

With the Editor

A CHRISTMAS or two ago I received a parish mailing, I think from the Church of the Epiphany in New York (and forgive me, somebody, if it was not), containing an old ballad which was found written on the flyleaf of King Edward VI's own prayer book, dated 1549, when he was twelve years old. It is a lovely thing, called *The Storke*:

*The Storke shee rose on Christmas Eve
And sayed unto her broode,
I nowe muste fare to Bethleem
To view the Sonne of God.*

*Shee gave to eche his dole of mete,
Shee stowed them fayrlie in,
And faire shee flew and faste she flew
And came to Bethleem.*

*Now where is He of David's lynne?
Shee asked at house and halle.
He is not here, they spake hardlye,
But in the maungier stalle.*

*She found Hym in the maungier stalle
With that most Holye Mayde;
The gentyle Storke shee wept to see
The Lord so rudelye layde.*

*Then from her panntyng brest shee
plucked
The fethers whyte and warm;
Shee strawed them in the maungier bed
To kepe the Lorde from harm.*

*Now blessed be the gentyle Storke
Forever more quoths Hee
For that shee saw my sadde estate
And showed Pytye.*

*Full welcum shall shee ever bee
In hamlet and in halle,
And hight henceforth the Blessed Byrd
And friend of babyes all.*

And just in case you are among the multitudes of culturally-deprived souls who have grown up sans Kipling, I here pass along to you his poem, *Eddi's Service* (A.D. 687) which is surely among the best of all Christmas poems.

*Eddi, priest of St. Wilfrid
In his chapel at Manhood End,
Ordered a Christmas service
For such as cared to attend.*

*But the Saxons were keeping Christmas,
And the night was stormy as well.
Nobody came to the service,
Though Eddi rang the bell.*

*"Wicked weather for walking,"
Said Eddi of Manhood End.
"But I must go on with the service
For such as care to attend."*

*The altar-lamps were lighted —
An old marsh-donkey came,
Bold as a guest invited,
And stared at the guttering flame.*

*The storm beat in at the windows,
The water splashed on the floor,
And a wet, yoke-weary bullock
Pushed in through the open door.*

*"How do I know what is greatest,
How do I know what is least?
That is My Father's business,"
Said Eddi, Wilfrid's priest.*

*"But — three are gathered together —
Listen to me and attend.
I bring good news, my brethren!"
Said Eddi of Manhood End.*

*And he told the Ox of a Manger
And a Stall in Bethleem,
And he spoke to the Ass of a Rider
That rode to Jerusalem.*

*They steamed and dripped in the chancel,
They listened and never stirred,
While, just as though they were Bishops,
Eddi preached them the Word,*

*Till the gale blew off on the marshes
And the windows showed the day,
And the Ox and the Ass together
Wheeled and clattered away.*

*And when the Saxons mocked him,
Said Eddi of Manhood End,
"I dare not shut His chapel
On such as care to attend."*

All Christmas literature, art, folklore, ballads, music, is happy in the way that only Christians can be happy (and that only when they are being Christian). In his introduction to Charles Dickens's *Christmas Books*, G. K. Chesterton said something that is worth recalling at this season or indeed at any other. "Dickens devoted his genius in a somewhat special sense to the description of happiness," he wrote. "No other literary man of his eminence has made this central human aim so specially his subject matter. Happiness is a mystery — generally a momentary mystery — which seldom stops long enough to submit itself to artistic observation, and which, even when it is habitual, has something about it which renders artistic description almost impossible. There are 20 tiny minor poets who can describe fairly impressively an eternity of agony; there are very few even of the eternal poets who can describe 10 minutes of satisfaction. Nevertheless, mankind being half divine is always in love with the im-

possible, and numberless attempts have been made from the beginning of literature to describe a real state of felicity. Upon the whole, I think, the most successful have been the most frankly physical and symbolic; the flowers of Eden or the jewels of the New Jerusalem. Many writers, for instance, have called the gold and chrysolite of the Holy City a vulgar lump of jewelry. But when these critics themselves attempt to describe their conceptions of future happiness, it is always some priggish nonsense about 'planes,' about 'cycles of fulfillment,' or 'spirals of spiritual evolution.'" (Editor's introduction to Dickens's *Christmas Books*, Modern Library edition.)

"In this real world of sweat and dirt, it seems to me that when a view of things is 'noble,' that ought to count as a presumption against its truth, and as a philosophical disqualification. The prince of darkness may be a gentleman, as we are told he is, but whatever the God of earth and heaven is, he can surely be no gentleman. His menial services are needed in the dust of our human trails, even more than his dignity is needed in the empyrean." (William James, *Pragmatism*, Lecture 2.)

One gets the impression from studying the official documents that this is what Christmas is all about.

To Dr. Samuel Johnson:

After Boswell had told you all you needed to hear about a fallen lady, attempting, as he himself put it, to palliate what he was sensible could not be justified, you pronounced: "My dear Sir, never accustom your mind to mingle virtue and vice. The woman's a whore, and there's an end on't." This seems rather harsh, albeit true. A whore is a whore is a whore, but surely there are differing reasons for becoming whores and differing degrees of culpability in any transgression. But I take it that what taxed your patience was the gallant Boswell's implicit intent to call a whore by some other name. The Boswells are still with us. They teach us that a drunkard is an alcoholic, a rich thief is a kleptomaniac (as Ambrose Pierce pointed out in his *Devil's Dictionary*), a sluggard in school is an underachiever, etc. etc. And oh yes: The U.S. Army's new training manual has changed the words to be used in bayonet drill. The trainees formerly shouted "Kill! Kill!" as they rammed their bayonets into dummies. Now they are to shout "Yah! Yah!" But don't ask me why. *You* are the lexicographer.

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Letters to the Editor

Balfour on GCSP

The voice of reason, moderation, and good will in R. C. Balfour's article, *GCSP: Challenge or Catharsis?* [TLC, Oct. 31] is muffled by the roar of unstated assumptions, namely:

1. The church's mission requires an antecedent and consequent consensus. Such has not existed in the church at least since Paul withstood Peter to the face at Antioch.

2. The program results are to be measured by the expectations of the people who have provided the money. In the divine economy a man is never responsible for reaching his goals but is everlastingly responsible for the kind of means he uses (*pace* Kierkegaard).

3. "Self-determination" is vague whereas "violence" is clear and distinct. The opposite is the case.

4. The church has the competence to supply the comradeship, empathy, and technical assistance with which she has been so parsimonious in the past.

5. The divisiveness caused by the General Convention Special Program was brought on by those who attempt to bridle and restrain it.

In a word, Mr. Balfour's article calls for faith without risk, justice by administration, giving without trust, a future without change, and life without hope.

(The Rev.) JUNIUS J. MARTIN, D.D.
Rector of Christ Church

Saint Simons Island, Ga.

Unwanted Children

Was Jesus Christ, at the time of his incarnation, an "unwanted child?" St. Matthew's Gospel tells us that when Joseph discovered her pregnancy, he, being a just man, was minded to put her away secretly, lest she should be a public example. But there is no evidence that he ever considered that she should have "a therapeutic abortion."

St. Mary rejoiced to know why she was pregnant; her soul magnified the Lord. And St. Joseph apparently readily accepted the truth of the message revealed to her.

In a few weeks the church will celebrate the festival of the Holy Innocents—"unwanted" children under the age of two who were slain by command of Herod. And yet certain of our diocesan conventions are on record as approving the killing of other unwanted "unborn" little ones by means of so-called "therapeutic abortions." How can

The Cover

Most of Albrecht Durer's works have a religious theme. His woodcuts and engravings are insights into the religious and secular world of his time; they are filled with demons as well as princes, the agonies of living and the expected glories of heaven. This week's cover is a reproduction of his woodcut, "The Flight into Egypt," executed in about 1502. The original hangs in the Metropolitan Museum of Art in New York City. (Photo from RNS)

this inconsistency be explained? How can it be justified? Therapeutic abortion, deliberately performed to get rid of unwanted unborn "children," is killing, and, some say, it is murder.

HERBERT J. MAINWARING

Natick, Mass.

Church Pensions

Mr. Robinson's apologia for the Church Pension Fund [TLC, Sept. 19] has one thing in its favor. At last our national officers are learning (or being taught) the virtue of communication with their constituency. Mr. Robinson might well be presenting a statement for General Motors or the United Auto Workers Pension Fund. He apparently can only read figures prepared by actuaries. There will always be dissatisfaction with any plan falling short of the Christian ethos . . . and the CPF is sadly lacking.

First of all, in pointing out two cases where the Fund has been able to pay out disproportionate amounts, one to a priest disabled early in his ministry, another to a widow, Mr. Robinson does not answer the question as to the disposal of funds paid in but never claimed by reason of death or departure from the ministry of scores of priests.

