

# The Living CHURCH

## The Poetry of Christmas

• *page 8*

This Christmas manger scene of the Holy Family was designed by the German artist K. Gelenberg. The influence of folk art is evident in the sculpture.



RNS

# AROUND & ABOUT

With the Editor

# The Living Church

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## KALENDAR

December

21. Advent 4
22. St. Thomas the Apostle, transferred
25. Nativity of Our Lord, the Birthday of Christ (Christmas Day)
26. St. Stephen, Deacon and Martyr
27. St. John, Apostle and Evangelist
28. Christmas 1
29. Holy Innocents, transferred
31. [New Year's Eve]

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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Among our Christian forebears were some who loved to ponder what they called Vergil's "prophecy" of the coming of Christ. They knew that in that "messianic" eclogue the Latin poet himself thought he was celebrating the imminent birth of a Roman, not Jewish, baby, who would be a world-savior in the Roman, not Jewish, style of world-saving. But they maintained that, as Vergil cogitated and wrote, God was doing what God can do whenever he chooses: causing a human being to prophesy things beyond the man's own ken and consciousness. They so maintained, and so do I.

The enchanting line may be translated: "Begin, little lad, to recognize your mother with a smile" (*Incipe, parve puer, risu cognoscere matrem*). It is lovely, haunting, and I am a willing captive of the old Christian fascination. I have my own opinion and am glad to propound it to anyone who will listen — or won't listen!

Yes, the Holy Spirit inspired Vergil to write that line, and yes, it is a prophecy of Christ. But the Holy Spirit must inspire the reader as well as the writer before anybody can "get the message." And yes, I think that I and all who share my reading of it are thus inspired, and that modest assertion must indeed discourage anybody from taking issue with us.

The message as I read it is this: When the Son of God became the Son of Man at Bethlehem, Mary was his immediate mother but she represented the whole human race which is his ultimate mother. (Another good collateral reason for his being born of a virgin — to proclaim that his relationship to the human race is that of a child to its mother, not its father.) On that morning God, as our infant child, began to recognize us with a smile, and does so now, and will never cease to do so. Of course God had "recognized us with a

smile" from the moment of our creation — but not as our human child.

God, now our child, recognizing us with a smile: Isn't that what the Christian faith is?

Like most other decent Americans, Tom Wicker of *The New York Times* (Nov. 23) is horrified and shamed by what the CIA and the FBI have done in the name of the American people. But he thinks that not all covert operations are bad and suggests as an example of a virtuous one "the clandestine organization of democratic labor unions in third world countries..." I have some questions about that. Why isn't it bad? Because it is just meddling, not murdering? Because it's democratic? Whence



does this country derive its moral license to meddle in the affairs of any other country — even third world countries?

We seem to be moving into a national examination of conscience, which could be one of the best things in American history in many years. While we are about it we might well seek guidance and instruction from the Lord in holy scripture. Among many texts in which there may be holy health for us is this, from the Sage of Israel: "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears" (*Proverbs 26:17*).

If our national intent, at heart, is to be a good and generous neighbor to all peoples that on earth do dwell, perhaps what we have to learn is the art of being that without being an officious and meddling reformer of others.

## O Happy Fault

(A Christmas Meditation)

Lord,  
 May I join you?  
 There's no room in the inn  
 For me, either.

B. J. Bramhall

# 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.

## Homosexuals Are Persons

These are days when increasingly we are obliged to recognize people as "persons." Not as black or white, man or woman, homosexual or heterosexual, but as "persons!"

In Los Angeles at present there is much discussion of the role of the homosexual on the police force. This despite the possibility that there are now a number of "hidden" homosexuals on the police force, as well as in the military, government, education, religion, business, professional athletics, traveling salesmen and what have you. Actually they are in all walks of life, and proportionately some of them are doing outstanding work as useful members of our society.

It could be that fear of the homosexual grows more out of the connotation of the label rather than the reality — the "person." We might even work with a homosexual and never really know it. And even if we did we might find ourselves accepting him as a



person. A prominent government official — a bachelor who lived with another — is rumored to have been a homosexual. If he was it certainly never interfered with his most responsible duties, nor with his relations with other people. He died a highly respected person. The threat of certain types of homosexuals to our young people is honest cause for concern. But the threat of illicit advances made by heterosexuals to our young people is equally cause for concern.

As a clergyman I have counseled many troubled homosexuals. Some are not concerned by their homosexuality which they keep private, but they are constantly worried by the possibility

that public exposure would jeopardize their jobs, their careers, their very lives. In counseling I have agonized with the homosexuals who truly wanted to be heterosexuals and who tried everything — psychiatrists, clergymen, professional counselors — anything recommended. But they were born homosexuals and nothing could be done for them, not even surgery which they were willing to try. I advised them to be "normal" responsible homosexuals, confining their satisfactions to other homosexuals, so that society might increasingly learn to accept them as "persons."

I must admit that the brash "gay" who has usurped the word "gay" as a synonym for homosexual makes it difficult for the "normal" homosexual to be accepted by society as a person. For that he is. This letter is to emphasize that he is a person. That as a person seeking needed and wanted work for which he is qualified he should not be refused because he has been labeled a homosexual. Contrary to our fears, he would be no more a threat to our society because of the few irresponsible homosexuals than are heterosexuals because of a few irresponsible heterosexuals.

(The Rev.) W. HAMILTON AULENBACH  
Claremont, Calif.

## Capon and Updike

I read with interest Mib Garrard's review of Fr. Capon's new book, *Exit 36* [TLC, Oct. 12].

I wonder how many TLC readers have run across John Updike's *A Month of Sundays*. The parallels between this novel and *Exit 36* are surprising. I hope those who can will read them both, and then draw their own conclusions about who sets up the better dilemma theologically and sociologically, and who solves it better.

I respect Fr. Capon and have enjoyed his previous books, but, heavens, there's no doubt that John Updike is a better novelist. I'm beginning to dally with the question, however, of whether he is a better theologian.

(The Rev.) WILLIAM D. DUCHARME  
Christ and St. John's Parish  
Rouses Point, N.Y.

## Christ's Representatives

I think John W. Howe's article [TLC, Nov. 2] puts forward a clear reason for the male priesthood, though he did not address himself specifically to that question.

As Fr. Howe writes: "Jesus is consistently called the Bridegroom, we are

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## THE LIVING CHURCH

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the bride. He pursues us, courts us, captivates our hearts, and impregnates us with his own new life by the Holy Spirit. We become pregnant with his life." Surely the eucharist is the place above all others where the Lord woos and wins us.

How could a female possibly be the representative of Christ in celebrating the eucharist? Since the church is the bride, every "priestly art" of the female "priest" would be an unnatural, homosexual act.

HEATH HOLT

Columbia, Miss.

## The Diaconate

A very loud amen to Bishop Folwell's guest editorial [TLC, Oct. 26]. I have long pondered the logic of having a diaconate when we have so many laymen with "licenses."

Several years ago I spoke to a bishop on this very subject and proposed to him that what the church should be doing is revitalizing and opening up the diaconate for ministry in this present society. I was told that he didn't want to start something new. How odd; I always had thought it was something very, very old!

The importance of a strong diaconate at work in the world can no longer be ignored. It's time our church took a good look at our third order of ministry and came to some decisions about its worth. I, for one, vote to strengthen an order that has much to offer in its particular ministry to the world.

(The Rev.) BYRON H. BROWN, JR.  
Christ Church

Garden City, N.Y.

