of the Incarnation, of the Assumption: you are the Immaculate Conception!"

Whereupon, Mary is said to have asked in astonishment, "I am *who*?" "I am *what*?"

All these titles given her by the overly wrought and the theologians were handles that simple majesty does not need.

For all the honors heaped upon her—for all the little girls who have strewn rose petals in the path of statues of the Virgin during May, the month of Mary, or who climbed shaky ladders to crown her statue with a wreath of flowers, or who, as brides, left a bouquet at her altars—for all that adoration, Mary was ignored and shunned by most of the world outside the Roman Catholic Church. As with so many things that happened once we turned

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"an example of perfect obedience"

our back on Rome, we cast her out almost completely without a moment's thought that Mary, the Mother of God, is deserving of reverence and great respect.

By the 1950s and 60s, when Philip Wylie had made us conscious of suffocating momism, a sick joke pictured Mary walking with Christ to Mt. Calvary and offering to help him carry the cross to which he supposedly replied, "Please, Mother, I want to do it *myself!*" Those who told the story sometimes added that "Mary was the first Jewish mother: that was not vinegar they offered on a sponge to the crucified Christ, it was his mother's chicken soup!" Now, a decade later, there are not so many jokes and stories about Mary because in the sweeping reforms of the Vatican Council, the same kind of misguided enthusiasm (that once played her up out of all proportion) has now banished her to an undeserved obscurity. I don't hear of many churches being dedicated to St. Mary any more, or of rosaries being said, or novenas being made.

So there she stands these few days before Christmas: somewhat slandered by the fanaticism of the Middle Ages, smeared by the excesses of the Victorian period that spilled over into our century, and still seared by the dogmatic claim of 1950 that she had been taken bodily into heaven.

Mary, mother of Jesus, at this Christmastide, may be seeking a reasonable acceptance and reverence and accord she has not known before. She comes at a good time for it is these few days between Advent and Epiphany that Episcopalians remove her from the gray area where she has usually existed between casualness and contempt.

In Mary, we have a most extraordinary woman of history and the Scriptures—the Blessed Virgin Mary, or as she was colloquially known to those who said a "Hail Mary" every time they stubbed their toe, the *BVM*.

The *BVM*, indeed:

Blessed—meaning that she was designated by God for a special chosen role.

Virgin—does the word even exist anymore or the state of virginity? Yet this is

a purity that must not be brushed aside in understanding the real divinity of our Lord and the true miracle of his spotless birth.

Mary—well, as the song writer George M. Cohan says, "It's a grand old name," and its appearance in the Nicene Creed at communion always reminds us to kneel for a moment *not* out of worship of the name of Mary but out of reverence for Christ coming into the world. How petty and outdated it is to ask if the virgin birth was really possible! More than ten years ago, the controversial Bishop Pike—with his genius for making us reaffirm our beliefs by first having them shaken and then explored and then more deeply held—Bishop Pike questioned the virgin birth. His questioning robbed a great many people of something they had hitherto believed in but for a great many more it confirmed in us the resolution: Yes, I believe in the virgin birth but I don't worry about it being possible because it's sort of like the United Parcel Service—it's not important *how* the package got there but that it *did* arrive. So it's really not important *how* Christ came into the world but that he did come. Yet I do believe in the miracle of the virgin birth—the angel's visit to Mary, the angel's appearance to Joseph in a dream, the star of Bethlehem, the wise men bearing gifts, and the whole package. I believe in miracles; I believe *all* things are possible with God—and, what is more, I believe that a great many things are possible with God that the human mind does not comprehend or readily understand. Thank God, this Christmas and every Christmas, for the faith to accept in all its fullness—down to the last little detail—the glorious story of our Lord's nativity.

But there is a good deal more to Mary than labor pains in the manger and tears at Calvary's cross.

Mary is to each of us the epitome of what the prophet Isaiah is saying in his words, "Here am I, *send me!*"

Mary shines in the words of Eli speaking to the boy Samuel, "Whatever he saith unto you, *do it!*"

Mary is an example of perfect obedience to the Lord—perfect obedience and perfect faith.

Yet we cannot single her out as the greatest example of obedience any more than we can say that Christ suffered greater physical pain on the cross than have men trapped in the agony of a flaming plane or a sinking battleship.

There are many who are true to what the Lord has asked them to do; there are others who have the potential to be even more faithful.