The real issue, however, is the reason for the Pension Fund anyway. First, no clergyman pays his own pension premium . . . thus, strictly speaking, he differs from members of almost every other pension plan. The congregation does not actually pay for any one priest, as most congregations have several who serve them for long or short terms. The premiums are paid because the church as a whole desires to provide for those giving their lives to its service. Thus it is immoral, if not illegal, to base payments on either amount of salary earned or years of service. The intention of the church must surely be to ensure a cushion for *all* clergymen, not a softer cushion for one than another. Those responsible have approached this whole matter from the wrong (worldly) angle and it is to our shame that we clergy have allowed the farce to be played out. It is not, as Mr. Robinson claims, a matter of "how much" the congregations pay their ministers, but "how much" we mean our Christianity. Judgment begins at the house of God.

Before we begin telling governments and states what they should do, let us take a look at the inequalities within the church, both salaries and pensions included. Incidentally, how many priests receive less than the minimum \$2400? I know a dozen.

(The Rev.) ALBERT R. MARSHALL
Alder Creek, N.Y.

We referred this matter to Robert A. Robinson, president of the Church Pension Fund, for comment. Part of his comment follows: "The correspondent . . . is right. Our old minimum, which will change on Jan. 1, 1972, provides that any priest with 25 or more years of service whose best ten year average is at least \$2,500 will receive at least \$2,500 in pension benefits. Many priests who were ordained late in life and will have 15, 16,

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or 17 years of service will get \$100 for each year of service but not the minimum because in order to qualify for the minimum there must be at least 25 years of service. Starting Jan. 1, 1972 the minimum benefit for the clergy will be increased from this \$2,500 (\$100 a year for each year of service up to 25 years) to \$4,000 (\$100 a year for each year of service up to 40 years). We feel this is a much more equitable situation and will reward those clergy who have more than 25 years of service, and this is the vast majority, and still provide at least \$100 a year for each year of credited service." **Ed.**

Changing from Within

What is it that the politician says when his membership is discovered in a segregated club? . . . "I prefer to keep my affiliation and will fight to change policy from within."

What is it that the liberal church establishment says when it is chided for holding on to its stock in "immoral" corporations? . . . "We'll keep the stock (and the dividends) and fight to change it from within."

Raise that double standard on high, brethren. Right on!

(The Rev.) WILLIAM S. REISMAN
Rector of St. Philip's Church

Garrison, N.Y.

"Jesus Christ Superstar"

"Jesus Christ Superstar" Found Wanting" is your news story headline [TLC, Nov. 21]. What it means is that the editors of TLC dislike the idea of a rock opera version of the Passion and have concocted a minor story to back their views up.

The real news can be found in Broadway's trade paper *Variety*—and the news is that despite critics and the "old-school" churchmen, "Superstar" is playing to standing-room-only houses every night and is loved by the audience. Most people cry and then cheer. They give the actors standing ovations and tell their friends to go! The New York newspapers were able to find only one couple in the opening night's audience who disliked the show.

However, the most important thing about "Superstar" is that it is a show—nothing more. It was not written, directed, produced, or acted by theologians, seers, or biblical translators. It was created and put on by showpeople interested in presenting talents and making money. So stop beating a dead horse and trying to make a prince (black, of course) out of a toad.

As for Malcolm Boyd's statement that "Superstar" commercializes Christ, isn't that what Fr. Boyd has been doing for the last several years of his middle years. His nightclub performances and rehasing of the same old material over and over again, but each time under a new title, is nothing less than that. I'm sure his review was not written for any other reason than to earn a fee. It had very little to do with preaching God's word.

J. S. KARPIK

New York City

Whither PECUSA?

I have seen the new statistics for 1971 for the Episcopal Church. Our membership has declined by 50,000. This is the logical and, to me, the expected result of the "secu-

larization" of the Christian message in the Episcopal Church. Many people have stopped coming to church because, in their religiously "coming of age," they have realized that they no longer need an institutionalized church or any other kind of religious club. Many have fallen away or joined the more "conservative" branches of Christianity because of the Episcopal authorities pouring donations into unpopular and often revolutionary causes.

As I see trends in the Episcopal Church today, things are going to get much worse. Unless we begin to turn again to a personal faith in Jesus as the Prayer Book has given us to understand, the Episcopal Church will truly become "episcopal": a club composed entirely of bishops. If the people are not fed and nourished here, then they will, as Christians must, go where their spiritual needs will be met.

ALAN ALBERT SNOW

Student at the School of Theology
Claremont, Calif.

The New Center

I find Bp. Miller's comments [TLC Nov. 21] to be, "right on," as far as our national church leadership is concerned.

Item: The Presiding Bishop was quoted, at the conclusion of the General Motors proxy fiasco, as indicating that, since so many church people are upset by the Executive Council's actions, they must be on the right track. What a strange way to decide on the priorities for church actions!

Item: The posture of autocracy to which the bishop refers is quite evident in the membership of the Standing Liturgical Commission. In recent years at conferences where I was present, two different members of the commission informed us, "Well, you'd better get used to the new things—that's the way it's going to be."

It is truly sad that, whereas our national church leadership should be the focus of our unity and strength, so much of the spirit of division and mistrust that infects our people these days should be centered around the actions of the very ones to whom so many of us thought we could look for unity, leadership, and inspiration.

(The Rev.) ROBERT F. COWLING
Vicar of St. Mary's Church

Milton, Fla.

Night of the Skywatch

The sculptured sky — 3:45 AM
portentous of mankind
without the savior
woven messages
to be read by someone of us
who wait.
relieve me I feel the
imperfections permeating me
loosing my bones jell-
ing my blood firing my
eyes

O Lord. He did it. Some-
thing is becoming all right.

Judy Sternbergs

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THE KALENDAR

December

- 26. St. Stephen, Dn.M./Christmas I
- 27. St. John, Ap.Evang.
- 28. The Holy Innocents

January

- 2. Christmas II

NEWS. Over 100 correspondents, at least one in each diocese and district, 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 26, 1971
Christmas I

For 93 Years,
Its Worship, Witness, and Welfare

HONG KONG

Women Ordained Priests

Deacons Jane Hwang Hsien Yuen and Joyce Bennett were ordained to the priesthood in the Diocese of Hong Kong by the Rt. Rev. Gilbert N. Baker.

Once a part of the Holy Catholic Church in China, the Diocese of Hong Kong is a part of the Council of the Church of South East Asia.

Miss Hwang is vicarress of Holy Trinity Church in Hong Kong, and Miss Bennett is principal of St. Catherine's School also in Hong Kong.

NEW MEXICO AND SW TEXAS

Church Grant Meets Opposition

Two New Mexico parishes have voted to end contributions to the national church because of a \$5,000 grant to a Chicano organization. The Rt. Rev. C. J. Kinsolving, Bishop of New Mexico and Southwest Texas, has voiced strong opposition to the allocation, which was made by a regional committee of the church's national Youth Program Committee.

The protesting parishes taking this action are St. Mark's on the Mesa Church, in Albuquerque, and the Church of the Holy Spirit in Gallup. The Chicano organization to which the grant was made is known as the Black Berets.

Bp. Kinsolving said that there is a "double reaction" to the grant: "First, there is the frustration, the suspicion, the distrust of the Black Berets. Second, we do not feel that a group from the outside can come into this diocese and overrule the bishop and his counselors." There are no representatives from the Diocese of New Mexico and Southwest Texas on the regional youth program group. The funds involved were provided by the 1970 General Convention, with allocation in the hands of seven regional committees.

The bishop said that he met recently with both Black Berets and the Rev. Arthur Sargent, a priest of the Diocese of Dallas who is on the regional committee. "He was impressed and I wasn't," he said. Fr. Sargent said the Berets would use the \$5,000 for weekend retreats to develop leadership. He called the project "creative." Bp. Kinsolving and other area Episcopalians object to the Beret statement: "We believe that armed self-defense and struggle is the only way we can be free."

The Rev. Alfred Krader of the protesting parish in Gallup said of the Beret leadership retreats: "It is an absolutely stupid use of the money. If they wanted the \$5,000 to provide something like hot meals for Albuquerque school children, I would be all for it."

NEW YORK

Priest Charged with Child Abuse

Charges of public beatings of black children by a black priest at a church camp in the Catskills have been published in his nationally syndicated religious news column by the Rev. Lester Kinsolving. The accused priest is the Rev. Clifford S. Lauder, rector of All Souls Church in Harlem and a canon of the Cathedral of St. John the Divine.

Publication of the charges was followed by a public statement by the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, and endorsed by the other two bishops of the diocese, affirming their full confidence in Fr. Lauder as a man and as a leader. There was no indication of any intention of further investigation of the matter. Fr. Kinsolving has replied to this with the charge of "whitewash" and a determination by the bishops "to push this scandal under the rug."