## Obedience All Around

I should like to paraphrase a sentence in Mr. Robert E. Burns' letter [TLC, Nov. 2] to read: "Have our anti-Prayer Book pro-preistess' brethren (and sisters) lost touch with the fundament of Christian response: obedience?" Obedience is a two-edged sword before which *all* should bend the knee of fealty, be they wearers of the rochet, collar, or dress of the laity.

ROYAL B. DUNKELBERG  
Prescott, Ariz.

## The New Seminary

I am deeply disturbed to learn of the establishment of a new seminary, i.e., Trinity Episcopal School For Ministry in Pittsburgh. I understand this venture grows out of a strong feeling that a truly evangelical school is needed.

Why in God's name, is the solution to this problem the establishment of yet another seminary, when the existing ones are having great difficulties? Why not develop strong lobby groups to bring pressure to bear on our existing institutions?

Bishop Stanway, who has been called to head up Trinity, was asked by a friend of mine at the Renewal Conference last month in New York how he could justify the creation of another seminary. His answer was, "All I can tell you is that they have called me here from Australia to do this."

It saddens me to see this kind of self-righteousness that does more to split the church than to correct it or to heal its divisions. How in the world can this new seminary be justified?

(The Rev.) CHARLES R. COLWELL

The Church of St. Barnabas  
Irvington-on-Hudson, N.Y.

## Clergy and Social Security

As a priest's wife and the family tax accountant, I add my "Amen" to Fr. Carlozzi's article [TLC, Oct. 26] on social security taxes. However, he has omitted a vital fact and one of which the vestry is even less likely to be aware. The average clergyman pays considerably *more* than 7.9 percent of his gross salary in social security taxes - and the lower his salary, the higher the tax percentage! For FICA tax purposes (only) he must also include in his income the market value of the housing and utilities received. The purpose of this ruling is to increase the wage base on which a clergyman's future social security benefits will be based, and to that purpose it is probably justified, since very few clergymen will ever draw the maximum social security benefit, based on the average wages paid to the clergy.

The financial reality resulting, however, is that most priests' families must allow an average of 10 percent of their gross for social security before they even set aside their federal, state, and local income taxes.

To cite an example - Fr. Carlozzi's priest with the \$10,000 earned income is presumably a parish priest for whom a rectory and at least some utilities are provided by the parish. A conservative estimate of \$200 a month for both, \$2400 yearly in value, brings his FICA income to \$12,400 on which he pays, at 7.9 percent, \$979 tax. If his salary were only \$8,000 (and I fear this is a much more common figure) then his FICA income is \$10,400 and his tax is \$811.60 - *more* than 10% of his \$8,000 salary and near double the amount his parishioner on an \$8,000 salary pays.

Many clergy families pay as much in social security tax as they do in federal income tax. While we are not unappreciative of the value of housing provided by our parishes, it is far from "free" to us and certainly has its other disadvantages - but that's another letter.

JEANNE DELGADO  
Beaver Falls, Pa.

# The Living Church

December 21, 1975  
Advent 4

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## CHURCH OF ENGLAND

### Queen Lauds Canterbury's Stand

Queen Elizabeth, opening the General Synod of the Church of England, gave her endorsement to the Archbishop of Canterbury's recent "Call to the Nation" which asked for national moral revival.

The archbishop, the Most Rev. Donald Coggan, had been joined by the Archbishop of York, the Most Rev. Stuart Blanch, in issuing the pastoral which was to have been read by all clergy to their congregations.

A discordant note was struck by the Rt. Rev. Mervyn Stockwood of Southwark, who made an attack on Dr. Coggan in an article written for the Communist daily paper, *Morning Star*.

Bishop Stockwood, a self-avowed socialist, said in the article and in subsequent comments to newsmen that Dr. Coggan's pastoral was "unsatisfactory" and that "I wish it had not been issued," in the form it was. He also praised the moral climate of Communist countries and warned: "I have no intention of shoring up a society which, because of its basic injustice, is at last crumbling in ruins."

The Coggan statement, he said, was "well meaning but naive. I agree with a

lot of what he said but it was too simplistic. He didn't look at the social aspects of Britain's problems. Western civilization is based on profit, greed, and exploitation."

Asked why he had chosen a Communist newspaper to air his views, he said it was "because I did not like some of what they said about Dr. Coggan. I wanted to defend him from rude criticism, while pointing out the shortcomings of the statement."

Dr. Stockwood, who is sometimes called the red bishop, said: "We can learn from the Communist system. I have been to Romania and was to go to China this year. I have been impressed by what they have done."

The Chinese systems, he added, "are very much in keeping with the teachings of Jesus."

Clifford Longley, religious affairs correspondent of the *London Times*, said Dr. Stockwood's attack on the Archbishop of Canterbury had brought into the open a split in the leadership of the church.

"Reliable sources," Mr. Longley wrote, "estimate that at least half of the church's 43 diocesan bishops are unsympathetic to Dr. Coggan and would agree with much that Dr. Stockwood was saying."

"But the apparent endorsement of communism in Eastern Europe by Dr. Stockwood would find no seconder among the other 42 bishops and church sources were saying that it was likely to lose much sympathy for the rest of his argument."

On the eve of the synod, Bishop Stockwood raised a question about its expense.

"I am well aware," he wrote in his diocesan paper, "that the church must have a governing body to deal with matters that cannot be dealt with locally, but I wonder whether our top-heavy and expensive organization is really necessary."

"Some people believe," he said, "and hope to persuade the General Synod to believe, that we should continue to print in full and publish in book form every sentence and word that is spoken during our interminable debates."

"At a time when we are compelled to reduce incumbencies and curacies because we cannot afford the money to pay the priests, we are expected to find thousands of pounds for the doubtful

privilege of reading speeches, many of which would have been all the better had they never been uttered."

## WEST TEXAS

### Aid Sent to Honduras

The Diocese of West Texas and the Presiding Bishop's Fund for World Relief have come to the aid of a community in Honduras.

The diocesan program, Hope for the Hungry, sent \$6,000 through the Brother's Brother Foundation for the drilling of a water well on the grounds of the Martinez Hospital in San Pedro Sula, Honduras. Half the money came from congregations in West Texas in undesignated funds. The P.B.'s Fund supplied the other \$3,000 in response to the committee's request for support.

The Brother's Brother Foundation is a volunteer organization working throughout the world for the relief of the hungry.

## CANADA

### Prelates Urge Grassroots Initiatives

A group of Anglican and Roman Catholic bishops in Canada have urged grassroots initiatives by members of both churches to study and reflect on questions of ministry and eucharist as steps toward closer theological unity between the two communions.

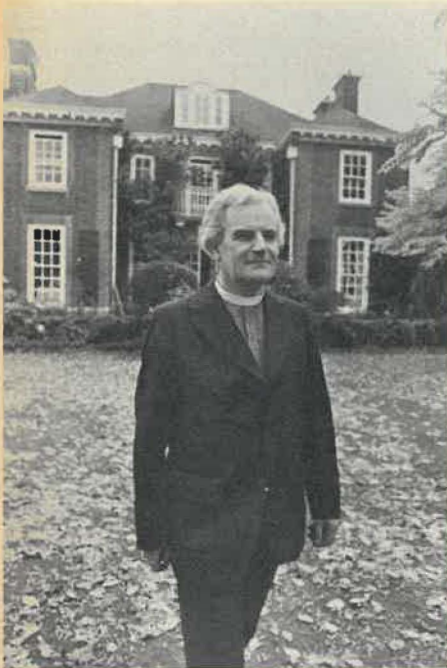
In a two-way meeting at the Anglican Diocesan Center in Toronto, the bishops also pledged to continue to explore ways, on the hierarchical level, of achieving a unity of purpose in the way in which the churches serve the world.