I am thinking of women who drive endless miles for their families, who make countless trips to the grocery store—who clean and wash and sew and listen and listen some more—caring for a family, and all because they accept as their loving responsibility the husband and children that God has given them to cherish and care for.

I am thinking of men who are out of their houses early in the morning—on the highways, on commuter trains—making a living; sometimes going on their way while their ears ring with marital quarreling and disagreements about the children—yet true to their mission, their responsibilities, their marriage vows, their responses to the privileges and favors that God has given them. I could go on and on giving examples of how modern men and women respond with something of the same obedience and faith that Mary had. In not a few cases, it takes perhaps more courage than Mary had to have in bearing a child that was not her husband's and that Joseph had to have in accepting that. There are numerous situations today that call for the same faith, love, trust, determination, patience, and forbearance that was demanded of the holy family so long ago.

So Christmas comes once more and, for a little while, we can sing of Mary in Christmas carols without feeling that we are old-fashioned Roman Catholics. We can accept her in manger scenes and on Christmas cards. But I hope her loving presence will linger, making her every bit as much the woman of the year *this year* as she was nearly 2,000 years ago.

Most of us have never addressed our prayers to Mary because even though we say we believe in the communion of saints, when we call on heaven we don't want the Son's mother answering the phone, we want the Son. Yet if we are faithful and steady in our prayers, there may come a time when we don't want to be plucking at God's sleeve all the time and will ask Mary to intercede for us. After all, who honors her, in turn honors her Son:

"See Him in a manger laid,
Whom the angels praise above;
Mary, Joseph, lend your aid,
While we raise our hearts in love:

Gloria in excelsis Deo!
Gloria in excelsis Deo!"

A CHRISTMAS MEMORY

A mystical event, or a chance circumstance?

By PAUL CAMM

The strange desire and deed of a very elderly lady are among my Christmas memories. The events and my own feelings make me wonder whether I had been part of a mystical event, or whether the whole episode came from chance circumstance.

I am a priest. I believe in mystery, but my awareness is often after the fact. The very young and very old seem to be able to live within and understand the nowness of a mystery. We mid-years people get hints, but the young and old seem to know.

Early last December an elderly woman was hospitalized to recover from the effects of a minor stroke. Her health had been good. She seemed to have great reserves of inner strength; so her quick return home seemed assured.

Once she had been a "pillar of our church"; that had been before my time. Now she was one of the honored but often lonely elders. On my daily calls, I became very fond of her and she of me. Our conversations were good natured and affectionate. When she claimed that I was too young to call "Father," I suspected that it was a device to make conversation. At 40 I did not feel particularly young, but she was more than twice my age.

I told her that my close friends called me Paul, and that she was certainly welcome to do the same. She seemed delighted and we became first-name friends and confidants.

She was subject to hardening of the arteries. Instead of improving, her health patterns changed that December. She suffered a series of minor but debilitating strokes. Several of her vital organs began to show signs of malfunction. While she weakened, her mind and speech remained good. The doctor used the homely, old description that "she was going downhill."

The woman had a son who had not married. Her daughter was a widow who was raising three young girls. They all

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lived within a few blocks of each other. The doctor tried to prepare the son and daughter for their mother's eventual death. They were alarmed, but certain of their mother's strength to go on for a considerable time. They began to make plans to move her to a nursing home where she could be cared for "during her old age."

She maintained her dignity and courage, but was very unhappy about any plans to close her apartment and move her to a nursing home. We talked about it considerably. She did not want to lose her independence, but there seemed to be few practical choices open to her.

As I walked into her room on December 22nd, I sensed a great change. She lay on her side, and stared out the window. From her position, she could see nothing but the sunless sky. The sides of her hospital bed had been pulled up. She looked desolate and caged. I feared that she had suffered a major stroke, but as I hurried around the bed, I found her to be alert and capable. The change which I sensed was not physical.

She put her hand through the side bars and said, "Oh, I'm glad you are here, Father. I need to talk to you."

I pulled a chair up beside the bed and took her hand in mine. I asked, "Have I fallen out of favor? You called me 'Father,' instead of Paul."

She ignored my comment and pressed on upon her business: "I am nothing but an old bag of bones, and I will not burden my family with me this Christmas. Let me tell you how I want my funeral arrangements."