The charges were originally set forth in a seven-page report written by Timothy Hughes, a West Indian social worker from London who worked last summer at Camp All Souls, of which Fr. Lauder is director. His description of conditions at the camp was corroborated by John Lane, a student at the General Theological Seminary and a candidate for ordination in the Diocese of New York. Fr. Lauder is accused of whipping several children for such offenses as bed-wetting. Mr. Hughes said that he had witnessed such beatings, and described them as "savage." Confronted with the charges, Fr. Lauder called them "completely untrue," but admitted: "On one or two occasions I did take a switch to boys who had been profane."

In his investigation of the charges Fr. Kinsolving interviewed two parents of children who had complained of abuse which they said they had either experienced or witnessed.

Bp. Wetmore's statement called Fr. Lauder "a priest of high dedication and great dependability" who "has served in Harlem for 20 years, and has also served on every major committee of the Diocese of New York." The statement continues:

"It is regrettable that Fr. Lauder and the program he founded and still conducts should have been so harshly criticized and so unfairly publicized by one who is a priest of the same church." He did not, however, categorically reject the charges as false. He also admitted that he had not interviewed Mr. Hughes or the parents of the children involved. He told newsmen that diocesan authorities "anticipate no action." They plan to interview Mr. Lane, the seminarian who corroborated the Hughes report, he said, but that "no punitive action is planned" against him.

COLOMBIA

Diocese Elects Bishop

The youngest of the missionary dioceses to be granted permission to elect its own bishop has chosen the Ven. William Franklin of Bogotá, to become the second Bishop of Colombia, subject to the necessary consents.

The election, which was held Nov. 20, in Cali, provided a surprise for those who thought Latin American dioceses only wanted Latin American bishops. The archdeacon carried a majority of the lay votes on the first ballot and never dropped below a majority in the lay order at any time—through the electing 11th ballot.

Clerical votes were divided, with none of the eight candidates receiving more than a third of the votes until the ninth ballot.

During the discussion following the luncheon recess in which a reference was made to a Colombian versus foreign bishop, Col. Oscar Bradford said, "We of the English-speaking congregations are quite ready to elect a Colombian as our bishop but we do not know which one to elect. It appears that the Colombian clergy themselves cannot agree on which one either."

The standing ovation for the bishop-elect when the 11th ballot was counted and the vote of confidence taken by secret ballot on the 12th, confirmed the full support of the convocation for Archdeacon Franklin.

Bishop-elect Franklin, 55, was born in London and took his pre-theological and theological training with the Society of the Sacred Mission at Kelham. He had served several English-speaking congregations in Argentina from 1945 through 1958, when he was named rector of St. Andrew's, Santiago which later became the pro-cathedral of the Diocese of Chile, Bolivia, and Peru. He has been described

as a truly evangelical catholic, giving witness to that peculiar quality of Anglicanism which evokes such a strong response in the South American scene.

At present there are 10 congregations in the diocese. Of the 12 clergy currently serving there, eight are Colombians. The first Bishop of Colombia is the Rt. Rev. David Reed, who was elected Bishop Coadjutor of Kentucky [TLC, Aug. 1]. He will stay in Colombia until Archdeacon Franklin is consecrated.

QUAKERS

AFSC Releases Study on Crime and Punishment

Rehabilitation should be separated from punishment in the American penal system, according to the results of a wide-ranging and specific study on crime and punishment released in Philadelphia by the American Friends Service Committee (AFSC). The document insists that the attempt to build rehabilitation programs into the U.S. judicial and prison systems has failed.

"After more than a century of persistent failure, this reformist prescription is bankrupt," the study says. "The legacy of a century of reform is an increasingly repressive penal system and overcrowded courts dispensing assembly-line justice."

The AFSC report was prepared over an 18-month period by a panel of 16 criminologists, lawyers, educators, ex-convicts, and one current prisoner. Since Quakers instituted the first "penitentiaries" in America—as places where law breakers could become penitent for their offenses—the AFSC study is considered particularly important.

The study, entitled "Struggle for Justice," claims that a "humane veneer" is given to a "barbaric system" when rehabilitation and punishment are mixed. The panel said: "We find no convincing evidence that the present approach at its best succeeds in rehabilitating offenders, even by its own criteria. When we punish the person and simultaneously try to treat him, we hurt the individual more profoundly and more permanently than if we merely imprisoned him for a specific length of time."

Prisons are for punishment, the study said, but "only when a compelling social need has been demonstrated and when less drastic remedies have been exhausted." And then, it continued, the human and civil rights of prisoners should be respected. Yet the Quaker group sees no grounds for coercive "treatment."

John Irwin, a California professor who spent five years in Soledad Prison for armed robbery, was a member of the panel. He said in a recent interview that the report recommends "that people be 'sequestered,' denied their freedom of movement to prevent crime. People should be able to say, 'Look what happens if

you steal or assault someone or kill someone.' And prisons should give restrained vengeance to a society that demands it.

"The prisoner, while in prison, should decide for himself what kind of changes to make in himself. He should have access to psychiatrists, clergymen, Hindu gurus, if that's what he wants. Community colleges and all kinds of volunteer groups should be allowed to work with prisoners, providing they don't help them escape, or, say, provide them with narcotics.

"Prisoners should have free access to all mail. They should be able to make and receive phone calls. They should be allowed visits by sexual partners from the outside. They should be allowed to be politically active."

The AFSC report also wants judges and parole officers stripped of discretionary powers used "to justify secret procedures and unreviewable decisions" that discriminate against minorities and the poor.

The Quaker report urges that punishment be fitted to the crime rather than to the criminal and that this be done by code rather than judicial discretion.

UNITED NATIONS

Priest Reports on South African Trial

The Rev. Edgar Lockwood, an Episcopal priest who served as an observer at the trial of the Dean of Johannesburg, told the Special Political Committee of the United Nations that the trial was "the latest in a continuing series of political trials and other measures designed to suppress and obliterate all remaining serious opposition to racial domination" in South Africa.

The priest, a practicing attorney in Washington, D.C., went to South Africa as an observer for the International Commission of Jurists, Amnesty International, and the National Council of Churches.

He charged that it is known from affidavits of former police detainees that the South African security police use refined techniques of "psychological cruelty and physical brutality" in conducting their investigations. The number of deaths of detainees in recent years now approaches 20, he said.

The UN Special Political Committee, which comprises all 131 member nations, is discussing the *apartheid* issue. It later heard the ambassador from the Ivory Coast, Simeon Ake, argue for a dialogue with South Africa. Ambassador Ake said that past UN action had proven ineffective and that a new approach should be tried. He also said that contacts with South Africa could influence the whites as well as the blacks there and the government's attitude towards *apartheid* might be changed. He said that many African states favor such a dialogue.

Fr. Lockwood told the committee that

the South African government has broadened its attacks to include the academic community and churches which are not active supporters of its policies.

SOUTH AFRICA

Diocesan Status as Non-White Body Asked

A proposal to make the Diocese of Capetown a non-racial body has been made by the Rev. Clive McBride of Kensington, South Africa. Speaking at the diocesan synod meeting in Capetown, he said the church is registered as a white organization although nearly 75% of its members are black. He also charged that the diocesan board of trustees has only white members.

The priest said that when he raised the issue with the Archbishop of Capetown, the Most Rev. Robert Selby Taylor, the prelate commented that the boards must remain white rather than jeopardize church properties in white areas.

A special permit is required for non-white bodies to own property in certain areas, Fr. McBride said, stating that the church is fearful of losing such pieces of land as the site of St. George's Cathedral, Capetown.

Similar problems are presented when the church wants to obtain property in black areas, the priest charged. The Anglican Church must apply for a permit—as a white group—to own land in areas set aside for Africans, even if the property is for a black priest or congregation, he said.

Fr. McBride also proposed that members of the diocesan board of trustees be elected by a synod, a procedure under which, he contends, the board could have a black majority. The board currently consists of the archbishop, the suffragan bishop, the dean, four archdeacons, the registrar (legal advisor), and four elected laymen. Fr. McBride suggests that in addition to the archbishop and registrar, there be elected by the synod, four clerical and four lay members.

Concern for the ownership of properties "might be expedient in industry or commerce," he said, "but for a church to accept a status quo which they decry at the same time is sheer hypocrisy."

ORGANIZATIONS

Associated Parishes Sponsors Conference

Fifty-two dioceses were represented at a gathering of diocesan liturgical chairmen at a meeting in St. Louis, sponsored by the Associated Parishes, an organization for liturgy and mission in the Episcopal Church. The Rev. Bonnell Spencer, OHC, president of Associated Parishes and a member of the Standing Liturgical Commission, presided.

Most of the working sessions were devoted to feedback on *Services for Trial Use*—"the Green Book." The conferees reported that the experience of a large majority of dioceses has apparently been favorable in this second triennium of trial use, in sharp contrast to the period from 1967 to 1970, when *The Liturgy of the Lord's Supper* met with considerable opposition from many quarters. It was also noted, however, that in some quarters opposition to any change whatever in the 1928 Prayer Book has hardened.