They noted in a statement following the meeting that "substantial agreement" was reached in international dialogues on ministry and eucharist and that a third doctrinal position, dealing with authority in the church, is now being developed by Anglican and Roman Catholic scholars.

In light of this, the bishops, eight from each church, urged dialogue on the parish levels between clergy and laity of both communions on the agreements reached by the scholars.

"This is aimed at promoting understanding and appreciation of the documents, and to explore ways of implementation," they said.

While encouraging initiatives by



Bishop Stockwood: Is our top-heavy and expensive organization really necessary?

parishes on the consensus statements, the bishops said, "We recognize our responsibility as bishops to continue to explore ways of unity, including further meetings of this kind."

The meeting of the bishops marked the first time in Canada that prelates of the two churches have joined together to discuss topics related to their theological positions.

## SOUTHERN VIRGINIA

### Old Prayer Book Service Used

An 18th century Second Service with communion was held at Fork Church, Hanover County, Va., for the second time this year. The Rev. John Loving of Johns Memorial Church, Farmville, was the celebrant.

A manuscript sermon from the pen of Parson John Moncure, colonial rector of Aquia Church, was read once again by the Rev. Charles A. Joy of Fork Church.

Metrical psalms from Playford's three-part psalter were led by the Rev. John D. Adams, Jr., of St. Thomas Church, Richmond, who also used a colonial pitch-pipe.

The occasion was also marked by gowns from Miss Anne Moncure's collection, full fair linens, houselling cloths, colonial service books, lining-out, the absence of flowers, crosses, and cruets.

Because of the time required for individual administration in the pews as well as for individual preparation, the number of communicants had to be limited, as in colonial times. Other celebrations are, therefore, planned for those who could not be included in the first two services.

## AFRICA

### The Church and the Changing Governments

The church is "on trial" in four African countries where until recently it enjoyed a privileged position, according to the United Society for the Propagation of the Gospel.

One of the oldest Anglican missionary societies, the USPG has hundreds of missionaries throughout the world with many of them in Africa. The four countries it singled out are Namibia, Ethiopia, Zaire (formerly the Congo), and Mozambique.

An article in *Network*, the USPG jour-

nal, states that Christians in the four countries face a testing period with consequences for Christianity throughout Africa.

Up to now the Orthodox Church has enjoyed a privileged position in Ethiopia, the Roman Catholic Church in Zaire, and Lutherans and Anglicans in Namibia.

"This day is over," the article stated. "In Ethiopia and Mozambique the new rulers are, for the most part, young, socialist, and intensely nationalist. Most of them are not Christians and they identify the Christian Church with the imperialist ambitions of their former colonial masters.

"In Zaire, President Mobutu has been using dictatorial powers to harass the church while trying to promote Mobutism, a would-be national religion, basing its appeal on the cult of ancestors and other aspects of animism that he sees to be part and parcel of African authenticity.

"The situation in Namibia is different. There the church has seen clearly the implications of the gospel for human freedom and social justice and sided with those who work and fight for these. The South African government is therefore able to claim that it is only preserving 'law and order' when it attacks the church in the country it illegally rules. Nevertheless church leaders have been flogged and imprisoned and three bishops departed from the country."

*Network* says all four governments have in mind entirely subservient roles for the church.

In Ethiopia, it states, the national Orthodox Church has for centuries been the pillar of the state. "Now it is being warily watched by the military men who overthrew Emperor Haile Selassie. The government has nationalized the land and this has severely hit the Orthodox Church, until recently the largest landowner after the crown."

In Zaire, the government first cut the number of legally recognized churches to three: Roman Catholic, Kimbanguist, and a Protestant Federation.

*Network* said: "There are few Anglicans in Zaire; those there are are in the Diocese of Boga-Zaire. They seem to have found it possible to join the legal federation."

Anything might happen in Mozambique, the article said. Nearly one-quarter of the population is Christian — 50,000 are Anglicans — and reports say many are confused at the disparagement of religion the new rulers proclaim.

"It is indeed a testing time for them," *Network* said.

The country's president, Samora Machel, has said that no parent will be allowed to baptize his or her child in infancy as this interferes with the fundamental principle of freedom of belief.

"Some of his words suggest that he equates religion with superstition," said *Network*. "He has spoken on a number of occasions about 'mobilizing the people—no one is authorized here to do the work of mobilizing the people for a certain way. No, only Frelimo [the Front for the Liberation of Mozambique] must mobilize.' It is not clear how far evangelism and organizing the church come under the head of 'mobilizing.'"

*Network* recalls the period when Mozambique was ruled by Portugal and Roman Catholics took tithes from the African peasants, and adds: "The church, then, has a mighty lot to live down. One thing seems clear—the future of the church is now in the hands of Mozambicans and the day of the expatriate missionary is over, or very nearly over."

## EDUCATION

### Bishop to Teach at Yale

The Rt. Rev. John M. Burgess, who plans to retire as Bishop of Massachusetts in January, has accepted an appointment as a professor of ministry at Yale University.

His appointment to both the university divinity school and Berkeley Divinity School at Yale, will not begin until September.

Dean Colin Williams of the Yale Divinity School called Bishop Burgess a "great spiritual force within the church...We know him to be a greater pastor and we expect him to counsel and support our students in their search for



The 125th anniversary of the first complete religious service ever held in La Crosse, Wis., was observed by parishioners of Christ Church. A stone with a bronze tablet commemorating that 1850 service conducted by the Rev. James L. Lloyd Breck was dedicated by the Rt. Rev. Stanley Atkins, Bishop of Eau Claire.

## Things To Come

January

13-15: Annual Trinity Institute Conference, New York. Theme: The Word of God.

15-16: Invitational Conference on Evangelism, Dallas, called by the Presiding Bishop. Co-chairmen are Bishop Gosnell and Bishop Cerveny.

identity as men and women before God."

The bishop is to design and coordinate a black studies curriculum and lead black recruitment efforts.

The Very Rev. Michael Allen of Berkeley said the bishop's "background in sociology and urban studies, his wide experience in the church at large, and his close relationship with developments in the black church make him an ideal person to work with black students."

## ORTHODOX

### Episcopalians Warned on Women's Ordination

Trends in the Anglican Communion on ordination of women and other issues are threatening the Anglican-Orthodox relationship, the Orthodox Church in America has warned in an open letter to the members of the Anglican Communion.

"It is with pain in our hearts that we recognize your increasing departure from ecclesiastical tradition and apostolic faith, a fact confirmed by the many letters and inquiries that we have received from Anglican priests and laymen," said the letter issued by the OCA's fourth All-American Council held in Cleveland.

"Were you strangers to us," the letter said, "we would pass by in respectful silence the confusion and pain of your present crisis — a crisis not limited to the issue of the ordination of women."

The letter noted that "for generations" the Orthodox and Anglican Churches had enjoyed a "unique relationship" and that there was hope of God bringing them "together in the unity of the one Gospel of Jesus Christ."

"Events, however, of the past several decades seem to represent a counter-trend which has saddened our hearts," the letter continued. "The hopes that underlay the unique relationship established by former generations have been dimmed by the course of recent history.

"We have ever proclaimed and continue to proclaim that the peace of God which passes all understanding is to be found only in the unity of faith with the apostles and in the one church which, in spite of the unworthiness of its members, has been that faithful as the pearl of great price amid all earthly sufferings and confusion: the Holy Orthodox Church," the OCA said. "Our profound prayer remains that we may yet share with you its peace, harmony, and love."