It was clear to her that she was about to die, and part of my job is to serve the dying. I did not argue, but accepted the instructions which she gave me concerning her funeral wishes.

I questioned her about her children's reactions, but she was quietly insistent: "It will work out very well my way." Finally she squeezed my hand and said, "Thank you, Father. I trust you to do as I wish."

I asked if I could bring her communion. She shook her head and said, "No,

I have done that enough in my 80 years." She smiled rather wistfully and said, "I would like your blessing." I blessed her and absolved her of her sins. We held hands for a moment; I did care a great deal about her. I smiled and said, "You didn't call me Paul today."

She smiled wanly and said that she had appreciated that privilege and all our good talks but, "Today you are my priest, and tomorrow you must be every inch a priest to carry out my desires. My son will not like the arrangements." That day she thanked her doctor and nurses and said goodbye to them all. She died in the evening hours of the 22nd.

Most of her friends were either dead or moved away. She had not wanted a funeral in a nearly empty church, nor a viewing, nor a wake, nor a service in a funeral parlor. She wanted a simple committal service at the cemetery. She wanted it to be on the morning of Christmas eve.

At 10 o'clock the next morning, her son and daughter were in my office to discuss the funeral arrangements. They had been told that I would have all the instructions. They listened to their mother's wishes and were visibly shocked by the simplicity of the plan. The daughter sat quietly beside my desk. She asked a few questions and absorbed the reasoning behind her mother's wishes. In her, I sensed many of the mother's quiet strengths.

The son was obviously upset. While he had maintained a separate apartment, he had been more dependent upon the mother for family ties and support. The whole plan must have seemed a totally inadequate way to show his grief and loss.

He soon was on his feet and paced my office. He kept walking to the window where he looked out at one of the year's most miserable days. A howling wind pushed low clouds which seemed almost to touch our buildings. Sleet was building upon trees, wires, buildings, cars, and those few people foolish enough to be out-of-doors.

He could neither be silent nor still. His theme was, "It is the 23rd of December. Why can't we wait until the day after

Christmas to bury her from the church? It will be decorated for Christmas." That, of course, was a logical alternative to the mother's plans. Besides, their mother could have had no way of knowing how horrible the weather would be. It was a vicious storm.

The mother was not now my pastoral problem. My problem was two middle-aged people who had lost their mother. They wanted to honor her in some special way, but all I could do was to repeat their mother's wishes to be buried on Christmas eve morning with a simple interment at the cemetery. It seemed so sudden; Christmas eve was tomorrow.

I pointed out that they owned the body and could do with it as they wished, but their mother's decisions about funeral arrangements ought to have some considerable weight upon their choices. "Your mother died of 'natural causes,' but she knew when she would die. I don't know the mechanics of how that works, but your mother did. I think we should do as she wished."

Quiet Period

We indulged in a long, quiet period as we all stared out the window at the storm outside. "Well," the daughter rationalized, "there is to be only the immediate family. That is the two of us and my three children." Brother and sister looked at each other. She said, "I want to go ahead with Mother's plans."

He looked out the window for a few moments and then turned to me and nodded his assent. He turned quickly back to the window. I picked up the phone to instruct the funeral director.

I walked them to the door. We stood for moments to gaze out at the storm. The son's grief seemed to have changed and he made an angry remark about the circumstances and how foul it would be with mud and sleet at the cemetery. I nodded. I had been there many times and probably knew better than he did. After a moment he turned apologetic and said, "We buried Dad on a lovely summer day. I hate to see Mother join him when it is like this."

Rather tautly the daughter said, "Mother was a wise woman. It will all work out." She kissed my cheek, murmured a thanks, pushed through the door, and ran for their car.

He solemnly shook my hand. I said, "God bless you." He raised his eyebrows, said nothing, and with a strange, sad smile, walked out the door. He walked ever so slowly through the sleet and wind. At the car he paused and looked at the racing clouds. Finally he got into the car, and they drove away.

As I walked back to my office, I wondered what Christmas would be like for them and for the three granddaughters. There are times when helpers seem terribly helpless.

At 10 o'clock Christmas eve morning, we gathered around the casket at the

cemetery. There was no wind. There were no signs of a freshly opened grave, or piles of dirt or anything like that. During the night, the sleet had changed to snow, and the storm had blown away leaving a winter wonderland. Everything was covered with glistening snow and ice.

