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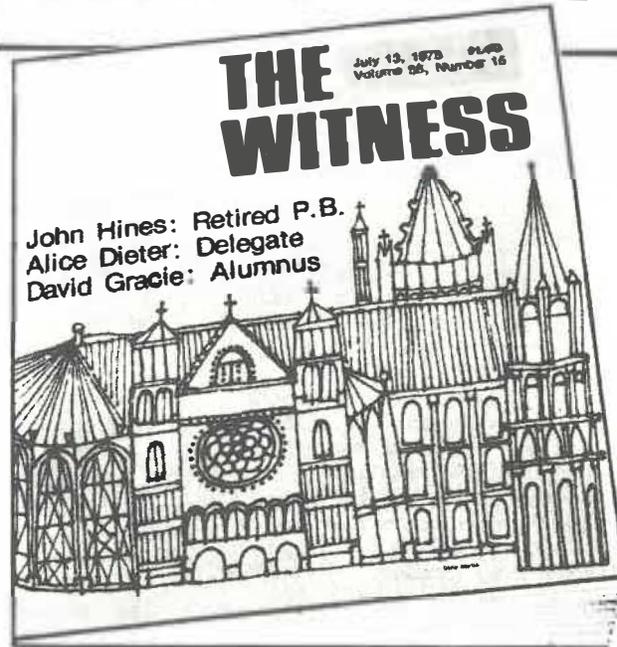


Mr. Robert Ayers (left) and Bishop Allin: Chairmanship accepted [see p. 7]

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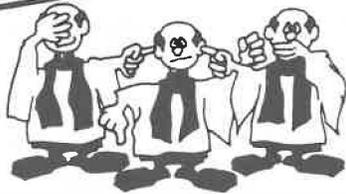
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LETTERS

Can Women "Witness"?

While doing research on "witness" in *The Interpreter's Dictionary of the Bible*, the following sentences fairly leapt out at me:

"Nothing is said in the Bible regarding qualification [of witnesses]. According to Josephus (*Antiquities* IV.viii.15), the credibility of a witness was determined by his past life, but neither women nor slaves were qualified to testify. . . ." [emphasis added].

The point has, no doubt, been made before, but it was new to me: perhaps the fact that women could not be witnesses (in the accepted sense of Jewish law) at a time when "witness" to the resurrection was the keynote of the apostolic preaching explains why none were chosen as apostles.

At the most, this could be an argument for refusing to ordain them today to the *episcopate* (and from Paul's special greetings to some they may well have served in a presbyteral ministry). But then, one is, I think, confronted with the question of whether women can serve as witnesses *today*.

In short, the question about the priesting of women is really a 20th century problem, not a first century one.

(The Rev.) ROBERT A. WINTER
St. Thomas of Canterbury Church
Greendale, Wis.

From an Ex-Orthodox

I was recently received into the Episcopal Church (Oct. 1975), coming from an Eastern Orthodox tradition (Armenian). Moreover, I have become heavily involved in the new organization for gay Episcopalians, Integrity. Various letters in past TLCs on women's ordination, Prayer Book revision and gayness have prompted me to make a few comments to those in our church who glory in their "catholic heritage" or "traditional, non-changing faith" by denigrating women's ordination and Prayer Book revision, and heaping on gay Episcopalians derogatory and stupid epithets such as perverted, hedonistic, sick, etc. If I were hung up on a mechanistic, perfunctory catholicity or traditionalism, I would have remained in the Orthodox Church (which I refer to as "God's fossilized people") or joined Rome. The Orthodox tradition in which I was born has not changed its liturgy since the fifth century; it has the worst track record in Christendom (perhaps only surpassed by Rome) in dealing with human sexuality, sexism and gayness.

I finally made a decision to join the

Episcopal Church because (in my opinion) it is the only Christian tradition which includes within it the reformed and catholic traditions; moreover, I see the Episcopal Church (in spite of its many faults) at least attempting to confront basic issues facing Christians today. Could I openly operate in the Orthodox Church as a gay Christian? Could I bring up issues such as liturgical revision, social involvement, human sexuality, differing life-styles, etc. in the Orthodox Church? I think not! I want to belong to a living church willing to apply the Gospel to the 20th century, not to a museum piece glorying in its catholic, orthodox, apostolic faith, but shying away from putting that faith into practice. The Gospel was meant to be lived and applied, not preserved as an archaeological relic.

So, as a former Orthodox Christian, now turned Episcopalian, I would like to encourage those of my Episcopal brothers and sisters, who are disturbed by the "novelties" being introduced into our church, to be patient and not to make any hasty judgments about leaving our tradition for a supposedly more catholic or traditional one. At the risk of sounding a bit crude, but to drive home a point: "I've come from there baby and it ain't a picnic."

ARA DOSTOURIAN

Atlanta, Ga.

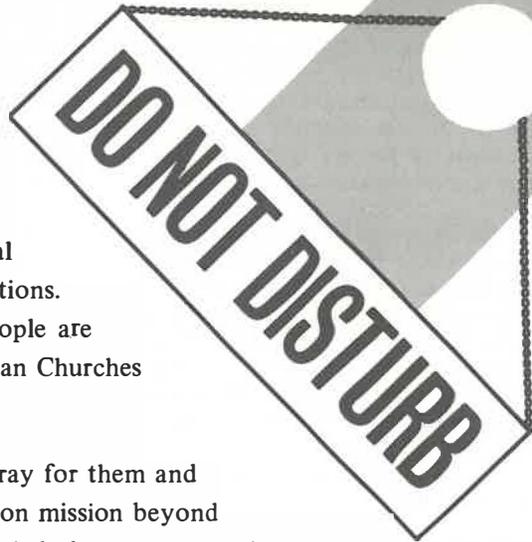
Killing and Murder

"Does the soldier murder in war?" Your question [TLC, May 2], in context, that implies he does not as everyone knows, is hardly *ipso facto*. The soldier's training provides "malice aforethought," for instance, basic training in use of rifle and bayonet and lectures on "the nature of the enemy." Malice (enmity of heart, ill-will; derived from the Latin *malus*: evil) is taught, encouraged, and rewarded.

But, your definition was incomplete, for murder is *unlawful* killing with malice aforethought. When war is lawfully declared, homicide with malice aforethought is lawful — murder is lawful. However, there are limits. International accords have declared that

Are You the Author?

Recently we received an article entitled "A Church of England Bishop in America." The author's name is not on the manuscript and his covering letter has vanished. We intend to publish this article but do not wish to do so without giving due credit. So, dear author, may we please hear from you? The Editors.



It is tempting to hang the convenient sign on your door and isolate yourself from the disturbing elements of life. Like what is happening these days in Africa. You have read in your newspapers about the political turmoil that is a constant threat to the emerging African nations. What you haven't read in your newspaper is that more people are being baptized and presented for confirmation in the Anglican Churches of Africa than in any other place in the world.

These growing African Churches need your help. You can pray for them and aid them by increasing your general awareness of our common mission beyond the United States. You can provide them with some specific help by supporting the work of Cuttington College, a four-year liberal arts college in Liberia that has been related to the Episcopal Church for more than a half century. Cuttington, in fact, is the only private liberal arts college in sub Sahara Africa.