OCA council business sessions were closed to the press, but a report said that the Rev. Joseph Hirsch "traced the history of the Anglican Church" and "recounted in a very inspirational manner the issues which finally resulted in the conversion of himself, his family,

*(Continued on page 13)*

# BRIEFLY . . .

On Christmas Day, NBC-TV will carry live a service from the National Cathedral in Washington, D.C. (Check local station for exact time.)

After three inconclusive conventions, the Synod of Jamaica elected Suffragan Bishop Herbert Edmondson of Mandeville to head the diocese. Previous conventions had been deadlocked between Bishop Edmondson and Suffragan Bishop Neville DeSouza of Montego Bay.

A resolution endorsing the "right to death" was approved at the annual meeting of the District of Columbia Baptist Convention, a body affiliated with both the Southern Baptist Convention and the American Baptist Churches. Courts should recognize, the resolution said, that "a person of sound mind may lawfully covenant in writing with his family that extraordinary medical means not be used to prolong his life where no reasonable hope of recovery shall exist."

Epiphany Church, Houston, is developing a program designed to bring deaf and hearing people closer together. Young deaf people, 14-21, may join an Explorer's High Adventure Post which is the first scouting group for handicapped teenagers in the city. The parish also has scheduled Sunday services in total communication with deaf children attending regular classes, and weekly signing classes for the hearing, who also may join the Holy Spirit Guild for the Deaf. Classes in religion conducted for the deaf by Fr. Flint Hubbard, associate rector, also fulfill confirmation requirements.

The Christmas service from Trinity Church, Newport, R.I., will be presented by ABC-TV on Christmas Day. (Check local stations for exact time.)

The Rev. O. Worth May, rector of Trinity Church, Covington, Ky. (Diocese of Lexington), has been elected president of the Kentucky Council of Churches, which traces its origin to the Kentucky Sabbath School Union founded in 1865.

At the recent annual assembly of the council, a communion service was led by clergy of the Episcopal, African Methodist Episcopal, United Methodist, Presbyterian, and Christian Churches.

Hilda and Pauline, the heifers being raised by St. Matthew's, Jamestown, and St. Paul's, North Kingstown, R.I., will eventually be sent abroad to raise the sub-standard diets and improve the agriculture of hungry people. Project Heifer, an ecumenical enterprise, is self-continuing through its mission to increase and multiply.

The U.S. House of Representatives has rejected a bill that would have authorized \$10 million for a national conference on women's rights and state and regional meetings on pertinent issues. The bill was approved by a vote of 233-157, but fell short of the required two-thirds majority under the procedure in which it came to the floor.

Six courses of study are planned for 1976 at St. George's College, Jerusalem, lasting from two to ten weeks. Of special interest to Episcopalians, according to Dean Edward Todd, would be the two-week course in March for lay workers and wardens, and the six-weeks continuing education course for bishops and other clergy in June-July. Costs for courses range from \$450-\$1,600.

After several months of operation, the Reading Room in Vinita Park, Mo., has closed operations. According to investigators, a customer could pay \$24 for an hour's reading of allegedly obscene literature from a scantily clad young woman, or a 20-minute reading for \$12. With the announcement of the closing, Msgr. James Breshnahan, mobilizer of community pressure against the enterprise, said: "I'm singing 'Alleluia.' I'm even singing a triple 'Alleluia.'"

Bishop Cuthbert Bardsley, 68, one of the best known evangelists in the Anglican Communion, plans to retire May 6, one day after the 20th anniversary of his enthronement in Coventry Cathedral. He was consecrated in 1947 to serve as Suffragan Bishop of Croyden. He has led numerous evangelistic missions in the U.S. and in 1964, addressed General Convention in St. Louis.





*Having known the man, his life and death,  
we now see the real significance  
of his birth.*

# THE POETRY OF CHRISTMAS

By GEORGE W. WICKERSHAM II

I bought my Christmas tree at the livery stable the other day, sawed off the scrubby branches at the base of it and set it up in the living room. I brought up the boxes of ornaments from the basement, unwrapped the glass globes and began the annual process of trimming the tree. Three hours and ten sore fingers later, I had made of the living room a complete and total mess: newspaper wrappings, empty cartons, clipped branches, wire tailing, broken balls, discarded ornaments, tissues, tools and tinsel: items of this nature covered the floor and furniture. Nevertheless, rising out of it all, stood what I considered a very beautiful tree, done in the best family tradition.

The point being that people are like that tree, some people anyway. They use a lot of rat-traps and razor blades, they break a lot of windows and doors, they make mistakes, commit sins and leave a trail of spiritual (and material) debris behind them, but by the grace of God and in the course of some years, they produce objects of real beauty, namely themselves. Some of the personalities whom we have had the privilege, and the inestimable privilege of knowing . . .

Christmas Day commemorates the beginnings of a most extraordinary man, and colorful beginnings they certainly were. I have often said to myself how thrilling it would have been to have heard the angels, seen the stable, witnessed the Wise Men.

But then I always come to the conclusion that this would have been as nothing compared with the thrill of knowing him 30 years later. Think of it! To have heard him speak, watched him heal, seen him cleanse the temple! Going even further, we might well say that his birth was of relative insignificance when measured against his death. It was in his

death that we really saw God in all his glory. Yes, we did.

In fact, his birth is of no great consequence save in retrospect. Having known the man, his incredible life, his magnificent death, we now see the real significance of his birth, which we could not possibly have done when it occurred.

Unless we had seen the angels ourselves, we simply could not have accepted the shepherds' accounts without reservations, anymore than we can currently accept reports of flying saucers. But with the knowledge which we now have of the one born that night, we can accept almost anything.

There are those who will tell us that Jesus must have been divine because of his miraculous birth. Nonsense. Similar, if less beautiful, stories have been told of other greats in ancient history. Do we believe them? And in those people?

I do not believe in Christ's divinity because of the birth narratives; I accept the birth narratives because I believe in Christ's divinity.

Neither Mark nor John so much as mentions Jesus' birth, either directly or indirectly. Paul says only that Christ was born of a woman. Obviously, the details of his nativity were not important to them. It was enough to be overpowered by the man.

To Matthew and Luke we are indebted for what we have of Christ's actual birth. What I note in these accounts is their exquisite beauty and the majesty of the language in which they are embodied. Moreover, they are neither overdone nor underdone. They are prologues, and superb ones. In his account of the Magi and Herod, Matthew has given us something as true to life as good and evil. In his songs of Zechariah and Simeon, Luke has given us theology

which is irresistible. Both passages are truly inspired - in the best sense of the word.

But how do you reconcile Matthew's flight into Egypt with Luke's orderly circumcision, purification, and return to Nazareth? It is an interesting fact that nobody particularly wants to. And nobody should want to. Perhaps both accounts are right, perhaps neither. It is fruitless to speculate. Still, pundits do. And to what avail? We are dealing with poetry.

Personally, I think that the ancients would have been appalled at our critical, pseudo-scientific, literal-minded approach to such passages. "The trouble with our era," a chemist of my acquaintance used to say, "is that we are no longer allowed to believe in the star." Touché! And the virgin birth? There again we are more impressed by freshman biology than we are by the power of God. Truth is, we have lost the poetic sense. To argue over the virgin birth is to smash a stained-glass window - and one which we can ill afford to lose.

The point being to recall the unique person who emerged from all this. His emergence was quite unlike that of my Christmas tree: not much debris, few mistakes and no sins. Things were different from the word "Go." In the nativity passages, Matthew and Luke have given us something wholly appropriate to the amazing human being introduced by them.

Then, opening their treasures, they offered him gifts, gold, frankincense and myrrh." "Blessed be the Lord God Israel, for he has visited and redeemed his people. . . ." The poetry of Christmas! Is there any finer in all literature? Or more moving? Its universal appeal is due to the feature common to all great poetry: what it is saying is essentially true. In this particular instance the truth is the greatest of all truths: that God so loved the world that he gave his only Son.