Two cemetery workers had dug a path through the snow. The casket was in place when we arrived. The workers stood aside respectfully as the funeral director and I gathered with the five members of the family. We stood around the casket.

I don't remember any other time when the world seemed so quiet and intimate as when I read:

Unto Almighty God we commend the soul of our sister departed, and we commit her body to the ground, earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ. . . .

The ground, the trees, the shrubs were all covered with ice and snow. Even the tombstones had been decorated by the storm. It was all beautiful, but the sun was so bright we could look only briefly at the scene. To look at the gray casket relieved our eyes from the brilliance of the morning. Everything about the brief service seemed otherworldly. It was as if we were on a strange, enchanted island.

The storm had brought commerce to a virtual standstill. There were no sounds of planes or trucks or cars. There was only my voice and muffled *Amens* to parts of the service. I gave the final blessing and then added a prayer of thanksgiving that the woman's wishes had come to pass so beautifully.

Subdued Thanks

After a subdued series of thanks and handshakes, the family filed back to their car. I was to stay beside the casket with the funeral director. After the family left, the workers would lower the casket and put the cement cap in place. We would stay until that was completed.

Despite the brilliant sun, it was cold. I pulled my cape around me and watched the family enter their car. The motor started. I expected them to drive off, but they sat in the car and talked.

Normally the cemetery workers or the funeral director might comment or complain about such a delay, but we all just stood near the casket and waited in the quiet, cold brightness. We were all unnaturally close to the casket, as if it were the only familiar object around.

Suddenly, a door opened and a 13-year-old granddaughter ran back up the path to where I stood. She looked at me and the casket. She opened her coat and removed a locket and chain from around her neck. She handed them to me. She said nothing. She just looked at me.

I asked, "Do you want me to put this

upon the casket before it is covered?" My only thought was that it would slide off the rounded cover and disappoint the youngster.

"No," she replied, "It is for you for giving Grandmother such a lovely day. We sat in the car and agreed that it was prettier here than in the church." She smiled and said, "We are all so happy for Grandmother."

I said, "I didn't give her the day, I only said the service."

I was again struck by a thought about mystery: While I wondered, she believed. Oldsters and youngsters grasp the nowness of mystery. This little girl had no question in her mind but that something mystical and marvelous had occurred that day. Finally she said, "My mother is right. Grandmother was a very wise woman. She picked you to help her." That was right. I was the instrument by which her grandmother had gained her final wishes.

"This is a very fine locket," I said. "Perhaps you would like to keep it to help you remember this day." I handed it to her.

She shook her head and gave me a smile as radiant as the day. "Merry Christmas, Father." She turned and ran back to the waiting car.

Extraordinary Experience

After they drove off, I turned to watch the workers lower my mysterious "old bag of bones" into the ground. Early in the month she had not been mysterious at all. She had been a friend. Somehow her family's despair of yesterday had evaporated into an extraordinary experience today. Both she and her granddaughter seemed to believe and know something which I did not know. She said that it would all work out all right. But, did she know about the weather?

What would Christmas have been like had the family left sullen and soaked with sleet? Say if you will that it was God, not she, who planned it; nevertheless she got some help for her faith. I have a chain and locket in my desk drawer. I often look at them and wonder again about the circumstances.

I have not been able to make up my mind about these questions, but I do know that she knew when she would die. My doctor friends know that this happens and they can't explain it either. There is a knowledge which we in the middle of life don't seem to have.

Perhaps we who are over 16 and under 60 need too many explanations. We test too strongly. Perhaps the mystery is around us unseen while we are absorbed in the everyday practicalities. Perhaps St. Paul identified this when he wrote to the Corinthians:

*For now we see through a glass darkly; but then face to face:
Now I know in part; but then shall I know even as I am known.*

EDITORIALS

Peanut Shucks Loving, Anybody?

There was a time when ecumenically minded Christians were reluctant to criticize the leaders of other churches for decisions and actions pertaining to their particular church life. Recently we have seen disheartening evidence of a loosening in some quarters of that good principle.

Some leaders of the United Church of Christ in Massachusetts took it upon themselves to recognize the validity of the ordinations at Philadelphia on July 29th which the bishops of the Episcopal Church had pronounced invalid [TLC, Dec. 8]. In brief, the Massachusetts Congregationalists undertook to straighten out the Episcopal Church on an Episcopal Church matter. One wonders what they would have said if the House of Bishops of PECUSA had made a public pronouncement on the validity of Congregational orders.