CUTTINGTON COLLEGE can use your help. Buildings and equipment need maintenance and replacement so Cuttington can continue to help fight hunger and other African problems. Scholarships are a must so the benefits of this excellent school can be shared by young men and women of all sorts and conditions. An endowment must be started to enable Cuttington to provide religious, political, economic and social leaders for Africa's future. It is necessary to raise faculty salaries to retain top quality men and women teachers. These needs have been recognized by the Episcopal Church's Executive Council, sponsors of a nationwide drive to raise \$3.1 million for Cuttington. They have also been recognized by the Chase Manhattan Foundation, the Booth-Ferris Foundation, the Inglewood Foundation, the United Thank Offering and by many individuals, dioceses and congregations. The government and people of Liberia have pledged \$500,000 toward meeting these needs. We hope we have disturbed you just enough so that you will want to lend your support, too. The coupon on this page is one way for you to be a modern-day missionary!

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such war crimes as the bombing of occupied cities and such incidents as My Lai are unlawful — presumably this includes the use of nuclear weapons and their fallout effects. Further, all of this raises the question of *civilian* participation in war's murder (lawful or unlawful) by their paying of taxes to support soldiers and buy nuclear weapons.

My! What a can of worms was opened by your hasty rhetoric! Perhaps when the General Convention is over, with problems of women's ordination and Prayer Book revision, if not solved, at least considered, we can turn to another equally pressing problem, the church's failure to protest our military machine geared for mass murder.

(The Rev.) HOWARD W. LULL
New Bern, N.C.

There is no military necessity for the soldier to kill maliciously, and training in "malice aforethought" is not S.O.P. in the U.S. military. Ed.

Re Spong's Theology

I read with some amazement [TLC, May 9] the quotations from several sources attributed to the Rev. John S. Spong of Richmond, Va., recently

elected to be Bishop Coadjutor of Newark.

As a matter of fact, I read the remarks attributed to Mr. Spong several times, to see if I could, by any chance, determine just what the gentleman believes concerning the Christian faith. "The more I gazed the more the wonder grew."

This goulash reminds me of a copybook maxim learned years ago: "Language is the art of concealing thought."

"If a literal ascension is an important part of the Christian story, then the whole Christian enterprise is called into serious question," said Mr. Spong. The Creed says simply and directly, "He ascended into Heaven."

Mr. Spong said, "The simplistic claim that Jesus is God is nowhere made in the biblical story." The Nicene Creed says of him that he is "God, of God; Light, of Light; Very God of Very God, being of one substance with the Father."

Following these denials of the credal statements Mr. Spong tells us that "there is no part of the Apostles and Nicene Creeds that I do not believe without reservation."

These statements quoted in juxtaposition are confusing to me. Or, am I

the one who is confused? Clearly someone is!

Mr. Spong is quoted as saying to a reporter for the *Richmond News-Leader* that "there is not a recognized biblical scholar of the world, catholic or protestant, that treats literally the virgin birth in his interpretation of the New Testament."

Mr. Spong told the reporter that he is planning to write a book "some day" about the virgin birth and the resurrection. It will be interesting to notice how he squares his opinions on these matters as they appear in the Creeds (and in the Scriptures, for that matter) with his assertion that there is no part of the Apostles' and Nicene Creeds that he "does not believe without reservation."

If these quotations from Mr. Spong represent truly his theological learning, it reinforces my conviction that Alexander Pope was right when he wrote "A little learning is a dangerous thing."

(The Rt. Rev.) WILLIAM R. MOODY
Bishop of Lexington Emeritus
Lexington, Ky.

The Maundy Washing

Just a small contribution to Fr. Chisholm's interesting discussion of the Maundy Thursday washing of the altar [TLC, May 2]: Amalarius of Metz, writing around 835, speaks of "*caena Domini, quando lavantur pedes fratrum et pavimenta ecclesiarum.*" I don't know whether washing the altar went with the washing of the *pavimenta* or not, but at least there was some cleansing of Christ's churches as well as of the feet of his people. Could this custom have anything to do with St. Peter's desire to wash our Lord's feet?

ROGER EVANS

New York City

Acceptance

It may be presumptuous for me, a layman, to comment on the very fine article "An Untimely Death" by the Rev. Craig Biddle [TLC, Apr. 18]. Specifically I call attention to: "Why? Why to such a young woman? Why to us?" Probably all of us have asked of God, "Why?" many times.

C. S. Lewis, in his novel *Perelandra*, touches on this question indirectly twice, as follows:

"Where can you taste the joy of obeying unless he bids you do something for which he bidding is the only reason?"
And:

"All his biddings are joys."

A very small change may make the quotation just a little more pertinent: Where can you taste the joy of obeying unless he bids you accept something, and for which his bidding is the only reason?

W. R. MARSDEN

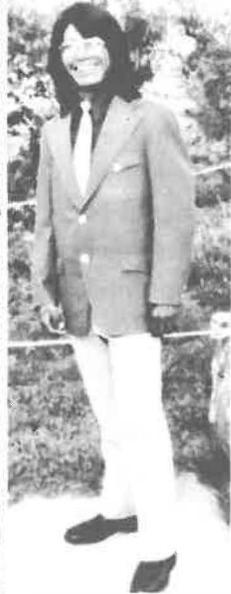
Milton, Fla.

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The Living Church

June 13, 1976

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THE COVER

Texas Layman to Head Fund Raising Campaign

A prominent layman from the Diocese of West Texas has accepted the chairmanship of the Episcopal Church's program for renewal and venture in mission.

Robert M. Ayres, Jr., of Christ Church, San Antonio, already on leave from his business to work with relief programs in Honduras and Guatemala, has extended that leave in order to accept this new responsibility. He will work directly with the Presiding Bishop.

As executive director of the renewal program, Mr. Ayres will select a group of 200 churchmen—bishops, priests, and laity—to give overall direction to the campaign.

The program is a response to a directive from the 1973 General Convention, and has been developed by the church's Executive Council in cooperation with a special committee under the direction of the Rt. Rev. Christoph Keller, Jr., of Arkansas.

Council has also employed a firm of consultants to prepare a plan for the presentation to the 1976 General Convention and has approved expenditures not to exceed \$100,000 for the cost of this operation for each of the years 1976 and 1977.

PRESS ASSOCIATIONS

Publications Cited for Awards

Winners in the Religious Books Awards contest sponsored by the Catholic Press Association and the Associated Church Press have been selected for the following categories:

Scripture — *The Mother of Jesus in the New Testament*, by John McHugh;

History/Biography — *Jesus, the Man Who Lives*, by Malcolm Muggeridge;

Theology (tie) — *Thinking About God*, by John MacQuarrie, and *The Priesthood of Christ and His Ministers*, by Andre Feuillet;

Personal/Family — *Partnership, Marriage and the Committed Life*, by Edward R. Dufresne;

Community Life (tie) — *The New*

Demons, by Jacques Ellul, and *A New Pentecost?* by Leon Cardinal Suenens;

Religions/Society — *Bread for the World*, by Arthur Simon;

Youth — *The Secret Country of C. S. Lewis*, by Anne Arnott;

Illustrated Books (tie) — *Landscape and Inscape*, by Peter Milward, S.J., and *Jesus, Son of God*, by Eugen Weiler;

Special Award — *The Zondervan Pictorial Encyclopedia of the Bible*;

Fiction — *A Nun in the Closet*, by Dorothy Gilman.

Announcement of the winning books was made at the joint convention of the two associations held in Washington, D.C.

The contest is an outgrowth of the National Catholic Book Awards by the Catholic Press Association and co-sponsored for the first time this year by the Associated Church Press. It is aimed at honoring outstanding religious book publishing and at stimulating the reading of religious books.