*The Nativity illustration on page 8 is a lithograph by Agnes Tait.*

*The Rev. George W. Wickersham II is rector of St. Luke's Church, Hot Springs, Va.*

# TOO MUCH DEMOCRACY?

*Only basic and well-defined*

*principles can save our country*

*and church from self-destruction.*

By WILLIAM C. SEITZ, Jr.

New York City is on the verge of bankruptcy, if it is not already bankrupt. It is so far into debt it can't pay its commitments. Its income is less than its expenses. What it wants is a gigantic loan from the federal government to tide it over. To the average American this sounds like nonsense and he is against it. To him the situation seems clear cut and obvious. What New York needs is more income and/or lower operating expenses, but a loan would just be throwing good money after bad and wouldn't solve anything. At least that is how it seems to the average person. If New York City were a simple business venture it would have to balance its books or go out of business. But New York City just can't go out of business. It doesn't even look as though it can reduce its costs by any significant amount. The horrible fact seems to be that there is no solution short of bankruptcy, without drastic changes

which the city is powerless to make. Actually what will probably happen is that the federal government will pick up the tab after the city has made a few ineffective overtures at economy, and then everything will go on pretty much as it is now.

With New York City this can be done, because it has its rich Uncle Sam to bail it out. But Uncle Sam has no rich uncle to call upon, and the handwriting on the wall seems to say that the United States itself has the same crippling disease as New York City and it could be fatal if drastic treatment isn't given. What this all comes to is that democracy, that is, pure democracy where the will of the majority is the law, just won't work. It doesn't work because self-seeking self-interest is a much stronger force in human nature than charity and concern for others. There is no way the New York sanitation employees will ever be persuaded not to ask for wage increases because of humanitarian concern for New York City. They will cease their demands only when there is no more they can get for themselves. It is naive to plead with them or with any organized employees in a democratic system to be nice guys and not get greedy.

The social structure we have developed in our country, governmentally, economically, and morally, is an unrestrained form of democracy in which the populace actually can vote itself all the goodies it wants without any effective limitations. It shouldn't take an economist or moral theologian to see that a people who have the power to vote themselves a millionaire's retirement pension, a millionaire's health and hospital plan, a millionaire's automobile, a millionaire's home, a millionaire's salary, and the licentious and self-indulgent manner of life of decadent Roman emperors, will use that power and vote themselves all the spoils.

Economically, since there just aren't millions for everybody, inflation takes over and the higher wages don't buy any more than before. Politically, since the one who gives the most benefits to the largest number of people gets the vote, there is no limiting the national debt. Theologically, a consensus religion by the vote of the majority allows just about everything, disapproves of practically nothing, has no beliefs, and continually increases its inflation of laxity.

Of course New York City can't pay its bills. Of course we have nearly 10% an-

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*The Rev. William C. Seitz, Jr., is rector of St. Matthias' Church, Clermont, Fla.*

nual inflation and other less affluent countries are 20 and 40% higher. Of course our national government is itself tottering on the brink of insolvency. And of course the moral and religious fiber of our country, and the religion of our churches, has degenerated horribly. These are exactly the results we should expect from a pure democracy where the vote of the majority gets the majority whatever the majority wants. The thing that is wrong, the reason our government, our economy, and our religion aren't working out very well is because all three have abandoned their basic principles. Our government was not founded as a pure democracy, it was founded as a constitutional democracy. Free enterprise can work only if we allow it to follow the laws of supply and demand. And a religion without a theology of God-given beliefs wallows into a humanistic social club.

I would not presume to say what sort of political philosophy or economic system will solve our governmental and fiscal problems. I will say, however, that only basic and well-defined principles can save our country from self-destruction. The same is true religiously. Our churches are inept organizations and the faith they preach is innocuous because they are the products of men and not of God. At this point in our own Episcopal Church the two issues which threaten us most are the proposed Prayer Book revision with its hundreds of subtle theological changes and the proposal to ordain women as bishops and priests. Yet what is so tragically wrong about this is not so much the issues themselves but our presumption in thinking that a democratic vote by the General Convention of the PECUSA can speak with the authority of God.

Democracy is the fairest and most practical way ever devised for settling the affairs of mankind; provided, however, that it is a constitutional democracy. But an unprincipled democratic government and an unprincipled democratic economy and an unprincipled religion inevitably, because of their very nature, will vote themselves into anarchy.

The most important words in our present Prayer Book, most certainly, are these from the Preface written in 1789: "...this church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship..."

Our nation was founded as a constitutional democracy and our Episcopal Church was founded as democratic in matters of discipline, but unalterably theocratic in matters of doctrine. Any time an economy, a church, or a state, or anything else for that matter, degenerates into an unprincipled democracy, it does so to its own destruction.



### A Hymn Waiting for Music

When Mary saw her baby  
She took him in her arms.  
The ghosts beyond the manger  
Waved avenues of palms.  
When Mary saw her baby  
She took him to her breast.  
While carpenters nailed crosses  
She nursed his cries to rest.

When Mary saw her baby  
He looked like any child,  
But kings came in and knelt there;  
The shepherds' song was wild;  
The donkey twitched his tether  
And tried to kneel all fours.  
What were the big wings beating  
Outside the open doors?

When Mary saw her baby,  
She heard the hammers ring,  
And palms grew straight and taller;  
A bright star paused to sing.  
When Mary saw her baby,  
She laid the world to rest.  
She wrapped him in his swaddling  
And laid him at her breast.

Chad Walsh

# EDITORIALS

## Once Again to Bethlehem

Bethlehem. At first blush they seem to contradict each other, or to refer to two totally different events; but upon deeper analysis we see that it is not so.

Said St. Augustine: "Since we are not yet ready for the banquet of our Father, let us grow familiar with the manger of our Lord Jesus Christ."

Said an unknown Greek Christian, quoted in *The Greek Anthology*: "Trumpets! Lightnings! The earth trembles! but into the Virgin's womb thou didst descend with noiseless tread."

St. Augustine's view is more familiar and more congenial to Western Christians. For us, the incarnation of God in Christ has been a kind of self-domestication of God with a view to domesticating us for membership of his eternal household.

The Greek Christian sees the incarnation as a cosmic event that shakes the earth. This also is true. Within our own generation there has been a strong and striking recovery of cosmic Christology—a sense that what God does through Christ is regenerating not only the human race but the whole created universe. Albert Schweitzer's philosophy of reverence-for-life is one expression of this; Teilhard de Chardin's concept of Christ as the Omega Point of cosmic development and evolution is another. The very recent, and deplorably unprecedented, concern of Christians for the physical environment and for all of life, both human and sub-human, is still another expression of the cosmic Christology.

That recovery of cosmic Christology is a work and gift of the Holy Spirit; we rejoice in it and hope that with all others in Christ we can grow in it, learn from it, and serve God and the world better because of it. So it is fitting that on his birthday we should thank Christ for coming to redeem not just our human souls but this whole creation which he so loves that he died and rose again for it.

But probably most or all of us need to concentrate more upon the truth to which St. Augustine points in his dictum. For we can do nothing at all to make this world either cosmically or humanly a better place except as we ourselves grow into the likeness of Christ. He comes to us at Bethlehem to be, so to speak, our introduction to God, our primer in God. He becomes a human infant because only so can he reach and touch us upon, and begin to lift us from, our human infantilism.