Since its founding 25 years ago, Associated Parishes has been instrumental in restoring the Eucharist as the normative Sunday worship in parish churches, and in providing conferences and publications on liturgy and related fields. There are over 2,000 clergy and lay members throughout the country.

ARMED FORCES

31 Detained at Air Force Chapel Protest

Thirty-one protesters were detained by Air Police and county sheriff's officers during anti-air war protests at Air Force Academy chapel services.

Among those held briefly and then released were the Rev. David Hunter, Episcopal priest with the National Council of Churches, and Dr. Harvey Cox of Harvard University. Those detained by officers were handing out pamphlets denouncing continued U.S. bombings in Indochina.

Some 60 members of Clergy and Laymen Concerned (CLC) joined in a non-violent silent witness during Protestant and Roman Catholic services at the chapel. One protester left the service every five minutes to dramatize a claim that U.S. bombs are killing 300 civilians—or about one every five minutes—every day in Laos and Cambodia.

As the cadets and civilian guests left services they saw on a nearby hillside a large black banner held by protesters. The banner read: "While we worshipped, 12 people were killed in the continuing air war."

Organizers of the protest said the Air Force Academy in Colorado was singled out because it symbolizes U.S. air power. Clergy and Laymen Concerned leaders had asked Academy Superintendent Lt. Gen. Albert P. Clark for permission to address a mandatory cadet formation on the moral and ethical aspects of the continuing air war in Indochina. Gen. Clark refused permission and later refused to meet with CLC spokesmen to discuss the matter, holding that they sought a "confrontation."

After their release, the protesters went to the auditorium at Colorado College, Colorado Springs, and presented the program they had hoped to present before the cadets.

Dr. Cox said the CLC had "no intention of blaming the cadets or the Air Force for this war. It has been thought out at much higher levels, and they are simply asked to carry it out. And this is what we wanted to talk to the cadets about."

Observers said the demonstration was entirely peaceful and that Air Police were careful not to injure limp protesters when they carried them to Air Force buses.

GOVERNMENT

Prayer Vote Results

Congressmen voting on the defeated Prayer Amendment to the U.S. Constitution apparently paid little heed to party or religious affiliation when casting their ballots, according to a survey of the voting.

Christianity Today, the evangelical fortnightly published in Washington, D.C., tabulated the votes and arranged them according to church affiliation of the Congressmen.

Although the amendment received the approval of 240 House members, the 162 nay ballots were enough to defeat it because passage required a two-thirds majority.

Along party lines, 102 Democrats favored the amendment and 136 voted against it. Republicans cast 138 votes in favor and 26 against.

Of the Roman Catholic Congressmen, 46 favored the bill but 48 voted no, with 6 not voting. The U.S. Roman Catholic Conference had opposed the measure.

Presbyterian Congressmen favored the amendment, with 45 voting yes and 16 voting no, and 6 abstaining.

Methodist Congressmen voted 41 yes, 17 opposed, and 7 abstained.

Although all major Lutheran bodies had opposed the amendment, eight Lutheran Congressmen voted for its passage, 2 opposed it, and 1 did not vote.

Episcopalians in Congress cast 25 votes for, and 21 against the measure, and 3 did not vote.

Most Baptists ignored the advice of their churches and voted: 27 for, 10 opposed; and 5 abstained from voting.

The National Association of Evangelicals was one of the few religious bodies favoring the amendment. Two Congressmen, members of the Evangelical Free Church which is associated with the NAE, split their vote—1 for, 1 against.

Other religious Congressional representation voted: United Church of Christ—7 for, 12 against, 2 abstaining; Jewish—2 for, 9 against, 1 abstaining; Latter Day Saints—1 for, 4 against, and 1 abstaining; Christian Science—3 for, 1 against; Greek Orthodox—3 for, 1 against; Unitarian-Universalist—1 for, 2 against; United Brethren, Seventh Day Adventist, and Evangelical Covenant each had one vote for the amendment; Syrian Orthodox, 1 against; Protestants, 8 for, 7 against; and

those specifying "none" in the religious preference column—3 against and 1 abstaining.

Black Priest Led Minnesota Delegation

The Rev. Denzil Carty, rector of St. Philip's Church, St. Paul, led the Minnesota delegation to the White House Conference on Aging, as its outstanding senior citizen.

Dr. Carty, 67, was given the designation by Minnesota's Gov. Wendell Anderson, "in recognition of many years of service to the community and state." The priest also was asked to lead the spiritual well-being committee of the conference's black caucus.

Fr. Carty, rector of St. Philip's since 1950, has been active in human relations and civil rights activities and has headed the Minnesota Council of Human and Civil Rights, the Minnesota branch of NAACP, and the St. Paul Urban League.

MISSIONS

Patteson Centenary Observed

In the South Pacific, in England, and elsewhere in the Anglican Communion, churchmen have been commemorating the centenary of the martyrdom of a great missionary, John Coleridge Patteson, first Bishop of Melanesia. His name day in *The Lesser Feasts and Fasts* is Sept. 20.

Born in England in 1827, and ordained in Exeter Cathedral in 1853, Bp. Patteson spent most of his ministry as a missionary priest and bishop bringing Christianity to the islands of the South Pacific. One of his favorite ports of call was the tiny island of Nukapu, in what is now the British Solomon Islands, known as "the island of friendly calls." But some of the calls in that island, and nearby ones were not so friendly, for slave traders also visited them and carried off some of the young men.

When the sailing ship, "Southern Cross," anchored off Nukapu that September day, Bp. Patteson had sailors row him to the reef, for the tide was too low to reach shore. There were canoes in the lagoon and the bishop hailed them to take him to shore as they had done on earlier visits. But the boats hung back until at last one came to the reef and took the bishop ashore. He learned that slave traders had seized five young men, including one of the bishop's most eager converts. Nevertheless, the bishop went to the hut of the young man where he was welcomed by the family.

The bishop was given food to eat and a place to sleep. During the night a band of natives broke into the hut and clubbed him to death. Five wounds were made

in his body for the five men taken into slavery, and a palm leaf with five knots was placed on his breast. The body was then set adrift in a canoe from which it was rescued by sailors of the "Southern Cross," and was buried at sea.

In commemoration of the centenary, the British Solomon Islands have issued a set of four postage stamps showing a portrait of Bp. Patteson, the landing from the "Southern Cross," a map of the island, and the knotted palm fronds, all with the inscription: "Centenary of Bishop Patteson's Death."

In Exeter Cathedral, where the scene of the martyrdom is carved on the pulpit, five bishops concelebrated a memorial Eucharist. The preacher was the Rt. Rev. Leonard Alufarai, one of the first two Melanesians to be consecrated in the Anglican Communion. In paying tribute to the martyr bishop, his successor noted that one of Bp. Patteson's great interests had been the determination to build a strong native ministry. He had lived to see one Melanesian ordered a deacon; but today besides the two bishops, there are 117 Melanesian priests, some 40 ordinands, and 96 members of a lay brotherhood working among their own people and in Polynesia and New Guinea, as well as several hundred catechists.

The island of Nukapu is now entirely Christian, and in the little church erected on the spot where Bp. Patteson died is a cross with his name and the inscription: "Whose life was taken by men for whom he would freely have given it."

CHURCH OF ENGLAND

Church Described as "Leftover"

The worldwide Anglican Communion was described as a leftover from Britain's imperial past, when a Conservative Party member of Parliament addressed a luncheon organized by the Church of England Men's Society.

J. Selwyn Gummer, publisher, journalist, and student leader, made the comment. In speaking on the church and the common market, he declared: "The Anglican Communion is simply the geographical leftover from our imperial past."

He continued: "Britain's entry into the European economic community challenges the church psychologically, philosophically, and politically. For far too long the Church of England has looked at Christendom as if it were centered on London, England. Now, we will have to work closely together with churches on the continent of Europe if we are to influence and guide the development of the common market.

"In this context we have to make up our minds: 'Are we part of the Catholic Church or merely a sect, the product of our political and social history?' Unless the Church of England rises to this challenge and finds itself a means of real

cooperation with the Roman Catholic Church, the Christian witness in Europe will diminish as it has already in this country.

"One of the greatest gifts which Britain can give to Europe is the heritage of the reformed catholicism of the Church of England. Now that the whole of the Church of Rome is in ferment and men are looking to find a way through the pressures and fears which Vatican II has created, the unique insight of our history could contribute much to making the church a real force within the new Europe," Mr. Gummer concluded.

Doom or Deliverance?

An outspoken bishop has charged that Pope Paul's birth-control encyclical of 1968 was, ecologically, "the most disastrous Christian utterance of the century."