Spiritual Renewal vs. Secular Trends

One of the featured speakers at the convention was Dr. Martin Marty, who teaches church history at the University of Chicago and is associate editor of *The Christian Century*. He told the delegates that they must teach themselves and others in their churches about the "political dimensions" of church life, which can help people find more ways of understanding each other and communicating with each other.

Dr. Marty urged the religious journalists to help their readers "dig in" because there is "no messianic moment" in the offing.

The spiritual renewals of the past several years, he declared, have not reversed the world's secular trends.

The convention began with an ecumenical service at the Washington Cathedral with the Very Rev. Francis B. Sayre, Jr., presiding.

Prior to a workshop on ethnicity, a number of congressmen and one senator joined the delegates to discuss joint concerns of the religious media and the national leadership.

Rabbi Marc Tanenbaum of the American Jewish Committee told delegates that they possess a "secret

weapon" of ecumenical and inter-religious progress in this country and to use that weapon to develop cultural and religious pluralism and to foster its "exportation" to the rest of the world.

ORGANIZATIONS

Priest Berates VCC Governing Assembly

An Episcopal priest has charged that the governing assembly of the Virginia Council of Churches functions as a rubber stamp for recommendations from the agency's staff.

The Rev. Benjamin P. Campbell, editor of the *Virginia Churchman* and delegate to the assembly, said: "We would have the same effect if we never met at all."

He made the charge in commenting on a resolution adopted by the assembly authorizing a study on whether to continue holding semi-annual sessions in view of the increasing costs of travel for delegates.

Later, Fr. Campbell said that he considers the assembly sessions to be "phony," and added, "if there's one thing I don't like, it's a phony meeting."

Asked about the charge, the Rev. Myron Miller, executive director of the council, said the agency attempts to be representative of its member churches and that delegates do disagree with some recommendations.

One of the subjects discussed at the assembly was ministry to the aging. Delegates finally voted to hold a series of regional seminars throughout the state on the problems of the aging.

Delegates also authorized the Virginia Council to continue a study of the debate on the use of plutonium reactors to provide nuclear fuel and urged the National Council of Churches to convene a regional conference on the subject.

U.S. Recognition of Vietnam Urged

Religious and peace organizations, including Clergy and Laity Concerned and the American Friends Service Committee, marked the first anniversary of the end of the Vietnam war with observances in key cities across the

country as part of their program, Friendshipment.

Louis W. Schneider, executive secretary of the Friends Committee also urged President Ford to establish normal diplomatic relations with Vietnam at the earliest possible date and to lift the trade embargo against the country.

Clergy and Laity Concerned called on the United States to meet Vietnamese requests for medicine, agricultural aids, and industrial equipment and "to carry out the healing task of reconciliation: Recognize Vietnam, help reconstruct Vietnam, and grant full amnesty to all war resisters."

CHURCH OF ENGLAND

Clerical Salaries

A union leader in London predicts that by the end of the year he will be negotiating and bargaining for Anglican clergy.

Russell Miller, an executive of the Association of Scientific, Technical, and Managerial Staffs, made the comment upon the disclosure that 20 clergymen in the Manchester area have joined the "white collar" union and that many others have shown interest in joining. He thinks the movement will "snowball."

The Rev. Christopher Ford, curate at a parish in Woodhouse Park and a member of the union, said: "We are not after double time for Sunday work or anything like that. We still believe the ministry is a vocation of service to the community and Christ but we believe that representation and negotiations concerning working conditions are inadequate."

A union report said letters had been sent to 400 Anglican clergy, 30 of whom expressed interest in union representation.

In 1974, the Rev. Valentine Fletcher, rector of a parish in Stratton Audley, called for the formation of a "trade union" or professional organization of clergy in Church of England parishes. He noted that the clergy (at that time) received \$3,600 a year and that one vicar washed cars at a garage five mornings a week to make ends meet.

ABORTION

Blackmun on Court Decision

Associate Justice Harry A. Blackmun of the U.S. Supreme Court said that the court's 1973 ruling on abortion was not based on philosophical principles but on constitutional considerations.

Regardless of how it ruled, the court could not avoid controversy on the abortion issue, he told newsmen in Norfolk, Va., following a National Law

Day speech at the Norfolk Naval Station.

Justice Blackmun said the fact that he wrote the majority opinion favoring the legalization of abortion does not mean he is a "pro-abortionist." He said the opinion came after a long struggle and seven justices voted for it. "A lot of people have personalized this, thinking it is the work of the devil: to wit, me," he said.

"What we tried to do," he said, "was face the issue in the light that the Constitution demanded and I hope that the moral issue as to abortion is a greater and far more reaching and ranging one. This, I think, is where the responsibility of the clergy, of the church, of the family, of the school, come in," he said. "The court can't solve everything. If people would just try to put it in that frame of reference, that it was a constitutional decision, I think they would understand it."

Justice Blackmun said the court should not have total responsibility for personal behavior.

Most people "forget that the court functions only on constitutional principles," he noted. "All we were deciding was the constitutional issue, not a philosophical one."

METHODISTS

Bishop: Communism Did Not Take Over Angola

United Methodist Bishop Emilio de Carvalho of Angola told his church's General Conference in Portland that "Communism did not take over in Angola. Angolans achieved their independence."

In response to a question, the bishop said: "As long as you believe that Communism took over in Angola, you do not understand the situation in my country."

General Conference delegates approved a resolution expressing solidarity with the work of Bishop de Carvalho and Bishop Abel Muzorewa of Rhodesia.

According to Bishop de Carvalho, "the church as an institution is less important than the dignity of the people." He declared that the independence of Angola offers the church an opportunity to become "truly Christian."

Earlier, the bishop had spoken to the unofficial Methodist Federation for Social Action. He disputed the assertion that his country is now Marxist, and commented that "every time a person today is not for the western powers, he is considered a Marxist."

African society, he declared, was "socialist even before Karl Marx was born. It is the African way of life."

With regard to African religion, he

said: "I will never believe an African can be an atheist. Long before Christian missionaries came, we had some kind of belief in God. Maybe this helped the first missionaries."

To a suggestion that the church stay out of Angolan politics, the bishop commented that it is "difficult to draw a line between the citizen and the church member. The church cannot become isolated from what is happening."

Bishop Carvalho said that the United Methodist Church in Angola is still referred to as the American Mission. But with independence, he said, the church has a chance to become "a new church in a new society."

LUTHERANS

Nietzsche Chalice Found

A chalice which was once presented to German colonists in Paraguay, by the daughter of philosopher Friedrich Nietzsche and believed lost has been found among Indian-speaking descendants of the colonists.

The chalice was found with a group of Germans cut off from the world. They have never seen a big city. They believe in witchcraft and have taken up the sorcery of the Guayaki Indians. Some speak only the Indian language, Guarani.

The Germans of Indian culture live deep in the jungle on the west edge of what is known as the Nietzsche Colony of Nueva Germania, founded by Elizabeth Nietzsche and her husband, Bernhard Foerster, a 19th century anti-Semitic forerunner of Hitler.

The inscription on the chalice shows that it was given to the colony by the Nietzsche-Foerster family after the death of Bernhard, who committed suicide in 1889, at a time when he was unable to secure more funds for the colony.

Lutheran Church circles in Asuncion stated that the chalice should be brought to the capital for safe keeping.

EIRE

Marriage, Annulment, and New Marriages

Legislation to allow a form of divorce to couples whose marriages have been declared null by the Roman Catholic Church has been introduced by the Irish government.