In order to rejoice in the manger we must become as little children, in spirit, in imagination, in dependence upon the Father; and once we have become as little children we have reached the condition in which our real growth in life can begin. What we must get into our silly, complacent, egotistical heads

The following are two comments made by Christians of long ago, upon what God did at

is that we must continue all through our earthly days to *become*, as little children, over and over again, so that we can *begin*, over and over again, to grow in Christ and to learn of him. There's no once-for-all repenting, or changing, or becoming as children, for any of us. It's a matter of repeating it incessantly. And that's why Christmas coming once each year does not come at all too often, if its coming has any effect upon our hearts and minds and wills.

It is by becoming familiar with the manger now that we become candidates for that banquet of the Father which is spread before those who no longer need to become as little children because, by God's grace and mercy, they have grown up at last.

No matter how many times we have gone through the Christmas routine and ritual in the past, no one of us has yet received, and assimilated, nearly enough of what God unfailingly gives to as many as receive his Son at his birth.

And so let us go once again to Bethlehem and see this thing which has come to pass.



### The Song

Do you suppose the song is held somewhere,  
Trembling in endless space through the  
long years?

Can it be lingering yet upon the air  
Its harmony a silence to our ears?

Perhaps now from some distant galaxy  
Music will float to earth, as on that night,  
If we look up with hearts attuned to see  
A lonely hill bathed in a heavenly light.

And from angelic choirs will come again  
His natal song, of peace on earth to men.

Kay Wissinger

## A Labor of Love

**TROLLOPE: His Life and Art.** By C. P. Snow. Scribner's. Pp. 177. Ill. \$14.95.

If it takes a good novelist to understand another good one, C. P. Snow is eminently qualified to write a biography of Anthony Trollope. This book is a labor of that love that is born of admiration, and should be a treasure to Trollope-lovers. (How, by the way, can one be an Anglican and not be a Trollope-lover?)

To the churchman there is one thing rather puzzling about Trollope, and I learned it to my surprise in reading this study of him. When one reads *The Warden* and *Barchester Towers* and meets in them such exquisitely drawn characters as Mr. Harding, Mrs. Proudie, Archdeacon Grantley, and the Revd. Obadiah Slope, one assumes that, of course, the novelist was an insatiable church-goer and clergy-knower. But Trollope was about as Laodicean a churchman as one could find, even among Anglicans. That makes his achievement in his ecclesiastical novels only the more remarkable.

Mr. Snow shares the admiration of such giants as Tolstoy for Trollope's work, and finds the secret of his power in Trollope's percipience, his psychological insight into his characters. Because Trollope's personal life was on the whole rather unexciting and free from scandal the biography as such is not, and could not be, a cliff-hanger. But Mr. (now Lord) Snow's comments upon Trollope's literary art and craftsmanship are as interesting as they are professionally competent and sound.

The publishers of this excellent work express the hope that it will spark a Trollope revival. It is a consummation devoutly to be wished.

C.E.S.

## Theology and Psychology

**THE CHRISTIAN USE OF EMOTIONAL POWER.** By H. Norman Wright. Revell. Pp. 159. \$4.95.

This little book focuses on the dynamics of interpersonal relationships from a particular Christian point of view. The author gives the definite impression that he is a biblical literalist which may unfortunately disenchant some of his readers before they have given careful thought to his total statement. Mr. Wright is a professor of Christian Education at Talbot Theological Seminary with degrees from Westmont College, Fuller Theological

Seminary and Pepperdine University, institutions not known for a broad point of view.

Because scripture is cited or quoted on nearly every page, one may conclude that this is just another superficial exercise in "proof text" support of the author's bias. Not so. This reader began to see after a few chapters a careful interweaving of major psychological and biblical themes. It is not surprising to find oneself disagreeing with some conclusions and inferences drawn by any author. Yet, the major issues dealt with by Mr. Wright seem to be fair interpretations of both biblical and psychological sources.

Emotions and thoughts, worry and anxiety, depression and anger are the major subjects of the book. The chapter on "Your Self-Image" is a particularly creative and helpful handling of self-esteem.

One hears a great deal of criticism from fundamentalist Christians about the devilish invasion of psychology into God's church. In *The Christian Use of Emotional Power* we hear from a man who would probably qualify as a fundamentalist Christian (not in a pejorative sense) who has come to a different conclusion. Countless times in the pages of his book Mr. Wright demonstrates that biblical theology and applied psychology are neither alien nor unrelated, but facets of one eternal truth.

(The Rev.) ROBERT L. HOWELL  
St. Chrysostom's Church  
Chicago, Ill.

## Books Received

**BIBLE STORIES**, told by Norman Vincent Peale. Zondervan. Pp. 248. \$2.25 paper.

**TRAMP FOR THE LORD**, Corrie Ten Boom with Jamie Buckingham. Revell. Pp. 192. Ill. \$2.95 paper.

**TOUGH AND TENDER: What Every Woman Wants in a Man**, by Joyce Landorf. Revell. Pp. 157. \$5.95.

**UNDERSTANDING THE LORD'S PRAYER**, Philip B. Harner. Fortress. Pp. 127. \$4.25 paper.

**STRAIGHT TALK ABOUT DEATH WITH YOUNG PEOPLE**, Richard G. Watts. Westminster. Pp. 90. \$2.95 paper.

**HANDBOOK FOR MISSION GROUPS**, Gordon Cosby. Word. Pp. 179. \$5.95.

**SALVATION BY SURPRISE: Studies in the Book of Romans**, Earl F. Palmer. Word. Pp. 198. \$5.95.

**LIGHT ON THE EPISTLES: A Reader's Guide**, John L. McKensie. Thomas More Press. Pp. 206. \$8.95.

**GIFT AND CALL**, Enda McDonagh. Abbey Press. Pp. 182. \$3.95 paper.

**GIVE CHRIST BACK TO US**, Juan Arias. Abbey Press. Pp. 156. \$3.95 paper.

and 34 of his parishioners to Orthodoxy." [Fr. Hirsch is the former vicar of the Church of the Redeemer, Kansas City, Mo.]

Among recommendations made for dealing with "the Anglican situation" were establishing an agency to answer questions and make referrals to "Orthodox parishes to all who are searching for the true faith," printing annotated liturgical books for "non-Orthodox-oriented people," and committing missionary funds.

Keynote speaker at the council was Dr. Donald W. Treadgold, professor of Russian history at the University of Washington.

The Episcopal layman said that the spread of Christianity in the Western world had been halted by secularism, and he suggested that Orthodoxy might be the only hope for the restoration of Christian values in America.

Christians of the Western world have been "outflanked, outcompeted, and overshadowed by the mission of the secularisms, socialism foremost among them," he declared.

The Orthodox Church, he said, can assist America in keeping theological truth distinguishable from political leftism or other forms of philosophical confusion.

Delegates voted to appropriate funds to strengthen work in Mexico, Canada, and Alaska, to finance the development of films and other means of spreading information about the OCA and to support the church's two seminaries. More than \$16,000 was received in a spontaneous collection from the OCA delegates.

## LUTHERANS

### 500 Hymns in New Service Book

A list of 500 hymns to be included in a new hymnal and service book for some nine million North American Lutherans has been approved by the Inter-Lutheran Commission on Worship.

Commission members were guided in part by a survey on the frequency of use of hymns in the four Lutheran bodies represented on the commission.

However, despite survey findings, such hymns as "Rise Up, O Men of God," "I Need Thee Every Hour," and "Nearer My God To Thee" were omitted. One of the reasons "Rise Up, O Men of God" was not included is that it is regarded as "too sexist," a commission spokesman said.

Titles accepted for listing include "How Great Thou Art," "Come to



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Calvary's Holy Mountain," "Jesus, the Very Thought of You," "Onward Christian Soldiers," and "We Are One in the Spirit."