More recently several women executives of the United Methodist Church have publicly criticized Presiding Bishop John M. Allin for his refusal to receive the \$672 offering from the illegal eucharist at Riverside Church as a contribution to the Presiding Bishop's Fund for World Relief [see page 7]. "An affront to the Gospel," they call it.

We call their saying so an affront to ecumenical courtesy and Christian good manners.

Whether or not Bishop Allin should have refused the offering is a different question, but having mentioned it we will speak to it: He did the right thing. It is dirty money, clearly offered with intent to embarrass the Presiding Bishop and to cause more dissension within a church which the offerers seem cheerfully bent upon destroying.

One of our correspondents makes an interesting point about that offering: \$672 from 1500 people comes to some 44 cents a head. One of the Methodist ladies calls it a "love offering." At today's prices it looks rather like peanut shucks loving.

We happily note that one Methodist leader has commented considerably and responsibly on the matter. Said Dr. Tracey K. Jones, Jr., general secretary of that church's board of global ministries: "The issue of world hunger is one that should not be politicized." Exactly. And that's exactly what the promoters of the Riverside show tried to do; alas, with some success.

The Cure for Christmassiness

Remember, Christmas is not something out of Charles Dickens," once wrote one of our favorite sources of apt quotations, the late Halford E. Luccock. "It is not the aroma of a steaming plum pudding, nor the tinkle of bells, not even Tiny Tim. It is not a festoon to be draped over a few days, not a bright toy to be jammed into a child's stocking. It is a piece of good news. The good news is found in one word, 'Emmanuel' (God with us). For so the saving power of God comes into individual life and into the life of the world which God so loved that he gave his only begotten Son."

We all know this. We all agree. Then why do we all have so much trouble keeping Christmas—the Real Thing—as it ought to be kept? Hal Luccock in that passage quoted above may seem unduly harsh toward Christmas *à la* Dickens. He didn't mean it that way, we are sure. What he did not spell out is that there is absolutely nothing wrong with that jolly, merry Dickensian Christmassiness, including its modern American variant, if it develops as a kind of spontaneous spin-off from the Real Thing. Surely, the soul's profound apprehension of the Good News that Christ is born as man, for us men and for our salvation, will move us first to tears of gladness and then to songs and shouts and capers of gladness.

What's wrong with our conventional Christmas-keeping is that what began as a spin-off from the Real Thing is now cultivated and promoted as the Real Thing itself; and so we get the grin of the cat without the cat.

What's the answer? Can we be cured? If we believe that God has indeed visited and redeemed his people in the Holy Child of Bethlehem we know the answer to that one. *He* is the answer. And we can be cured if we make our preparation for our Christmas Communion the most important thing in our lives during these hectic last shopping days before Christmas. We are getting ready not to give gifts or to receive gifts but to receive the Gift. Let that be the dominant motif of our pre-Christmas preparation and the Lord of the feast will do the rest to make our reception of God's Gift what it ought to be.

And if Hal Luccock, now in the Church Expectant, is a party to our present colloquy, as we daresay he is, we would remind him and all other parties to this conversation that Charles Dickens did not treat Christmas in his enchanting story purely superficially and sentimentally. There was a conversion in it. Remember Scrooge *after* his session with the ghost of the future? And isn't that ghost of the future a fictionalized figure of the Holy Ghost who proceeds from the Father through the Son who was born at Bethlehem?

Anyway, may your Christmas be a holy one, and then a happy one, as the Lord intends.

St. John's Feast Day

Two red cardinals
Brilliant
In deep green pine
Against glinting snow —
Sufficient proof that
God, loving,
Meddles.

Barbara J. Willey

Books

THE ILLUSTRATED BOOK OF CHRISTMAS FOLKLORE. By **Tristram Potter Coffin.** Seabury. Pp. 145. \$12.95.

Rituals, legends, illustrations, songs of Christmas associations are here. Mr. Coffin, a member of the University of Pennsylvania faculty, is well known for his folklore writings.

IT'S GREAT TO PRAY. By **Kathryn Wickey Orso.** Morehouse-Barlow. Pp. 95. \$4.95.