Included in a new family bill is a provision to allow "separation and remarriage" in cases where the church has declared that no valid marriage existed in the first place.

Although a large number of marriages are annulled each year by the Dublin arch-diocesan marriage tribunal, the couples involved are not,

under present state law, allowed to marry another partner. Divorce is banned under the constitution.

In several instances in the past, persons whose marriages were annulled by the church and who then entered into matrimony with another partner were charged with bigamy.

Foreign Affairs Minister Garret Fitzgerald has called for constitutional and legislative changes to permit divorce, contraception (but not abortion), and integrated church schooling.

Conor Cruise O'Brien, Cabinet Minister for Posts and Telegraphs, has made similar demands. However, he drew criticism from Bishop Jeremiah Newman, a former president of Ireland's major Roman Catholic seminary.

The bishop is the author of a recently published book in which he said: "In a Catholic state the important thing is that the authorities accept Catholic teaching as an inspiring criterion of its laws and institutions."

SOUTH AFRICA

Anti-Communism Act May Be Expanded

The white supremacist government of South Africa has announced plans to extend restrictions on personal and political liberties.

Under a new bill introduced in the House of Assembly, the government would be empowered to hold "security" suspects up to a year without trial or contact with lawyers.

Existing legislation, designed to suppress communism, permits the government to hold suspects incommunicado for 180 days.

In the past a number of churchmen, who have been vocal opponents of apartheid policies, have been caught in the meshes of these laws.

Helen Suzman, a member of the Progressive Reform Party and a member of Parliament, has denounced the proposed expansion of the Suppression of Communism Act as "an appalling measure."

"This bill," she declared, "is taking South Africa a long way further down the slippery slope away from the rule of law and toward a police state."

The new measure covers not only those individuals suspected of promoting Communism but all individuals and organizations believed by the government to be threats to "state security or public order."

Fancy Footwork

Interracial couples may dance together in South Africa's new "international hotels" in Capetown, provid-

ing the black partner comes from another country.

That is the interpretation placed on the newest apartheid regulations by Eric Le Roux, chairman of the National Liquor Licensing Board which enforces the regulations.

Asked how a hotel staff was supposed to distinguish between a black person from South Africa and one from another country, Mr. Le Roux said he couldn't say.

SWEDEN

"TV Communion" Stirs Debate

Can a television viewer receive holy communion at home by eating bread and drinking wine or water while watching a televised celebration of the eucharist? That question has stirred a theological debate in Stockholm.

"Sharing in the actual act of worship is the essential part," said Pastor Ingemar Glemme of the Church of Sweden. "The substance of the elements or the use of electronic means to hear the words of the liturgy is not essential."

Pastor Glemme is director of the religious programming for the Swedish broadcast service.

Critics of his approach say that while this may be a laudable effort to attempt to extend fellowship to the lonely, at the same time it furthers what they consider an undesirable privatization of religion and fosters excessive sacramental subjectivity.

Archbishop Olof Sundby, the Swedish Lutheran Archbishop, said in a formal statement that "surely the holy communion can be celebrated in a home but that the participation by television could not be considered "full participation."

"It could be regarded as an agape feast which can help to transmit the blessings of the real holy communion service," he said.

As for the use of a liquid other than wine, he said wine is to be preferred, but that in unusual circumstances any liquid would do.

ROMAN CATHOLICS

Scholar: Adult Baptism Rite "Most Explosive"

A Roman Catholic liturgical scholar calling the church's new baptismal rite for adults the "most explosive" and the "most mature" example of liturgical reform since Vatican II, has urged that the rite become the norm for initiation in the church, replacing infant baptism.

The Rev. Aidan Kavanaugh, OSB, told a national meeting of diocesan religious education directors in Boston

that the rite "is nothing if (it) is not a revolutionary manifesto calling for the qualitative renewal of the whole of Christian life."

"Infant baptism," he said, "is always an abnormality to be permitted only for serious pastoral reasons. Indiscriminate infant baptisms can be continued only at the risk of cheapening the price of faith to the point of effectually eliminating Good Friday and the Easter Vigil from the Christian calendar."

He said the revised rite views the church "as a community of those who have experienced conversion, a turning from worldly influences to that of Jesus Christ, lived in community."

Referring to an account in Acts (8:26-40) of Philip's baptizing an Egyptian eunuch, Fr. Kavanaugh claimed that church congregations today are crowded with Egyptian eunuchs, "unevangelized, and unconverted."

Conversion can neither be predicted nor programmed, but must be an extended process nurtured by good works and prayer, he said, stretching toward the life of the church. He added that the catechumenate is designed as the formal order of those preparing for full communion, an order in the church that is "as real as that of the ordained ministry."

OHIO

Parish Conducts Own Poll

Members of Trinity Church, Coshoc-ton, needed and wanted several questions answered within their own parish and by use of a very short questionnaire they answered their own questions.

The Rev. Larry A. Snyder, rector of Trinity, reported the following:

A. Prayer Book Revision

■ 72.0% prefer no change in the 1928 Book of Common Prayer.

■ 19.0% seek modest revision.

■ 7.2% favor directions taken in Services for Trial Use.

■ 0.0% want an even more contemporary service than the STU.

■ 1.8% held some opinion other than the above.

B. Ordination of Women to the Priesthood and the Episcopate.

■ 12.6% oppose these ordinations because of actions taken by women seeking these ordinations and their supporters.

■ 56.8% oppose this action of theological and/or canonical grounds and do not favor a change in the canons.

■ 25.2% favor the action.

■ 5.4% held an opinion other than expressed above.

Fr. Snyder said these figures represent "honest and continuing opinions of this parish on these two questions."

THE CLERGY AND SOCIAL SECURITY

*The inequities
and inconsistencies
of the Social Security
system are becoming
more apparent.*

By ROBERTS E. EHRGOTT

Not only is the whole Social Security system being challenged, for many reasons, but its inequities and inconsistencies, affecting the middle-income clergyman, are becoming more apparent: this writer knows of priests who have had to borrow money to pay their Social Security tax, which increases steadily.

In 1952 the clergy were invited to participate in the Social Security program; it was promised that the percentage of tax would not exceed 7%, and the maximum income on which the tax was levied was begun at a much lower level.

Now the percentage has increased to almost 8%, the maximum income has

been substantially raised, and more lately the value of parsonage rental, supplied house, or housing allowance (plus any utilities supplied) has been stressed as an addition to the cleric's base pay. Thus, a clerical stipend of \$9,300 per year amounts, for Social Security tax purposes, to about \$12,500, on which the clergyman must pay approximately \$1,000. The specific income tax exemption from taxation on a supplied house, rental, or housing allowance, in addition to any utilities paid for by the local parish, is denied for Social Security tax. Two equitable principles recognized by income tax law are thus ignored by Social Security: that fringe benefits not in the form of cash income cannot be paid out of a lower base pay, and that taxes on income should be graded in proportion to income. (Graduated taxation is supposed to be a principle.)

The result is that the middle-income cleric pays out more than a person considered employed: the "self-employed" person pays the entire .079% assessment, whereas the employee has deducted from his paycheck only .0585%. On the basis of the \$12,500 income above, the self-employed tax amounts to almost \$1,000; the employee's tax is a little over \$700: matched by an equal amount from the employer. The employee has the \$12,500 in cash; the self-employed person has but \$9,300 with which to pay his higher assessment.