The Suffragan Bishop of Kingston-on-Thames, the Rt. Rev. Hugh Montefiore, made the charge in a wide-ranging lecture entitled, "Doom or Deliverance?" at the Polytechnic of Central London. Ranging over human, scientific, ecological, and other problems facing mankind today, he said, "Population is and will continue to be the greatest problem that mankind faces in a technological age."

In this context he spoke of the population explosion and contraception. "Something will happen—nature in the end demands an equilibrium, and if we strain her elasticity too much she will rebound with famine and disasters. What is to be done to prevent this? Technology can be something. But people cannot be forced to use contraception, especially if they belong to a primitive culture which sees in a large family wealth and support in old age. And, of course, there are some groups, even churches, for whom, according to their official teaching, contraception is actually immoral."

"There are many ways," the bishop said, "in which the Roman Catholic Church is to be envied, but this does not alter the fact that Pope Paul's *Humanae Vitae*, with its condemnation of contraception, is, ecologically speaking, the most disastrous Christian utterance of the century.

"Fortunately, it seems to be falling on ears which, if not deaf, at least are hard of hearing. In Holland there is now no difference in the reproduction rate of Roman Catholic and non-Roman Catholic couples. But it is not easy for Christendom to take its global share in helping to contain the population explosion if its largest church officially believes that abstinence is the only proper way of limiting births."

Dr. Montefiore also lamented the absence of national and international population policies. He said that "the United Nations Conference on the human environment to be held in Stockholm next year, will contain no resolution about, or goals for, population policy, and this

means that when countries officially meet to discuss the greatest crisis our globe has ever known the most vital factor will not be discussed."

The bishop said that we have "no right to produce as many children as we want. In this matter as in others we must tailor our wishes to the common good. There ought to be moral persuasion: 'No family should be larger than three,' or even 'Adopt your third child.' Something must be done to counter our natural delight in fertility."

He also said that religion, "far from being outmoded, provides the only hope of man's deliverance. In fact, the key decisions must be made first in the west, where the preponderance of power lies, and as a result of past history the only religion capable of making possible such a reorientation in the west is Christianity.

"But the churches today seem in no shape to make this demand upon the masses. They are tragically preoccupied with their institutional survival in an age of galloping inflation, and too bewildered by the speed of change to be aware that they have something to give which is desperately needed for the survival of mankind and which nobody or no one else seems able to give.

"And so most people pass them by without another thought. Churches may be all right for other people's spiritual comfort and for personal problems, so they think, but what has Christianity to offer to homo sapiens as he approaches his climacteric, faced with fundamental decisions which will affect the future of his species?"

ORTHODOX

Greek-Coptic Union?

Archbishop Ieronymos of Athens and All Greece has expressed the "ardent desire" of the Orthodox Church in Greece for "a complete union" with the Coptic Church of Ethiopia.

He emphasized that the visit to Athens of the Ethiopian Patriarch Theophilos was a clear sign of "the brotherly relations existing between the two churches," and presaged "the stage which these relations will reach in the very near future."

He also called on both churches to maintain a "willingness" for "a sincere theological dialogue" to bridge the gap that has arisen by the stressing of "certain points" in the doctrine about Jesus Christ. The Orthodox bodies have been divided on the theological issue of who and what is Jesus Christ.

The Council of Chalcedon (451) condemned a teaching that there is only one nature in Jesus, his humanity being entirely absorbed in his divinity. This teaching is called monophysitism. The Coptic Church of Ethiopia, along with other bodies, rejected the council's condemnation. The Greek Orthodox Church accepts the council's doctrine.

DIOCESAN CONVENTIONS

Eau Claire

Christ Church Cathedral, Eau Claire, Wis., was host parish for the 43rd annual council of the Diocese of Eau Claire. Presiding was the Rt. Rev. Stanley Atkins, diocesan.

A budget of \$107,675 was adopted, with the full quota of \$16,323 accepted. However, according to the rules laid down by the Coalition of Fourteen (aided dioceses), no Faith commitment was made while the Diocese of Eau Claire receives aid from the national church.

Delegates voted unanimously to appoint a committee to study plans for reunion with the Diocese of Milwaukee in a new Diocese of Wisconsin; realignment of the boundaries of the two jurisdictions; and any other plan for strengthening the mission of the church in the state.

Council also agreed to use the trial rites for the next year and authorized a questionnaire on their usage.

An ovation was given to the Very Rev. Gordon Brant, who retires at the end of the year. The dean has headed the cathedral staff since 1946.

Oregon

The process of restructure of the Diocese of Oregon initiated at the 1969 diocesan convention and carried on through the recessed 1970 convention, was completed at the recent convention held in Trinity Church, Portland. Much of the convention was spent on plans for the final restructure of the diocese.

Significant in the restructuring is the elimination of distinction between parish and mission. Delegates for future conventions will be apportioned according to the number of pledging units in each congregation, and voting in the future will be primarily on the basis of one person one vote.

Two changes were made that removed a frequent source of friction at past conventions. One was a clearer statement of canonical residence for clergy, allowing clergy who are not in charge of congregations or attached to diocesan institutions to vote at convention. The second change was the removal of the penalty clause which refused seat and vote to lay delegates from parishes and missions that had not paid their diocesan program assessment.

A constitutional change that would eliminate the six-month diocesan residency requirement before clergy could vote passed its first reading.

Beginning January 1973, diocesan assessments will be made on a flat percentage of current income (though in actual practice, the previous year's income). A floor fight brought about the

exemption of money expended in repayment of mortgages already incurred. Future mortgages, to be exempted, will have to be repaid from a separately-administered fund. This change in assessment methods was strongly contested.

In the past, program assessments for the Diocese of Oregon have been calculated on an average of three-years' expenditure on parish or mission operating costs. Exempted were capital expenditures of all kinds. This change and the abandonment of the graduated feature of assessment means a reduction of about \$14,500 from the assessments of the larger churches. This amount must be picked up by the smaller parishes and missions.

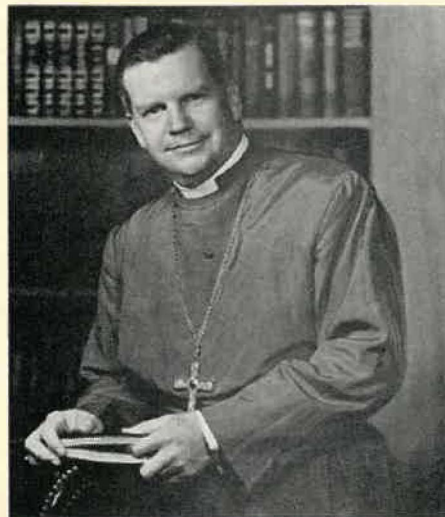
The \$463,636 budget brought considerable discussion, particularly a \$33,000 item for shrinkage, but convention accepted the total figure.

The role of the campus ministry brought forth considerable argument and discussion, particularly where it concerns work at the state universities at Eugene, Corvallis, and Portland. A resolution of policy, which in effect told the campus ministers to stick to their "ecclesiastical lasts," was narrowly defeated. To avoid an item-by-item debate, the budget sets up a lump-sum appropriation for the campus ministries, leaving the apportionment among the campuses to administrative decision.

Reflecting the mood of austerity that the budget brought out, the plan for a capital-funds drive of about \$700,000 to develop a diocesan camp and conference center which had been approved by the last diocesan convention was rescinded.

Eastern Oregon

The prime convention of the Diocese of Eastern Oregon was held in Pendleton,



THE PRESIDING BISHOP
Eastern Oregon's special guest

with the Church of the Redeemer as host parish. The parish was celebrating its own centennial.

Special guest of the convention was the Presiding Bishop who attended most of the sessions throughout the three-day occasion. Bp. Hines also met with the clergy and their wives, and with the young people who were present either as observers or delegates; held a press-conference-style dialogue with all delegates—all in addition to speaking at the convention dinner and preaching at the closing Eucharist.

In less than an hour of deliberation, delegates voted unanimously to accept the constitution and canons for their new diocese. As for the budget, it was approved with only two dissenting votes. The budget calls for an assessment of \$68,296 for 1972 as compared to \$67,226 for 1971. The 1972 figure takes into consideration a 10% Executive Council reduction in financial support for the jurisdiction.

In presenting his charge to the delegates, the Rt. Rev. William B. Spofford, Jr., diocesan, outlined plans for the office of diocesan program director and financing of the work through 1975. He also spoke of the need for a camp director for the diocesan summer school at Cove.

The clergy presented a rough-hewn shepherd's crook to Bp. Spofford for his crozier. The crook, a gift of a Basque shepherd of Oregon's Jordan Valley, had been in use for over 50 years. The Presiding Bishop also received a similar crook but his had been used on a ranch near Richland.

A check for \$2,089.45 was presented to Bp. Hines as a diocesan contribution for the Faith Budget of the national church.