In *It's Great to Pray*, Mrs. Orso has written a book of confidence, a series of essays in poetic form, expressing again and again her glad confidence in God's love for her, and confidence in God's responsiveness as she shows concern for her own life and the lives of others. She faces candidly the problems of suffering and of personal freedom. Not a book of prayers, but a book about prayer and faith, Mrs. Orso's thoughts will probably be helpful to many people. It was something of a jolt to me, however, to read, "What greater revelation!" following the quotation, "'Jesus loves me, this I know, for the Bible tells me so!'" On the other hand, in another chapter, and on a higher level of personal theology, she writes: "Even though I know about eternal life, when I tell my God that I am afraid of dying, he understands. . . . Even though I have family and friends, when I tell my God that I feel rejected, he understands."

Of major importance in this book are the illustrations by Bette Shula Margolis. Eleven pages of charming drawings, rich in Christian symbolism mixed with poetic suggestion, contribute substantially to the value of this small volume.

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St. Alban's Church
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Books Received

THE POWER AT THE BOTTOM OF THE WELL: TA and Religious Experience, Muriel James and Louis M. Savary. Harper & Row. Pp. 150. \$6.95 cloth, \$3.95 paper.

THE JOHANNINE EPISTLES, J. L. Houden. Harper & Row. Pp. 154. \$6.95.

MY RELIGION, Helen Keller. Pyramid Books. Pp. 124. \$1.25 paper.

SAINT OF THE DAY: January-June, ed. by Leonard Foley, O.F.M. St. Anthony Messenger Press. Pp. 157. \$1.95 paper.

YOU AND COMMUNICATION IN THE CHURCH, ed. and compiled by B. F. Jackson, Jr. Word Books. Pp. 253. \$5.95.

THEOLOGY AND BODY, ed. by John Y. Fenton. Westminster. Pp. 143. \$6.50.

SISTERCELEBRATIONS: Nine Worship Experiences, ed. by Arlene Swidler. Fortress. Pp. 88. \$2.50 paper.

HEALING: A SPIRITUAL ADVENTURE, Mary E. Peterman. Fortress. Pp. 88. \$2.95 paper.

PROCLAMATION: Aids for Interpreting the Lessons of the Church Year—Series A, Holy Week, Krister Stendahl. Fortress. Pp. 58. \$1.95 paper.

THE LIBERATING WORD: Art and the Mystery of the Gospel, D. Bruce Lockerbie. Eerdmans. Pp. 125. \$2.95 paper.



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NEWS

Continued from page 7

of the series of one day meetings scheduled next month for Japan and other Far East locations.

Council members discussed a program for seminarians intending to become service chaplains. They also discussed the task facing the committee named by the Presiding Bishop to study the church's ministry to the armed forces. The Rt. Rev. John T. Walker, Suffragan Bishop of Washington, is chairman of the committee.

New members of the advisory council include the Rev. Frs. Richard J. Anderson, Buffalo, N.Y.; Dennis Baum, Washington, D.C.; Gordon Hutchins, Gardner, Mass.; T. Stewart Matthews, Columbia, S.C.; Gordon L. Roth, Elmore, Ala.; Edward I. Swanson, Washington, D.C.; Carleton J. Sweetser, New York, N.Y.; Charles Wood, Spokane, Wash.; and Mrs. Walter White, Pasadena, Calif.

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NORTHERN MICHIGAN

Deadlocked Episcopal Election Brings Second Attempt

Failure to elect a bishop at the special convention of the Diocese of Northern Michigan held last month will bring delegates together again Jan. 11, in Escanaba.

The diocese has been without a bishop since the death of the Rt. Rev. Samuel J. Wylie earlier this year.

Clerical and lay delegates were deadlocked in their voting.

The clergy favored the Rev. William J. Greer of St. Paul's Church, Marquette, Mich., while the laity favored the Rev. Hobart Heistand of Christ Church, Springfield, Ill.

Both men and two others—the Rev. James Birney of the Church of the Advent, Kenmore, N.Y., and the Rev. William Dimmick of Trinity Church, Southport, Conn.—have been asked to reply to a list of questions before the next election on Jan. 11.

The diocesan executive council, the standing committee, and the nominating committee requested the candidates' statements.

SWEDEN

Ordination of Women A Diocesan Problem

The Church of Sweden's Diocese of Vaxjo is caught up in a dispute over the ordination of women, despite the fact that the state Lutheran Church approved women clergy as far back as 1958.

The issue revolved around whether a woman will be ordained, not whether it is legal.