The crux of the issue is whether the clergy can be considered "self-employed": a status into which they are locked, without relief or recourse except for being able to refuse Social Security coverage on the grounds of conscientious objection. In no other area and by no other standard except Social Security rules is a clergyman considered self-employed; it is obvious that he is not: IRS recognizes the cleric as an employee (and the exemption from tax on housing and utilities, as well as any meals provided, is not just for the clergy), and the clergy are legally hired by church boards, local or regional, which set and pay their salaries and which are corporate entities. A cleric does not receive his income in the form of fees, as with physicians and lawyers, or as with farmers and merchants, on the basis of commodities sold. The cleric's income does not fluctuate, as does that of these other occupations: it is set.

The middle-income clergyman is lumped with other self-employed persons whose incomes can be either very high or very low: the highly paid professionals such as doctors and lawyers and the other clerics whose incomes are marginal; the latter comprising the part-time preachers who are employed full time in secular work (thus paying only the .0585% on most of their income), the monastic receiving no income, and the celibate parish priest receiving in cash only what amounts to spending money. These low-paid clerics who do not hold secular jobs are given car allowances, clothing allowances, and room and board; even if they do not receive help from their churches or orders, their outlay for Social Security is lower than that of the middle-income cleric, and they will receive correspondingly higher benefits.

These low-paid clerics make up a large number of the clergy who are no doubt content to keep the present Social Security assessment basis; it would seem that the basis is geared to their situation. But the system militates against the middle-income clergyman—caught between clerics whose stipends are minimal and other profes-

Continued on page 17

The Rev. Roberts E. Ehr Gott is rector of the Church of the Nativity, Indianapolis, Ind.



MUSIC FOR 1976

with an 18th century flavor.

By G. W. WILLIAMS

The Episcopal Church's Committee on the Observance of the Bicentennial has just published a booklet of aids to worship in the Bicentennial Year 1976, entitled *This Nation Under God*. The booklet, imaginatively conceived, contains several forms of service suitable for occasions that commemorate bicentennial themes. Unfortunately, and in distinct contrast to the taste, research, and intelligence exhibited in other sections, the Committee has discussed the music for these services in a most perfunctory manner. In a booklet of 64 pages, fourteen lines contain all that the Committee thinks it is needful for parishes to know about the music of the colonial church in order to prepare a suitable musical program.

The Committee observes that "only a few of the hymns of this period have survived the test of time" and are in the *Hymnal 1940*. The Committee then lists from the *Hymnal* four such hymns taken from the *New Version of the Psalms*, translated by Nahum Tate and Nicholas Brady and first published in 1696. The first hymn listed is 85, "Jesus Christ is Ris'n To-day." Another hymn, not included in this count — it comes from the 1702 edition — is number 13, "While Shepherds Watch'd Their Flocks by Night."

As neither of these hymns is "bicentennial" in nature, neither will really be useful to choirs for the commemorative services indicated, and it is to the remaining three "hymns" that we must

turn. These are not hymns but psalms, translated and arranged to be sung metrically and with rhyme as we sing hymns now. These metrical psalms are number 390, "O 'Twas a Joyful Sound to Hear" — Psalm 122; number 439, "My Soul with Patience Waits" — Psalm 130; number 450 "As Pants the Hart for Cooling Streams" — Psalm 42. (The *Hymnal* versions contain selected verses only of these psalms with some editorial revisions.)

If a congregation proposes to sing the two hymns in order to give 18th century flavor or authenticity to a service, it will find acceptable musical settings in the *Hymnal* at numbers 85 and 13 (first tune), but when it sings the metrical psalms, it should certainly not sing them to the tunes printed with the texts in the *Hymnal*, none of which is an 18th century Anglican setting. Instead, congregations should sing the texts to the old psalm tunes preserved elsewhere in the *Hymnal*: number 390 may be sung to the tune of "St. Matthew" printed at 517; number 439 to "St. Michael" at 113; number 450 to "York" at 312. These tunes and settings, being of the same period as the psalm texts, will go well with them.

Though it is likely that the Tate and Brady *New Version* was the standard "hymnal" of the colonial church, it was not the only one; some parishes used the *Old Version* of the Psalms translated by Thomas Sternhold and John Hopkins and first published in 1562. From this very popular collection the *Hymnal* preserves only Psalm 100, "All People That on Earth Do Dwell" (Number 278) which it prints with its original tune "Old Hundredth" (277),

the oldest of all the metrical psalm tunes, and in continuous use with this text since 1561.

There are, to be sure, metrical psalms preserved in the *Hymnal 1940* from early psalters other than these two *Versions*, but as these other translations were non-conformist in origin and hence not "authorized," it is doubtful that they would actually have been sung in Anglican churches.

In a supplementary comment, the Committee on the Bicentennial takes note that two hymns by William Billings, the 18th century American composer, are now to be found in *Songs for Liturgy*. Though they are excellent period hymns, we may be perfectly certain that these two works of a New England dissenter were never sung in the colonial parishes of the church.

On the other hand, we have some evidence to say what hymns were sung in the parish churches, though — excepting the seasonal hymns (already mentioned) printed with the *New Version* psalms — hymns as we know them were not authorized to be sung. Yet two 18th century American collections tell us what hymns — authorized or not — were sung in at least two parishes.

The first collection of hymn texts designed for an Anglican congregation anywhere in England or America was John Wesley's *Collection of Psalms and Hymns*, printed in 1737 in Charleston for use in Christ Church, Savannah. Three of the hymn texts from this volume are in the *Hymnal 1940*: "When All Thy Mercies, O my God" (number 297), "Before the Lord Jehovah's Throne" (number 300), "The

Continued on page 16

G. W. Williams is choirmaster of St. Joseph's Church, Durham, N. C.

EDITORIALS

Compensatory Racism in PECUSA

These lines are being written shortly before a large metropolitan diocese of the Episcopal Church is to elect a suffragan bishop who, it is specified by the diocesan bishop, must be black. We pray that the man chosen will be in every way a worthy successor of the apostles and a true and faithful servant of the servants of God. The color of his skin will have absolutely no bearing whatever upon his worthiness and effectiveness, either for better or for worse.

But we raise this question: Isn't it about time for the church to quit choosing its bishops with any such sociopolitical considerations in mind? In our opinion, the best time to have quit that policy was before adopting it; but better late than never. It doesn't belong. If, as we tell the world and ourselves, the church is a unique fellowship in which none of the world's criteria of worth, dignity, and importance are applied to people, we ought to demonstrate that when we choose bishops. If the best man available is black, or white, or red, or yellow, fine; but to insist that he be of a given race because the people he will be serving are predominantly of that race is just another surrender to racism. Perhaps you could properly call it compensatory racism—but racism it still is, since it makes a specific racial identity a *sine qua non*.

The church will never make its final escape from the shackles of racism until, in its episcopal elections as in every other choice of leaders, it asks who is the best person for the office—and not what is the color of his skin.

"The Derby Bunch"

Any deanery, diocesan, or national gathering of clergy and laity is an exciting time for the members of the church to come together and enjoy each other's fellowship, as well as the Lord's. There are things very spiritual and real for us to share when we come together: the gifts of prayer and worship, new insights into the mystery of the kingdom of God, our struggles to make reply to the questions at hand, and the reliving of some of the experiences of our lives are some parts of what can make a great convention.