The 1972 convention will be held at Hood River.

Easton

Special business conducted at the annual convention of the Diocese of Easton dealt with confirmation by canonical action of the fixed date and place of future conventions. The first Friday and Saturday of November were the dates chosen, and Trinity Cathedral, Easton, the site.

The Bishop of Easton, the Rt. Rev. George A. Taylor, announced that the cathedral's dean, the Very Rev. Henry T. Gruber, wished to retire May 1, and that the Rev. C. Allen Spicer, rector of Emmanuel Church, Chestertown, Md., has been elected to succeed Dean Gruber. The dean also acts as administrative assistant to the diocesan.

Concerning the financial business of the diocese, delegates accepted a gross annual budget of \$135,000 after considerable debate.

Say to the Cities: Behold Your God

ARE you considering Chicago, God?
How about the Conrad Hilton?
The Yellow Pages say it's the friendliest place in the world
and there's air conditioning and television in every room.
The Atlantic serves the finest of international cuisine
and has facilities for all occasions.
Are you an economy-minded traveller
or do you plan to come first class?
In any case, we can look after you —
ample parking, private bath, swimming pool,
maid service and cocktail lounge — nothing but the best!

What? You're not interested?
What about a motel near the airport
with secret service men, police, and dogs
to protect you from the curious, the protestors, or the priests?
The management would carry out your slightest wish — for a price, of course!

Where else can I suggest?
The "Y," an orphanage, the Salvation Army, the Cathedral Shelter,
a discreet retreat for unmarried mothers?
Why not a one-hundred-bucks-a-day private room
at Passavant Hospital?

No, Lord, you must be kidding!!!
The ghetto? Some cheap room on the west side?
A burnt-out church?
A back room where the blinds are drawn
and the CTA goes rattling by on the elevated tracks?
No, I'd strongly advise against this sort of thing —
it wouldn't be kosher — God with black angels,
God of the empty beer cans, God of the garbage and rats,
God of the filthy streets!
No, a thousand times *no!*
This would turn folks off, for sure!

I have it! Why don't you come to our church?
(Excuse me, I mean your church.)
The sexton will clean the whole place with a toothbrush,
the altar guild will have the brass gleaming,
the linens immaculate, vestments gold;
wreathes and poinsettias will adorn your coming,
and in candlelight and with sweet incense rising
we'll sing "Silent Night" and "Away in a Manger"
with tears in our eyes.
Take my advice, Lord — this is the safest way — we'll all like this —
for we prefer to dream
of Judean hills, a night cargoed with angel-song and spinning stars.

— Leon Adams —

THE LEGACY OF COMENIUS

CHRISTIANS have a twofold brilliant inner light: the light of reason, and the light of faith; and these both are guided by the Holy Spirit.

—John Amos Comenius in 1623

By ENRICO S. MOLNAR

HERBERT THORNDIKE, that almost forgotten Anglican priest and theologian of the Caroline period, wrote in 1660: "It is evident that there are four forms of the Reformation extant: one according to Luther, another according to Calvin, the third is that of England, and in the last place . . . that of the Church of Bohemia." And he added that of the three non-English forms, the Bohemian was to be preferred, since it had better preserved the pattern of the primitive church, before it had been rent asunder by schisms. Thorndike, who had been rediscovered by the Tractarians, correctly perceived that the Bohemian Reformation had given its church a certain definite individuality and characteristic which made it attractive to Anglicanism. Today we are well aware that it is difficult to speak of the individual character of the various trends in the "Four Reformations," for the boundaries between them are fluid and flexible. Still, it is useful to remind ourselves that two aspects of the Czech Reformation in particular would appeal to a man of Thorndike's temper: (1) the Utraquist Church of Bohemia, with its insistence on the centrality of the Holy Eucharist in both kinds, and (2) the Unitas Fratrum, better known here as the Moravian Church, with its emphasis on ordered discipline and a balance between reason and revelation.

Utraquism began in Bohemia in 1415, and eventually as the majority religion in the kingdom, it became one of the two

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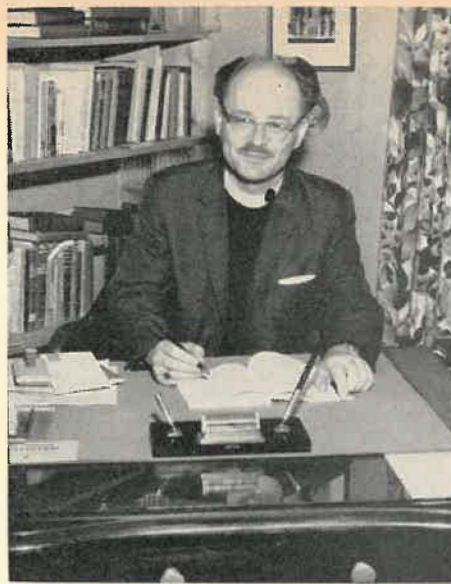
established churches—the other being Roman Catholicism—maintaining a precarious balance until 1620. The Moravian Church, which dates its origin back to 1457, became—in distinction from the Hussites—the communion of the “people without the sword.” Its most distinguished advocate has been John Amos Comenius (in Czech, Jan Amos Komenský), the last bishop in the Czech succession of the *Unitas Fratrum*.

COMENIUS was born on Mar. 28, 1592, in a little village in Moravia, and died in Naarden, Holland, on Nov. 15, 1670. Of the 78 years of his life, he spent more than half in countries other than his native land. In 1627 he left Moravia and lived the remainder of his 43 years as a refugee who on earth had no abiding city.

The young Comenius studied at the universities of Herborn and Heidelberg and, after his ordination to the priesthood, served congregations in Moravia, the eastern province (“Margraviate”) of the Kingdom of Bohemia. Secular political upheavals cast their shadows on his entire career. Gabriela Mistral, the Latin American poet, once wrote: “Of the enemies of the soul—the world, the devil, the flesh—the *world* is by far the most serious and dangerous.” This was certainly true of the age of Comenius as of our own days. Although he owed much to pre-Renaissance and Renaissance thinkers such as Vives, Campanella, Alsted, and Bacon, he also combined the abstract, deductive thinking of central Europe with the more down-to-earth and individualistic philosophy of the English.

As Jean Piaget writes, “He was a theologian enamoured of metaphysics and imbued with the speculative spirit of the 17th century. . . . This explains the two-fold impression of outmoded form and up-to-date substance which one continually receives when reading the great educator’s work. In this respect, Comenius’s metaphysics lies between scholasticism as inspired by Aristotle and the mechanicalism of the 17th century.”

In short, he was truly a “*complexio personum*.” An ardent Czech, he dreamt and wrote of a peaceful federation of all nations (that was in 1658). A methodical rationalist, he was imbued with the mystical theology of the *Unitas Fratrum*. As a respected bishop of his church, he proposed a World Ecumenical Council of Churches, a Supreme World Court, and a universal reformed calendar (the recent World Council of Churches board meeting in Addis Ababa was still struggling with that one!). A linguist who spoke a number of languages and who lived in many countries, he proposed that for reasons of peace and mutual understanding all Europeans should master, as their second tongue, an artificial international language that would be distinguished by its simplicity and logic. His cosmopolitan



FATHER MOLNAR

and ecumenical mind rebelled against dividing Europe into “black” and “white,” “good” and “bad” sections. Leibnitz, Buisson, and Raumer marvelled at his extreme breadth of mind. After Comenius published his *Orbis Pictus*, the first recorded illustrated children’s textbook, Michelot called him “the Galileo of Education”; and the American Nicholas Murray Butler said of him that his relation to our present teaching is similar to that held by Copernicus and Newton toward modern science, and Bacon and Descartes toward modern philosophy. In 1957, while commemorating the tercentenary anniversary of the publication of Comenius’s magnum opus, the *Didactica Opera Omnia*, Jean Thomas, then Assistant Director General of UNESCO, called Comenius “the spiritual ancestor of UNESCO.”

Three hundred and thirty years ago, in 1641, Comenius visited England where John Gauden, later to become Bishop of Exeter, had praised him in Parliament. Comenius became very much interested in the Church of England where he befriended especially the Bishop of Lincoln, John Williams. Political disturbances in England compelled him to leave the country, but not before he had completed the book *Via Lucis*, in which he recognized that his plan for the reform of education could not be carried out without an entirely new and fresh concept of international and interdenominational cooperation, to be realized through the foundation of a world academy or university. He did not underestimate the difficulties in the path of international and interfaith cooperation, and he urged tolerance to overcome inherited nationalistic and religious prejudices: “Let no one be blamed for the errors of the past. . . . What matters is to lead men from the known to the unknown; and to ‘lead’ like to ‘educate’ means to use peaceful means and never violent ones” (*The Way of Right*).