When the ordination of women to the priesthood was legalized, it was stipulated that any bishop who found such an ordination unacceptable would not be required to ordain a woman.

Sentiment against women priests was strong in Vaxjo, in central Sweden, and the practice was not introduced there.

Bishop Sven Lindegard, who has no objection to ordaining women, is trying to bring the two sides in the argument together before he ordains a woman.

In the meantime, Miss Eva Peterson, who is a candidate for ordination, is waiting in Vaxjo, and the Swedish press is having a field day with the complications arising from the situation.

ORGANIZATIONS

24 Christians Say PLO Makes "Mockery" of U.N. Principles

In a message to Yasir Arafat, 24 Christian leaders accused the Palestinian Liberation Organization (PLO) of making a "mockery of the principles and ideals" of

the United Nations.

The message appeared in a half-page advertisement in *The New York Times*, presented as a "public service" by the Institute of Human Relations, an independent non-sectarian organization in New York City. Its president is Elmer C. Winter, who is also head of the American Jewish Committee.

Signers of the statement, who opposed the U.N. invitation to PLO, also told Mr. Arafat he speaks "only for a group publicly committed to the murder of innocents and to atrocities that endanger the entire civilized world."

"Your organization is shattering the hopes for peace nurtured by peoples and nations around the globe—including millions of peace loving Arabs and Palestinians, for whom you do not speak," the Christian group asserted.

Episcopalians who signed the statement included the Rt. Rev. John H. Burt of Ohio and the Rt. Rev. Jonathan G. Sherman of Long Island.

STATISTICS

Per Capita Giving to Churches at All-Time High

Data from 41 churches having 46 million members reveals total contributions of almost \$5 billion in 1973. The per capita rate of giving was an all-time high of \$107.78.

These and other statistics were released by the National Council of Churches' commission on stewardship, which conducted the research. Roman Catholic and Eastern Orthodox Churches and such groups as Christian Scientists were not covered in the survey as their detailed giving reports were not available.

Of the total money given, the report shows \$4.19 billion was marked for congregational expenses. Funds for benevolences, chiefly mission purposes, reached a new high of \$980 million.

The new figures continue the trend of increased contributions despite decreasing membership in the so-called "mainline" churches.

Ten mainline churches with 27.8 million members, a membership total 1.8% lower than 1972, received 5.5% more in contribution income than the year before.

The ten churches in the mainline sampling were the American Baptist Churches, Christian, Episcopal, United Methodist and United Presbyterian Churches, Lutheran Church in America, Lutheran Church-Missouri Synod, Presbyterian Church, U.S. (Southern), Reformed Church in America, and United Church of Christ.

As in the past, members of the Seventh-day Adventist Church led all others in per capita giving—\$453.19 per member. Adventists practice tithing and more than 70% of their contributions went to missions.

BRIEFLY...

■ Bishop Graham D. Leonard of Truro (England) received an honorary D.D. degree from the Episcopal Seminary in Kentucky at the November convocation.

■ Dr. William R. Tolbert, Jr., President of Liberia, and Mrs. Tolbert were honored at a reception in New York sponsored by Presiding Bishop John M. Allin and Willard C. Butcher, president of Chase Manhattan Bank. In the receiving line with them was Bishop George D. Browne of Liberia, chairman of Cuttington College. Dr. Tolbert is honorary chairman of the \$3 million campaign, that begins Jan. 1, for Cuttington. The Executive Council has guaranteed a loan of \$150,000 for the fund raising costs.

■ Dr. Harry P. Graham, president of Voorhees College, Denmark, S.C., has announced a grant of \$10,000 received by the school from the Department of Health, Education and Welfare (HEW) to expand the program given by college placement services. The grant came under Title III funds.

■ For the first time in more than a decade, the number of candidates for ordination in the Church of England is rising—23% higher than last year. At the end of September, the total of 287 exceeded by 10 the number for all of 1973. Though the total figure may reach 340 by Dec. 31, there has been a substantial drop in the number of men recommended for part-time ministries.

■ The executive council of the Lutheran Church in America has voted to allocate 85% of the first \$2 million collected in the church's World Hunger Appeal for immediate relief and development. Delegates to the LCA biennial convention last summer had approved continuation of the Love Compels Action Appeal with world hunger its major component. Of the 85%, \$1.5 million will be distributed through the USA National Committee for Lutheran World Federation and the Canadian Lutheran World Relief.