Two years ago, the development office of the Episcopal Church produced an attractive booklet about the 1973 General Convention at Louisville, "There shall be a General Convention of this Church . . ." It stands as a laudable effort to bring the atmosphere of that convention home to those who could not attend. This booklet covered everything from matters of worship and polity to social life. Regarding the overall atmosphere at Louisville, it stated that "Episcopalians have long

managed to enjoy their church. The 64th General Convention proved this is the case. Some even went so far as to dance in the halls of the Convention Center . . . Bartenders were never busier, newsstands were never more filled with the *Wall Street Journal*, merchants and waiters never had a more entertaining crowd to talk about than when the General Convention pitched its tent at Louisville. 'These people remind me a little bit of the Derby bunch,' said one volunteer driver as she chauffeured a deputy back to his hotel one night. 'There aren't as many, but they make just as much noise.' "

There are issues which confront the 65th General Convention which involve the church and its relationship to the world, with the position of women within the body of Christ as one example of those weighty matters. There is the delicate decision called for on liturgical renewal. Neither of these questions will receive holy solutions from delegates buried in their *Wall Street Journals*.

There should be a spirit of excitement and love which pervades the earthly fellowship of the convention. Certainly God will be honored by a high quality of love and enthusiasm shown to our sisters and brothers. Whether he will be honored and glorified by how busy we can keep the bartenders, all in the name of fellowship, is questionable.

Many people feel that this General Convention is a crucial point in the history of American Anglicanism. They are probably correct. We should pray that our deputies and bishops will sincerely prefer one another in love and turn their eyes totally on the workings of God in and through his fellowship. One "Derby bunch" is enough; God expects something more of his church and this General Convention.

(The Rev.) JOEL A. MACCOLLAM
St. Stephen's Church
Schuylerville, N.Y.

Prayer for PECUSA

Catholics worship God the Father,
Protestants adore the Son,
Charismatics love the Spirit,
Remind us, Lord, the Three are One!

Candy Colborn

Taxi Driver

(a review)

Perhaps there is no better way to show the hideousness and terror of America's big cities than through the eyes of one uniquely equal to them. Martin Scorsese's controversial new film, *Taxi Driver* (written by Paul Schrader), is a study of the homicidal loner. Travis Bickle, 26, uneducated, an ex-Marine from the midwest, is lost and out of his element in New York City. Travis is interviewed for night-work as a cab driver in the first scene, and his rebuffed attempt at jocularity, and fumbling confusion, suggest his character — and the movie's themes — immediately. His quiet physical confidence (one can see that he was a good Marine) and his good natured mid-western naivete' are at odds with his inability to communicate with his interviewer.

It quickly becomes clear that this young man can't connect with anyone he meets in the city. The city itself revolts him. He can't sleep and is lonely and so wants to work nights.

Travis lives in a forlorn apartment

with grates over the windows and empty food containers strewn about; he is introspective and sometimes sits at home recording his thoughts in a journal. The fear, chaos and apathy suggested by Travis's bleak living space seem to reflect the same conditions in the protagonist's mind. *Taxi Driver* reveals Travis's imbalance by stages, and we experience his building sense of unease and frustration.

Few in contemporary audiences won't have some feeling for Travis's paranoia, his hatred of the city. The movie capitalizes on this built-in audience sympathy, and intensifies the effect of dizziness, by means of the deliberately distorted manner in which Travis's environment is photographed (by Michael Chapman). New York at night is viewed through the windshield of Travis's taxi — through Travis's own eyes — as a gaudy, swirling nether-world thickly populated with the lost of America's urban centers: hookers and their pimps, half-crazed derelicts, and scruffy kids throwing rocks out of

anger, baiting the whores out of boredom. No movie has ever made New York seem quite so corruptly vibrant; the city quivers on the screen like some great rotten flower. Robert DeNiro's deeply felt performance as Travis contributes to the general air of bewilderment and revulsion. (A too jarring score is the only serious flaw in the film.)

Attracted to a sleek blonde campaign worker (faultlessly played by Cybill Shepherd), Travis invites her out for pie and coffee. She has never met anyone quite like him, she says, and agrees to see a movie with him. Travis has so little awareness that he takes this classy date to a slummy pornographic movie house; she walks out. Choking on his loneliness and sense of estrangement, Travis seeks counsel from an older driver (Peter Boyle) and tries to articulate his hostile, confused feelings, which are verging toward the psychotic; but the depth of his alienation is beyond the older man.

Travis's journal begins to express new urgency; and he starts to pull himself together with the clarity of purpose that characterizes madmen and saints. He equips himself with some dozen weapons — purchased from a black market gun salesman — and embarks on a regimen of physical fitness. He tries to convince a child prostitute, Iris — a runaway — to return home; the girl finds Travis sympathetic but impossibly square, and refuses. (She is played with savvy by Jodie Foster.) Travis flees a muffed attempt at assassinating a Presidential candidate; he decides instead to liberate Iris from her pimp (Harvey Keitel). The violent climax is bloody and prolonged, as Travis's finally insuppressible fury explodes across the screen.

The film's carefully underplayed finale is comic, a quietly grotesque joke on the implausible things that can happen in America: The wounded Travis, who has indeed rescued Iris, is proclaimed a hero for multiple murder; he even gets the chance to spurn the heavenly creature who walked out on him. That he takes advantage of this chance is the last evidence of his sickness, the final irony in a movie described by Pauline Kael as "one of the few truly modern horror films." The cops and newspapers have failed to spot a psychotic killer; and (again quoting Miss Kael) "he could be legion."

The movie's ending has caused dissent. In *The New Republic*, Stanley Kauffmann, at first baffled, decides that it is happy and hollow. *Saturday Review's* Judith Crist regards it a "grabbed-at conclusion that smacks of last-minute lack of inspiration." Far from uninspired, let alone happy and hollow, *Taxi Driver's* finish is merely true to the film's darkly comic, ultimately tragic, vision of a mythic

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figure in current American life, the solitary assassin, the righteous vigilante; and of the social derangements that help spawn such people.

There is an episode in *Taxi Driver* in which the director takes the brief part of an enraged cuckold, sitting in the back of Travis's cab, entertaining obscene fantasies of revenge. Scorsese is a competent actor and performs effectively; but with barely a line to speak, it is De Niro — acting only with his eyes — who gives this scene its fierce impact. Robert De Niro was featured in a supporting role in Scorsese's 1973 film, *Mean Streets*, and had one explosively emotional scene. He has no similar scene in *Taxi Driver*, but the effect of his performance here is about the same: He produces a profound shock. His naturalistic style is disciplined with perfect artistic control and uncommon integrity; he plays Travis with a tough, unsentimental truth that makes this actor the most excitingly gifted young star in American movies.

In 1967 *Bonnie and Clyde*, with the heightened realism of its physical violence, shocked moviegoers by reflecting back at them their new concern with violence in American life. Many were unprepared; but the stylized death in American movies of the past no longer seemed possible or acceptable. The country had been through too much. President Kennedy's shattered head, Lee Oswald's televised murder and, a little later, the Vietnam war made the old evasions seem, to some at least, an insult to reality. Since 1967 only a handful of movies, including *Taxi Driver*, have successfully explored the dramatic possibilities of violent action as related to American society.

The new Scorsese film is frightening not because it is sensationalistic but because it isn't. There is no way its makers could have made the horror they portray more clearly the product of individual and social tragedy. Yet many in the audience with whom I saw this film responded with something like glee, as if they were viewing one of those moneymaking exercises in bloodthirsty cruelty which have become so numerous in recent years. That there is a market for this kind of vicious trash — trash which has gone a long way toward the coarsening of mass taste in some scary directions — is undeniable. But this only makes an authentic piece of work like the present one all the more disturbing because it confirms the tolerant, almost careless, attitude toward violence in American life that the movie depicts. A legitimate function of art is to serve as warning; *Taxi Driver* is a warning.