The commission's two hymn committees were authorized to make further additions to the list to ensure a balance for the various liturgical seasons. It also asked specifically for inclusion of more hymns of Baltic, Finnish, Polish, and native American backgrounds as well as for inclusion of more contemporary and "youth-oriented" hymns.

The new hymnal will have a number of national songs such as "America," "The Battle Hymn of the Republic," and "America the Beautiful."

"We Shall Overcome" did not make the list but the popular wedding song, "O Perfect Love" did.

Most of the hymns chosen are in one of the hymnals currently used by the American Lutheran Church, the Lutheran Church in America, the Lutheran Church-Missouri Synod, and the Evangelical Lutheran Church of Canada, the four bodies comprising the worship commission.

Target date for release of the hymnal-service book is 1978.

**WCC**

**Film Wins Award;  
Shown in Nairobi**

An animated film produced by Faith Hubley for the World Council of Churches received a Golden Eagle award from CINE, a group dealing with American Films not distributed through commercial theatres.

Entitled "WOW" (Women of the World), the film was shown initially in Nairobi during the WCC's Fifth Assembly session on "Women in a Changing World."

It was only one of the many audio-visual exhibits and presentations planned for the assembly.

As Dr. Robert McAfee Brown delivered his keynote address on "Who is this Jesus Christ who frees and unites?" the vast walls of Nairobi's Kenyatta Conference Center were filled with multiple slide projections to illustrate points he made.

Throughout the assembly there was an emphasis on the African setting in dramas and musical ensembles.

**The Living Church Development Program**

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

Previously acknowledged ..... \$35,593.06  
Receipts No. 17,007-17,204, Nov. 10-26 ..... 3,816.05

\$39,409.11

# PEOPLE and Places

## Positions Accepted

The Rev. Robert Adkins, rector of All Saints, Utica, NY.  
The Rev. Howard G. Backus, assistant, Holy Trinity, Clemson, SC.  
The Rev. Beasley W. Bennett on the staff of St. Andrew's, Destin, FL.  
The Rev. Charles K. Blanck, in charge, St. Luke's, Boone, NC.  
The Rev. Lee Sampson Block, rector, St. Paul's, 209 N. 7, Leavenworth, KN 66048.  
The Rev. Ned T. Bowersox, vicar, St. Christopher's, Orlando, and in charge of the mission of the New Covenant, Winter Springs, FL.  
The Rev. David R. Carter, rector, Emmanuel, Norwich, NY.  
The Rev. Philip G. Clarke, Jr., vicar, All Saints, Clinton, SC.  
The Rev. Robert Sturgis Creamer, Jr., rector, St. Phillip's, New Orleans, LA.  
The Rev. Fred Fordham, rector, Grace Church, Plymouth, NC.  
The Rev. Randolph Jon Geminder, rector, St. Mary's, Amityville, NY.  
The Rev. Robert Haskell, rector, St. Andrew's, Syracuse, NY.  
The Rev. Bill Howden, Albuquerque, NM, Team Ministry.  
The Rev. James Hughes, shared community pastor, Union Springs, NY.  
The Rev. John C. Humphries, Jr., rector, Trinity, Elmira, NY.  
The Rev. Nathaniel Hynson, rector, St. Luke's, Rochester, MN.  
The Rev. George L. King, rector, St. Paul's in the Desert, Palm Springs, CA.  
The Rev. William A. Lambert, vicar, Church of Holy Communion, Allendale, and All Saints, Hampton, SC.

The Rev. John David Lane, curate, Holy Comforter, 4836 Elysian Fields Ave., New Orleans, LA 70122.  
The Rev. John LaVoe, serving Zion, Pierreport, and Emmanuel, Adams, NY.  
The Rev. Dewitt Loomis, rector, St. Ann's, Afton, and St. Peter's, Bainbridge, NY.  
The Rev. John Moulton, rector, St. Paul's, Wilmington, NC.  
The Rev. Walter E. Neary, pastoral counselor in San Diego, is also vicar, St. Mary's by the Sea, Imperial Beach, CA.  
The Rev. Jack Reeves is working with the Rev. C. Robert Lewis in Hudson, NY.  
The Rev. William H. Risinger, Jr., rector, St. Stephen's Wichita Falls, TX.  
The Rev. Jeffery Sells, assistant rector, Trinity, Reno, NV.  
The Rev. Atwell Stewart, in charge, St. Matthew's, National City, CA.  
The Rev. David E. Stewart, advanced study in the Pastoral Education Program, South Carolina State Hospital.  
The Rev. Robert Paul Temple, canon of Grace Cathedral, 701 W. 8 St., Topeka, KN 66603.  
The Rev. Philip L. Thomas, Jr. is rector of Christ Church, Slidell, LA.  
The Rev. Edward P. Todd is dean of St. George's College, Jerusalem.  
The Rev. David H. Upton, chaplain, Christ Church School, Greenville, SC.  
The Rev. Sanderson Walch is vicar of St. Barnabas, Williston, FL.  
The Rev. George H. Warren is rector of Trinity, Milford, RI.  
The Rev. Jack Lee Watson, vicar, Epiphany, Laurens, SC.  
The Rev. W. S. Wells, Jr. is an assistant at St. John's, Roanoke, VA.

## Ordinations

### Priests

Arkansas - The Rev. James R. Harris, vicar of St. Mark's, Hope, AR.  
Kansas - The Rev. Jerry Lee Miller, assistant at St. Michael and All Angels, 6630 Nall Ave., Mission, KN. 66202.  
Milwaukee - The Rev. John Shaver.  
Northwest Texas - The Rev. Charles E. McIntyre, vicar, Qunah and Vernon Missions, TX.

### Deacons

Pittsburgh - Andrew Gilbert Osmun, assistant at St. Stephen's, 8th Ave. & Walnut St., McKeesport, PA 15132, and John Hilton Shumaker, curate of Grace Church, 924 Lake St., Oak Park, IL 60301.  
San Diego - Raymond E. Ellard, vicar of St. Mary's-in-the-Valley, Ramona, CA.

### Laitly

Betty Gray, editor of the *Episcopal New Yorker*, Diocese of New York, for the past five years, is now director of development for the Council on Economic Priorities.

## Addresses

The Rt. Rev. William A. Dimmick of Northern Michigan, Box 686, Marquette, MI 49855.  
The Rev. John Henry Parry, rector Emeritus of St. John's, Honeoye Falls, NY; 184 Rochester St., Avon, NY 14414.  
The Rev. Vincent H. Strohsahl, Canon Missioner for Allegheny County; P.O. Box 12, Belmont, NY 14813.

## Religious Orders

The Order of Agape and Reconciliation has acquired 72 acres of land and a three story house for new headquarters in New Mexico, and has sold the former headquarters property in Visalia, CA. Prior of the order is the Rev. Canon Enrico Molnar. Address: Box 43, Tajiue, NM 87057.

# CLASSIFIED

advertising in **The Living Church** gets results.

## BOOKS

**OREO: ON RACE AND MARGINAL MEN AND WOMEN** by Professor Charles V. Willie, Harvard University. \$3.95 at bookstores or Parameter Press, 705 Main, Wakefield, MA 01880.

**THEOLOGICAL BOOKS**, used, new and reduced, price. Request list LC. PAX House, Box 47, Ipswich, England.

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## POSITIONS OFFERED

**PRIEST-CURATE** for medium sized parish, 50 miles from New York City, pleasant community. Duties include youth work, Christian education, music background an advantage. Reply with curriculum vitae and photo to Box A-236.\*

## POSITIONS WANTED

**ORGAN-PLAYING** priest desires position as organist-assistant in parish desiring first-rate music program. Complete resume' upon request. The Rev. Bruce E. LeBarron, 526 Amity Road, Bethany, Conn. 06525.