■ The board for social responsibility of the Church of England plans to set up a 12-member working party to study the changing attitudes toward homosexuality. Bishop John Yates, Suffragan Bishop of Whitby, is chairman of the group. The timetable set for producing a report on the findings is 18 months.

■ Bishop Leonard Auala of the Ovambokavango Evangelical Lutheran Church in Namibia said that "political persecution" by South Africa had caused thousands of Namibians to flee to neighboring countries. Since last May, he said, some

3,000 members of the South-West African People's Organization (SWAPO) had fled to Angola and Zambia. SWAPO, a liberation movement, has received financial assistance from the World Council of Churches. The bishop made his remarks while in Helsinki, Finland.

■ The Department of Medicine and Religion of the American Medical Association has been abolished, along with two councils and 17 committees because of financial "stress." Dr. Arne E. Larson, director of the department, said he hoped that state and county activities in medicine and religion "will continue to take place, even though no direction from AMA will be available." Dr. Larson's position was eliminated in the shake-up.

■ The archives of the National Council of Churches and 12 predecessor agencies have been moved from the Interchurch Center in New York to the Presbyterian Historical Society headquarters, Philadelphia. Estimated at several million items, the NCC collection is considered to be a major depository on the history of American ecumenism.

■ Miss Nellie McKim, 84, who spent most of her active life as a missionary in Japan, died Oct. 21, in San Francisco. Interned in the Philippines during WW II, she was able, because of her knowledge of the Japanese language, to serve as a liaison between prisoners and officials. She returned to Japan in 1947, retiring in 1954. A requiem was held in Church of the Advent, San Francisco, where Archbishop John Okubo of the Nippon Sei Ko Kai read the Burial Office. A longtime friend, he happened to be visiting in the area at the time of Miss McKim's death. Burial was in the cemetery at Nanshotah House, Wis.

■ "In each church the table of the Lord must be open to all, every ordained minister recognized and his ministry accepted by any congregation," Dr. John Taylor, new Bishop of Winchester, said in a farewell letter to the Church Missionary Society of which he has been general secretary since 1963. He also said "the architects of union should have in mind not a single vast concourse with the crowds policed from a control box but a house of many rooms in which every dividing wall is pierced with open doors."

■ According to Herbert J. Walters, chairman of the World Hunger Action Coalition (WHAC), some 300,000 Americans have signed petitions saying they are willing to eat less food to feed the hungry and impoverished of the world. WHAC is the umbrella grouping for 75 church, education, farm, women's, and consumer groups in the U.S. It includes Church World Service, Catholic Relief Services, Church Women United, and Lutheran World Relief.

CLASSIFIED

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Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 & by appt

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ALL SAINTS' Chevy Chase Circle
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ST. GEORGE'S 160 U St., N.W.
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Sun Masses 7:30, 9 & 11. Daily as announced.

ST. PAUL'S 2430 K St., N.W.
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COCONUT GROVE, MIAMI, FLA.

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The Rev. John M. Crothers, c
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NEW YORK, N.Y.

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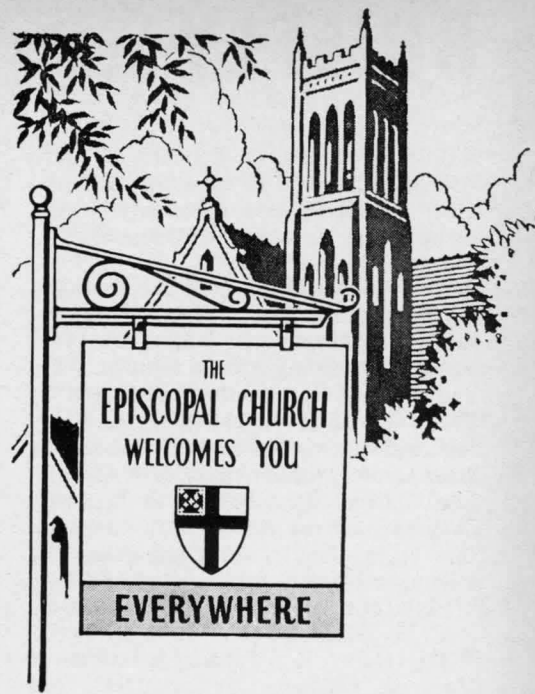
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KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, 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; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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