MICHAEL HEFNER
Lincoln Park, Mich.

BOOKS

Read, Mark, Learn

A PRIEST FOREVER. By Carter Heyward. Harper & Row. Pp. 139. \$6.95.

This is the second book in the past twelve years to bear the title *A Priest Forever*. In 1964 Walter Conrad Klein, then Bishop of Northern Indiana, wrote a sequel to an earlier book designed for seminarians (*Clothed with Salvation*) and the new book dealt with the "problems, perplexities and possibilities confronting the ordained man every day." It did not speak to the matter of women in the ministry. Now Carter Heyward gives her life story—her hopes, her ambitions, her fears and her actions under the title *A Priest Forever* with the subtitle "The Formation of a Woman and a Priest."

The book, in one long chapter, tells us about her childhood, her education, her friends and the movements within herself which brought her to accept ordination as a deacon and then brought her and ten other women to the episode in Philadelphia on July 28, 1974. She then speaks out boldly about the reaction of the church and church leaders since that memorable date. She in no way indicates that she speaks for the other ten but one can read between the lines and feel that the others probably felt and feel much as did the author about the meaning of church, discipline, canon law, authority and ministry.

Bishop Klein's book and Carter Heyward's book do not make for easy reading for priests. The bishop's book drove priests to their knees in contemplation of what a priest should be first to God, next to the church and then to the people of God. Carter Heyward's book drives a priest to reconsidered thinking about what God and the one, holy, catholic and apostolic church are saying about the ordination of women and the pertinent question of why this matter has not come before the church long before this time if it is so viable.

Carter Heyward is obviously sincere and honest about her stand. No one would question that point. Often throughout the book she makes remarks about the church which offend those of us who do not consider the priesthood as a "male trophy" (p. 73); who do not feel that we have participated "in a game of plastic smiles, new committees, old study projects; a game of watching and waiting... a game called 'church'" (p. 74); and who do not agree that bishops of our church who have dealt with the matter of ordination to women are guilty of a "dis-



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play of blatant male chauvinism" (p. 95).

This book deserves careful, slow, studied and prayerful reading. One wonders why the holy scriptures are referred to so little and rarely leaned upon; why there is such disdain for the practices of the church catholic down through 19 centuries; and why, at this late date, so much emphasis is placed upon an emotional response to the call of Almighty God to the ministry in his church.

I recommend this book to all who want to face squarely the question that General Convention must face in September and the result of convention action (whatever it may be) that the church must face in reconciliation. Further, I suggest that each diocese purchase a copy of this book for each of its deputies to General Convention, both clerical and lay, and that bishops do all in their power, (males though they be!) to see to it that all deputies read the book. Since the church is spending so much money on books these days this is not an undue suggestion, financially! A careful reading will be an eye opener to all—for those who oppose the ordination of women as does this reviewer and those who favor it. Each group can in charity learn much. Best of all, those who are still on the fence and hope that Minnesota's "sky blue waters" will bring enlightenment, will have their eyes opened, the better to come to a godly conclusion. All who vote in the name of the people of God in the Episcopal Church need to read, mark, learn and inwardly digest what Carter Heyward has written.

(The Rev.) WINFIELD E. POST (ret.)
Oconomowoc, Wis.

Books Received

GOD HAS A COMMUNICATION PROBLEM, Chester Pennington. Hawthorn Books, Inc. Pp. 136. \$6.95. A consideration of preaching in the light of modern communication theory.

STRAIGHT/WHITE/MALE, ed. by Glenn R. Bucher. Fortress Press. Pp. 148. \$3.95 paper. An effort at consciousness-raising of "straight-white-males" concerning those who aren't.

EVERYTHING JESUS TAUGHT, Herbert Lockyer. In four small volumes, each \$1.95 paper. Topics: Jesus himself, God, Holy Spirit, Scriptures, Man, Sin, Repentance, Forgiveness, *et al.*

BEYOND DESPAIR, Robert Theobald. New Republic Book Company, Inc. Pp. 163. \$8.95. A call to rethink our fundamental assumptions about health, education, work and income, justice, and human nature itself.

PRAYER IN THE RELIGIOUS TRADITIONS OF AFRICA, Aylward Shorter. Oxford University Press. Pp. 146. \$7.95 cloth, \$2.95 paper. Texts, with commentary, of prayers from various African traditions.

PASTORAL CARE AND COUNSELING IN GRIEF AND SEPARATION, Wayne E. Oates. Fortress Press. Pp. 80. \$2.95 paper. By a professor of psychiatry who specializes in pastoral care.

SEX FOR CHRISTIANS, Lewis B. Smedes. Eerdmans. Pp. 250. \$2.95 paper. An evangelical theologian examines the meaning of "one flesh."

MUSIC 1976

Continued from page 11

Spacious Firmament on High" (number 309).

The second collection of hymn texts printed for the use of an Anglican congregation in colonial America was Francis Hopkinson's *Collection of Psalm Tunes with a few Anthems and Hymns*, printed in Philadelphia in 1763 for the use of Christ Church and St. Peter's Church in that city. Two of the hymns from this volume are in the *Hymnal 1940*; "When All Thy Mercies" and "The Spacious Firmament."

To find suitable tunes to which we may sing these hymn texts, we may turn to the first collection of tunes printed for the use of an Anglican parish in America. A list of 15 tunes follows the *New Version* psalms printed in 1710 by William Bradford, a vestryman of Trinity Church, New York. Five of these tunes are in the *Hymnal 1940*; "When All Thy Mercies" may be sung to the tune "Windsor" (284), and "Before the Lord Jehovah's Throne" and "The Spacious Firmament" to the tune "Old Hundredth" (277).

These two tunes reappear in another edition of this psalter printed by Benjamin Franklin in Philadelphia in 1733, in Hopkinson's *Collection* of 1763, and in the first tune book of the church, printed with the "Proposed Prayerbook of 1786." To provide a little more flexibility in singing the two hymns last mentioned, we may take another tune, "Angel's Song" at number 573, found in Hopkinson's *Collection* and in the "Proposed Prayerbook."

Staying entirely within the offerings of the *Hymnal 1940*, a musical program appropriate and effective can be prepared using these four psalms and three hymns set to the tunes indicated. They are to be sung, as the notice in the Prayerbook of 1789 directs, "before and after Morning and Evening Prayer, and also before and after sermons, at the discretion of the minister."

But the Committee might have offered more useful and fitting help by reprinting some of the other metrical psalms and hymns from these *Collections* or it might have turned to the "Proposed Prayerbook of 1786" where it would have found several hymn texts worth reprinting for this special commemorative season. One of these, at least, from the section "Hymns of Praise and Thanksgiving for Mercies and Deliverance" should be revived for parish use this year: it is a hymn

For the Fourth of July and Other
Special Occasions of Thanksgiving

To God, our never-failing strength,
with loud applauses sing,
And jointly make a cheerful noise,
to heav'n's Almighty King.

The Living Church

Let heart and voice harmonious join,
and sacred anthems raise,
To celebrate th' appointed time,
our solemn day of praise.

O let the nations of the earth
attend with heedful care,
Whilst we what God for us hath done
with grateful joy declare.

When war, with her sad train of ills,
had darken'd all the land,
When we had sunk without the help
of his Almighty hand,

His willing mercy flew to save
his people in distress;
To rescue from oppressive pow'r,
and crown us with success.