Elsewhere he wrote: “The most learned books are as useful to the uneducated person as a comb to a bald man, as a mirror to a blind man, and as a flute to a deaf man. . . . Therefore, one must want to learn if he does not want the instruments of knowledge to rust uselessly. That is why good schools must be established, to open wide the gates to the Muses, to become the arena of the spirit, and the seedbag of wisdom.”

Even after he left England, Comenius continued remembering gratefully his friends in the Church of England. Nineteen years after his visit to the British Isles he revised his *Order of the Moravian Church (Ratio disciplinae ordinisque ecclesiastici in Unitate Fratrum Bohemorum)*, dedicating it to Charles II. A year later there appeared an English translation of the same work entitled *An Exhortation of the Churches of Bohemia to the Church of England*. The publication was presented by Moravian envoys sent to ask for help on behalf of the exiled Moravian Church. Knowing that he was appealing to a communion which held to the doctrine of the historic episcopate, Comenius emphasized the similar nature of the Moravian Church. Unfortunately not much came out of this venture.

The universal appeal of Comenius was brought home to me in 1961. I was visiting at that time with the late Most Rev. Santos Molina, then Primate of the Spanish Episcopal Church. He recklessly invited me to preach in his cathedral in Madrid on Beneficencia 13. Afterwards he showed me his dissertation which he had written several years earlier—its theme was the thought of John Amos Comenius!

ALTHOUGH this refugee par excellence lived in many countries, he has never identified himself fully with any one of them. Like Erasmus of Rotterdam before his day, Comenius too, has been called a citizen of Europe. (Leibnitz went so far as to eulogize him as *veri novus incolamundi* “new citizen of the true world.”) Perhaps more than anyone else during that 17th century plagued by wars and dissensions (so much like today), Comenius appealed to the basic cultural continuity and humanistic unity of Europe. He was absolutely convinced that European culture, both protestant and catholic, was the legitimate heir of a glorious double tradition, the tradition of classical antiquity and the heritage of the Christian community. And this conviction was nurtured by his strong sense of membership in that uniquely and intrinsically supernatural institution, the church.

In this unceasing quest for the Christian cosmopolis, dominated by reason, faith, and love, Comenius wrote more than 140 works, travelled the length and breadth of Europe, and changed home and country many times, yet always at home in the “Kingdom of the Spirit.”

EDITORIALS

The Bethlehem Affair

THREE understandings of the Bethlehem affair, expressed by three Christians of widely separated times and circumstances, come to our mind at the approach of Christmas 1971.

Said St. Athanasius, of *contra mundum* fame, in the fourth century: "The Lord did not come to make a display. He came to heal and to teach suffering men. For one who wanted to make a display, the right course would have been to burst upon the scene dazzling the beholders. But for him who came to heal and to teach, the right way was to come and to put himself at the disposal of those who needed him. And he had to manifest himself to them in such a way that they could bear it."

To this great hero of the Faith, what was most impressive in God Incarnate was his great humility, of which the lowliness of the circumstances of the Bethlehem affair were a fitting sign. But we should note that his devotion to the quiet and lowly Christ did not make of him what we would call a quietist in religion: it made of him Athanasius Against The World. And we are sure that such was the Lord's intention.

A thousand years after Athanasius, Lady Julian of Norwich said: "Our courteous Lord willeth that we should be as homely with him as heart may think or soul may desire. But let us beware that we take not recklessly this homeliness so as to leave courtesy."

Courtesy means court manners. The medieval English lady sees the King of kings graciously coming down to his subjects and inviting them to be "homely with him." Not even God could conceivably do more along this line than being born as one of us. But in Lady Julian's day, as in our own, it was easy for Christians, seeing God's condescension, to fail to see what it properly calls for as response. When the King comes to our hovel to share our lot with us we can react in one of three ways. We can despise him as a stupe for doing such a crazy thing, or we can appreciate his goodness of heart but simply accept it in a so-what spirit, or we can love and reverence him as our King all the more for the love he has shown to us. This last is what Lady Julian meant by courtesy to our courteous Lord. It is what St. John means when he says: "We love him because he first loved us."

Six centuries after Lady Julian, Dietrich Bonhoeffer said: "What matters in the church is not religion but the form of Christ, and its taking form amidst a band of men."

In the Incarnation, Christ takes form in human life, and it is a human form. It is, moreover, communicable form. He can give his form to others, we can be conformed to him. Bonhoeffer's statement gives the present-day Christian a sound and illuminating conception of the Bethlehem affair. It is a 20th-century way of saying what Christians of Athanasius' time used to say: "The Son of God became what we are in order to make us what he is." What matters, or ought to matter, in the church is this Christ-formation in every baptized person and in the church community as a whole.

Can we go all the way with Bonhoeffer in dismissing "religion" as something that does not matter in the church? That depends on what we mean by "religion." What he meant, when he said that it doesn't matter, is pious and good works in themselves. Only if the works of "religion"—prayers, sacraments, creeds, service of others—serve the formation of Christ in us do they matter. Our religion is working if, and only if, as we practice it, we are growing more like Christ. When we do these works out of love for Christ and in our striving to be conformed to him, they become the very process of Christ-formation, the thing that matters, the thing that is our means of grace in this life and hope of glory for the next.

So: Athanasius asks us to cherish the Lord's lowliness and servanthood. Lady Julian reminds us of the Lord's courtesy toward us and calls us to give him the due courtesy in return. Bonhoeffer challenges us to accept the great gift of Christ—conformity to himself in our own being—as our very reason for being.

Put these three understandings together and you have got the gist of the Bethlehem affair. Put them together not only in your mind but in your life and you will find yourself with the best of all reasons to sing along with the angels.



A Christmas Roundelay

The morning star serenely glows
While angels chant a roundelay
Proclaiming wide and far the news
Of peace and love on Christmas Day.

The shepherds come to Bethlehem
And kings make haste along their way
With hearts excited by the song
Of peace and love on Christmas Day.

The humble ones in David's town
Are thrilled to hear what shepherds say.
They strain to hear the echo sound
Of peace and love on Christmas Day.

Across the years, the tidings bound
To bless the chosen who obey
This message from the manger-crib
Of peace and love on Christmas Day.

Joseph Wittkofski

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Book Reviews

THE HEALING TRINITY. By Peter S. Ford. Harper & Row. Pp. 133. \$5.95.

One might assume at first glance that the title of this book refers to the Christian doctrine of the nature of God as the Healing Trinity. But Peter Ford is speaking here of quite another "trinity": the doctor, the minister, and the psychologist. It does seem a bit unusual to create the title, *The Healing Trinity*, from these sources, yet taken literally and compositely that is what Peter Ford intends them to represent.

The basic premise of the book is that man's spiritual dimension is often the source of illness, just as his physical and psychological makeup can give rise to derangements in wholeness. Fundamentally, spiritual illness arises from a failure to respond to God's love. This form of illness is characterized by feelings of hopelessness, despair, depression, and rejection. Part of the dilemma, Dr. Ford maintains, evolves from the fact that the manifestations of this form of illness may be almost entirely identical to those deriving from psychological aberrations. Spiritual and mental illness, he says, are so closely allied that separation on the basis of signs and symptoms is both unnecessary and impossible. Yet he maintains that only therapists who recognize a spiritual dimension in man will be able to distinguish the origins of the illness. Since curative therapy is usually preceded by delineation of the origins of the illness, it would seem that this would be true in this situation as well, and that therefore spiritual and mental illness, in spite of their strikingly similar manifestations, need to be differentiated.

The therapeutic approach suggested here is called telotherapy, which, though not specifically defined or characterized, is a method of diagnosis and treatment based on the fundamental proposition that man possesses a spiritual dimension—a relationship with God—malalignment of which can give rise to serious illness. Therapy, if it is to be effective, must be perceptive, via the therapist, to recognize and then probe this dimension, in order to re-orient one's relationship with God, to overcome the basic underlying separation from the love of God.

The premise of the book, as mentioned above, is hard to escape. Clinical experience daily substantiates man's spiritual dimension and its derangements. The idea of a healing trinity in terms of doctor, minister, and psychologist is derived from the interrelatedness of organic, mental, and spiritual illnesses. Therapy for mental, and now as Dr. Ford proposes, for spiritual illness, is often difficult. One can only hope, admittedly with some hon-

est skepticism, that properly trained telotherapists of the type proposed here by Dr. Ford will be able to improve our therapeutic results.

There is an obvious emphasis on the psychologist, and not the psychiatrist (an M.D.), as the team member treating mental illness. While the clinical psychologist can undoubtedly contribute a great deal, the psychiatrist generally has much more to offer, primarily because of his more extensive training. His deficiency, if I interpret Dr. Ford correctly, is his frequent failure to accept man's spiritual dimension.