**ORGANIST-CHOIRMASTER**, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-235.\*

**PRIEST**, 46, Bible/calling centered, married, seeks pulpit. Reply Box P-226\*.

## PUBLICATIONS

**de-liberation**, Box 5678, Coralville, IA 52241; \$2.00 yearly. Women's ordination advocacy; photos, features, resources.

**INTEGRITY: Organization of Gay Episcopalians and Our Friends**. Local chapters. FORUM/10 issues with membership, \$10. 701 Orange, Ft. Valley, GA. 31030.

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

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**THE LIVING CHURCH**

# CHURCH DIRECTORY

## CORTE MADERA, CALIF. (Marvin Co.)

**HOLY INNOCENTS'** 2 Tamalpais Blvd.  
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8.  
Fri 7. Charismatic.

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. Fr. John D. Barker, S.S.C., r  
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (15);  
Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;  
LOH 1st Sat 9

## SAN DIEGO, CALIF.

**ST. LUKE'S** 3725—30th St.  
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S). Sun 10 S.S.  
& child care. Wed 11:30 HC

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7:30; Service and Ser 9 & 11 (HC 15); Daily 10

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

## COCONUT GROVE, MIAMI, FLA.

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

## JACKSONVILLE, FLA.

**ST. JOHN'S CATHEDRAL** 256 E. Church St.  
The Very Rev. John F. Mangrum, dean; Rev. Canon  
Ward Ewing, Rev. Canon George Kontos; Dorothy  
West, Christian Ed; Thomas Foster, organist and choir-  
master  
Sun HC 8, 9, 11, Ch S 10, Healing 7; Weekdays HC 12:10,  
7 Fri & Sat

## PINELLAS PARK, FLA.

**ST. GILES** 8271 52nd St. N.  
Fr. Emmet C. Smith  
Sun H Eu 8, 10:30; 6:30. Wed H Eu 10

## WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Road  
The Rev. Peter F. Watterson, S.T.M., r; The Rev. Orin A.  
Griesmyer, D.D., the Rev. Canon Harold S. Olafson,  
D.D.  
Sun Masses 8, 9 (Sung—Sol High) & 11, Ev & B 6. Daily  
Mass. C Fri 5-6. MP & EP Daily. An Anglo-Catholic Parish  
Serving the Palm Beaches.

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues  
& Fri 7:30, 7:30. C Sat 5

## CHICAGO, ILL.

**GRACE** 33 W. Jackson Blvd.—5th Floor  
"Serving the Loop"  
Sun 10 HC; Daily 12:10 HC

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r; The Rev. Jeffrey T.  
Simmons, c  
Sun HC 8, 9, 11; Daily HC, Hours posted

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL**  
Second and Lawrence (Near the Capitol)  
The Very Rev. Eckford J. de Kay, Dean  
Sun H Eu 8 & 10; Daily as announced

**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; In-str, 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.

## BOSTON, MASS.

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

## OMAHA, NEB.

**ST. BARNABAS** 40th & Dodge, 1 blk. N.  
The Rev. Xavier C. Mauffray, r  
Sun Masses 8, 10:45 (High)

## LAS VEGAS, NEV.

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

## MIDDLETOWN, N.J.

**CHRIST CHURCH** The King's Highway  
The Rev. James B. Simpson, The Rev. Geoffrey G. West  
Sun HC 8 & 10; Daily HC 9

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. Smith, D.D., r  
Sun HC 8, 9, 11; Thurs HC 10

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun 8 HC; 9:30 MP & HC; 10 HC (Spanish); 11 Lit. & Ser; 4  
Ev; 4:30 Concert (as anno). Wkdays 7:15 MP & HC; 5 EP (Sat  
3:30 plus Organ Recital). Wed 12:15 HC & Healing; 5:30  
HC

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday  
HC Man, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15;  
Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open  
daily 8 to 6

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

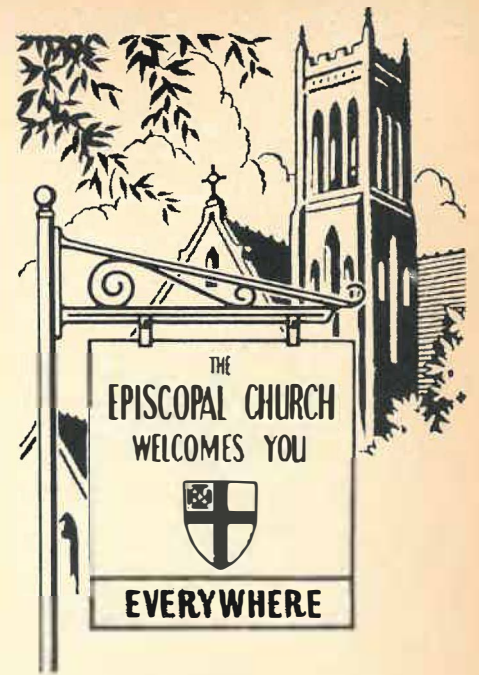
**EPIPHANY** 1393 York Ave. at E. 74th St.  
Ernest E. Hunt III, r; William Tulley, c  
Sun 8 & 12:15 HC; 9:30 Family, S.S.; 11 HC (1S & 3S) MP  
(2S & 4S); Daily MP 9, Thurs 12 HC & Healing

**ST. IGNATIUS OF ANTIOCH**  
87th Street, one block west of Broadway  
The Rev. Charles A. Weatherby, r  
The Rev. Howard T. W. Stowe, c  
Sun Masses 8:30, 11 Sol; Mon, Tues, Thurs, Fri 8; Wed 6;  
Sat 10; C by appt

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B 6. Daily  
Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri  
5-6, Sat 2-3, 5-6, Sun 8:40-9.

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, r; the Rev. Canon Henry A. Zin-  
ser; the Rev. Thomas M. Greene, r; the Rev. J. Douglas  
Ousley; the Rev. Dr. Leslie J. Lang  
Sun HC 8, 9, 11 (1S) MP 11, ES 4; Mon thru Fri MP 8, HC  
8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:30. Wed SM  
12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40.  
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**THE PROTESTANT CHAPEL** J. F. Kennedy Airport  
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## NEW YORK, N.Y. (Cont'd)

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector

**TRINITY CHURCH** Broad at Wall  
The Rev. Franklin E. Vilas, p-i-c  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12; MP 7:45, EP  
5:15; Sat HC 9

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

**ST. AUGUSTINE'S** 333 Madison St.  
The Rev. Harry Vann Nevels, v  
Sun HC 8:30, 10:30, 12:30 (Spanish)

**INTERCESSION** Broadway at 155th St.  
The Rev. Frederick B. Williams, v  
Sun HC 8, 10:30, 1 (Spanish); Mon, Wed, Fri HC 12; Tues,  
Thurs, Sat HC 8:30

**ST. LUKE'S** 487 Hudson St.  
The Rev. Ledlie I. Laughlin, v  
Sun HC 8, 9:15, 11; 1st Sun HC 8, 10; Daily, ex Thurs & Sat  
HC 7:30, Thurs HC 8:45, 6:15. HS 12; EP 6

## CHARLESTON, S.C.

**HOLY COMMUNION** Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun 7:30, 10, Tues 5:30; Wed 12:10; Thurs 10

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun 8 HC, 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; Mass Daily; Sat C 4-5

## ACAPULCO, GRO., MEXICO

**HOLY CROSS** (1 blk. east from the Marriott)  
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