This book is well worth reading, primarily because of the effective way in which it emphasizes the necessity of an approach to man's spiritual life in the treatment of various manifestations of illness. Our relationship to God is crucial to our wholeness; Dr. Ford's telotherapeutic approach may add a curative facet to that wholeness.

ROGER DEAN WHITE, M.D.
St. Luke's, Rochester, Minn.

Booknotes

By Karl G. Layer

GROUNDWORK FOR UNITY: Plain Facts About Christian Ministry. By R. P. C. Hanson. SPCK. Pp. 60. 55p paper. Dr. Hanson, Bishop of Clogher in the Church of Ireland, examines ministry in the New Testament and early church. He deals with evidence of a "scriptural ministry," with apostolic succession, and the catholic doctrine of the priesthood. The booklet was written with a view to adding to the Anglican-Methodist ecumenical dialogue now ensuing in England.

CONTEMPORARY WRITERS IN CHRISTIAN PERSPECTIVE. Eerdmans. \$.95 each. *Richard Wilbur*, by Paul F. Cummins, pp. 48; *Nathanael West*, by Nathan A. Scott, Jr., pp. 47. Here are the two latest additions to this excellent growing series which attempts to examine the writings of contemporary writers from a Christian point of view. These short paperbacks (now numbering about 30) will be of interest to anyone with a desire to learn more about the prominent fiction authors of the 20th century.

Correction

The price of a book reviewed in TLC, Nov. 21, was erroneously stated. The book is *Pray for Your Life*, by Allen Whitman, published by Augsburg Press. The correct price is \$3.50, not \$5.50 as stated in the review.

PEOPLE and places

Appointments Accepted

The Rev. Charles R. Brace, former rector of St. John's, Chews Landing, N.J., is rector of St. George's, 305 N. Broadway, Pennsville, N.J. 08070.

The Rev. Harvey E. Buck, former rector of St. Mary's, Abingdon, Md., is rector of Christ Church, College St., Warrensburg, Mo. 64093.

The Rev. Wilson R. Carter, former assistant to the rector of Holy Comforter, Charlotte, N.C., is rector of Grace Church, Box 345, Lexington, N.C. 27292.

The Rev. Jonathan T. Ford, former assistant to the rector of St. Martin's-in-the-Field, Severna Park, Md., is vicar of the Church of the Transfiguration, Braddock Heights, Md. Address: Box 87 (21714).

The Rev. Randolph J. Geminder, deacon, is curate, St. John's of Lattingtown, Locust Valley, N.Y.

The Rev. Overton Gilkes is rector of Calvary and St. Cyprian's, Brooklyn, N.Y.

The Rev. Carl B. Harris, former assistant to the rector of St. Anne's, Annapolis, Md., is rector of Severn Parish, Crownsville, Md. Address: Rt. 1, Box 82 (21032).

The Rev. Field H. Hobbs, former vicar of St. Matthew's, Paramus, N.J., is rector of Trinity Church, 500 14th Ave. NW, Watertown, S.D. 57201.

The Rev. Thomas M. Horner is associate rector of Bethesda Church, Saratoga Springs, N.Y.

The Rev. Gary Howard is rector of St. Hubert's, Lake Pleasant, N.Y.

The Rev. Donald D. Lopes is rector of Christ Church, Gilbertsville, N.Y.

The Rev. David B. Lowry is assistant rector of Christ Church, Manhasset, L.I., N.Y.

The Rev. Wesley Martin, former rector of Grace Church, Cherry Valley, N.Y., is rector of Grace and Holy Innocents', Albany, N.Y.

The Rev. William S. J. Moorhead, former curate, Christ Church, LaCrosse, Wis., is curate, St.

James', Wichita, Kan. Address: 805 N. Harding (67208).

The Rev. Christopher Nichols, former rector of St. Hubert's, Lake Pleasant, N.Y., is rector of Christ and St. John's, Champlain, N.Y.

The Rev. Robert R. Parks, former dean of St. John's Cathedral, Jacksonville, Fla., is rector of Trinity Parish, New York, N.Y. Address Jan. 1: 74 Trinity Pl. (10006).

The Rev. Auguste Pluviose, former assistant to the rector of St. James', Baltimore, Md., is vicar of St. Mary's, Pleasantville, N.J. Address: 224 W. Shadeland Ave. (08232).

The Rev. Francis C. Tatem, Jr., is rector of St. James', Lake Delaware, N.J.

The Rev. Herbert Thompson, Jr., former vicar of St. Gabriel's, Brooklyn, N.Y., is rector of Christ Church, Bellport, N.Y.

The Rev. Anthony W. Van Ham, deacon, is curate, St. Boniface's, Lindenhurst, N.Y.

The Rev. Jack M. Wolter, former rector of St. Alban's, Davenport, Iowa, is rector of St. Anne's, 435 N. Broadway, DePere, Wis. 54115.

Retirement

The Rev. W. Scott Broadbent, assistant to the rector of Trinity Church, Towson, Md., will retire Dec. 31. Address: 43 Willow Ave., Baltimore, Md. 21204.

The Rev. Galen H. Onstad, rector of St. James', Sonora, Calif., retired Sept. 1. Address: 866 SE Norwood, Salem, Ore. 97302.

The Rev. Frank E. Pulley, rector of St. Paul's, Louisburg, N.C., will retire Jan. 1. Address: 602 N. Main St., Louisburg (27549).

The Rev. Lawrence B. Larsen, retired, 516 Boca Ciega Point Blvd. S, St. Petersburg, Fla. 33708.

Correction

The Rev. J. Pickett Miles, Jr., is an assistant at Holy Trinity, Clemson, S.C. [TLC, Dec. 5], but he is not connected with Clemson University.

Laitry

Dr. H. Guyford Stever, president of Carnegie-Mellon University, has been named director of the National Science Foundation by President Nixon, subject to Senate confirmation. Dr. Stever is a communicant of Calvary Church, Pittsburgh.

Deaths

The Rev. John Henry Lehn, 74, retired priest of the Diocese of New Jersey, since 1966, died Oct. 21. His home was in Reading, Pa. Survivors include his widow, Violet.

The Rev. Arthur Hepburn Laedlein, 51, former rector of St. George's Church, Pennsville, N.J., died Nov. 2, of metastatic carcinoma. He retired last August. Survivors include his widow, Marjorie, and four children.

The Rev. Hugh White Sheffey Powers, 91, retired priest of the Diocese of Maryland and rector-emeritus of the Church of the Holy Nativity, Baltimore, since 1950, died Nov. 15, in Dallas, where he had lived for some time.

The Rev. Julius Arnold Velasco, 73, retired priest of the Diocese of Maryland, since 1965, died Nov. 18, in Baltimore.

The Rev. Gregory Fitz Clarence Perrin, 39, a priest of the Diocese of Dallas, was killed Oct. 9, when his car was hit head-on by a car travelling in the wrong lane of highway traffic. He was to have begun his rectorship of St. Thomas' Church, Hereford, Texas, the next day. The body was cremated and the ashes are to be buried in the cemetery of the Diocese of Dallas, Grapevine.

Elinor MacCormack Coombs, communicant of St. James' Church, Los Angeles, a former president of the ECW of the Diocese of Los Angeles, and a former member of the national board of the Woman's Auxiliary (ECW), died Nov. 18, in the Episcopal Home, Alhambra. She had been ill two years. She is survived by one brother, William R. MacCormack. Services were held in St. James' Church.

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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, first 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, Sta-
tions; V, Vespers; v, vicar; YPF, Young Peo-
ple's Fellowship.

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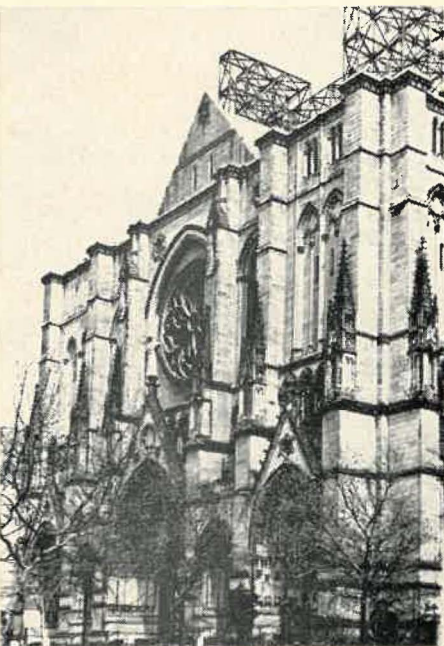
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lord Hitchcock, Jr.

Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 7:30
Daily ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Marris, D.D., r

Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,
EP 5:30. Church open daily to 11:30

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms at Mt. Resurrection
Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule; Daily,
6:30 HC, Offices 6:15, noon, 6, 8)

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

CHARLESTON, S.C.

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

HOT SPRINGS, VA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

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in the promotion of church attendance by all
Churchmen, whether they are at home or away
from home. Write to our advertising depart-
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