Not unto us, but to our God
be all the glory giv'n,
And let his name on earth be prais'd,
as angels praise in heav'n.

'Tis he alone who rules the world,
enthron'd above the skies;
Who brings a nation to decay,
or bids a nation rise.

O let us then, with hearts devout,
declare what we have seen;
And to our children's children tell
how good the Lord hath been.

To Father, Son, and Holy Ghost,
the God whom we adore,
Be glory, as it was, is now,
and shall be evermore.

The hymn is "chiefly from" Psalm 81; it can appropriately be sung to the tune "St. James," found in the "Proposed Prayerbook," and in the *Hymnal 1940* at 361.

(We are so thoroughly spoiled now by having the tunes printed with the texts in the *Hymnal* that we may find it hard to realize that the average colonial church-goer had no tunes at all printed in his collection of metrical psalm texts. The fact that the hymn and psalm texts indicated here are not printed with the tunes to which they may be sung is a small reminder of the very different musical circumstances under which the colonists of the Church of England worshiped in the thirteen colonies.)

There were probably very few parishes of the colonial church that sang the chants for morning prayer or the *Gloria* of the holy communion. Parishes wishing now to simulate colonial chanting of the canticles, the psalms, or the *Gloria* may use chant 603, an 18th century setting of an ancient melody, and chants 617, 646, 665, 672, 686, 689, all extant at the time. Metrical and rhymed adaptations of the *Te Deum*, *Benedictus*, *Magnificat*, *Nunc dimittis*, the Creed, the Lord's Prayer, and the Ten Commandments are included in the *Old Version* and the *New Version*.

SOCIAL SECURITY

Continued from page 10

sionals whose incomes are among the highest. The middle-income cleric is more often a family man, who, while he can deduct for dependents in the payment of income tax, cannot do so for Social Security. The result is that the Social Security tax for this parson amounts to far more than his income tax.

Locking in the middle-income minister with high-income doctors and lawyers is manifestly unfair: such professionals can have incomes of \$50,000 and more a year, but pay a maximum tax of \$1,208.70, versus about \$1,000 paid by a cleric with only a \$9,300 cash income, and with housing and utilities added, still only \$12,500. The clergy who receive stipends beyond the median figure can also be taxed only the \$1,208.70, so that they pay out proportionately far less, and actually only a bit more. (It is to be wondered whether our church leadership, more often in the higher income bracket, are indifferent to the burden imposed on the average parish minister because it does not touch them!)

Another glaring injustice results in the fact that the doctor or lawyer can leave his private practice to become employed by a corporation and thus be subject only to the .0585% tax, whereas the cleric can only avoid it by ceasing to function as a minister. Even our administrative clergy who work for church headquarters cannot be considered as employees; the doctor or lawyer can continue to function as such, when employed by a company.

In the self-employed category, the taxpayer with a higher income more often can claim greater professional expenses than can the middle-income cleric: many of the clergy do not know that they can deduct their professional expenses claimed on Form 1040 from their cash stipend, to compute the Social Security tax. (This exemption is only casually mentioned in instructions and is obscurely referred to on the Social Security tax worksheet.) The professional of higher income maintains an office, usually, which is a business or professional expense, whereas the cleric has such supplied; this results in two more inequities: no possible deduction and a situation which underscores the fact that he is not really self-employed, when his office expenses are

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paid for by the church institution.

The recently emphasized addition to base pay of housing is supposed to be predicated on the corresponding value of the rental of a like house in the same neighborhood. Here is a bureaucratic interpretation which is unrealistic: in suburban areas, e.g., few homes are rented, so that a rental figure is difficult to determine. Moreover, the cleric is often provided a home which he could not afford on the basis of his base pay. Parsonages owned by local churches are often equal in value to those of surrounding houses, or they are larger than the cleric needs or could afford; one reason for the growing trend toward supplying utilities as a fringe benefit. What should be done here is to make the housing allowance a percentage of income rather than a flat evaluation. In all of this, the ability of the middle-income cleric to pay for fringe benefits out of a low cash stipend is not taken into consideration. If a clergyman receives a rental allowance in lieu of a supplied house, he then must pay real estate taxes; this adds to the proposition in a way this writer cannot begin to determine.

Most taxation is graduated, based on proportionate percentages; this is true

of income tax and real estate taxes, but Social Security taxation has only a minimum and a maximum, whereby the middle-income clergyman pays a disproportionately high percentage of income: the relief afforded by deduction of professional expenses is offset by the addition of housing and utilities.

One objection to any relief for the clergy has been voiced by a church agency: that if the clergy were considered "employed"—paying their .0585%, matched by the church institution's like amount—the parish budget would suffer, even to the point of having to reduce the stipend. But if a vestry, composed of upper-income people, often (or at least, of employed persons paying out less than the cleric), could not see the fairness of matching the cleric's tax, we would indeed be niggardly! (The amounts involved here are \$400-500 apiece.) One escape from the increasing burden on the clergyman is to have the parish pay the entire Social Security tax, or half of it. But this can only be considered as income which is taxable. A recent tax benefit allows self-employed persons to deduct from income tax any amounts paid into their own pension plan, but this cannot apply to clergy whose churches pay into a

church pension fund. But as regards this, local church boards compute such payments in the total of their minister's support. (One recent benefit, spelled out by the Episcopal Church's Pension Fund and made available to the clergy, allows the cleric to purchase a tax-sheltered annuity; this helps as an income tax deduction, but again is not recognized by Social Security.)

It has further been represented by a church agency that the Social Security program would suffer from a change in the self-employed category applied to the clergy, but it seems obvious that on the employed basis, the total paid in to Social Security would be even greater.

The entire issue seems to this writer to approach that of unconstitutionality, when inequities result in undue burden on a specific income group and profession, and when there is no option afforded as to employed or self-employed status for the clergy, and when their employed status is obvious: recognized (to repeat) by all other standards of taxation and economics. The teaching profession, e.g., is considered "employed"; in what way do the clergy differ? The self-employed status for the clergy ought to be tested by a class action suit.

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AS A MEMORIAL to the Rev. Robert Cuthbert Kell, the Council of the Washington Regional Branch of the American Church Union has republished Father Staley's *The Catholic Religion. A Manual of Instruction for Members of the Anglican Communion*. Copies at \$4.00 each, prepaid, may be ordered through: Miss Margaret L. Lindsay, 3365 Denver St., S.E., Washington, D.C. 20026.

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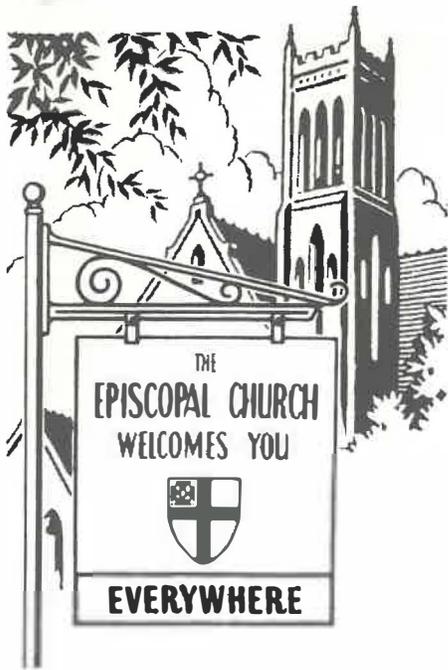
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HC

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LOH 1st Sat 9

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child care. Wed 11:30 HC

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c; Fr. David Wessell, v of the parochial mission
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8; Daily 7; Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30,
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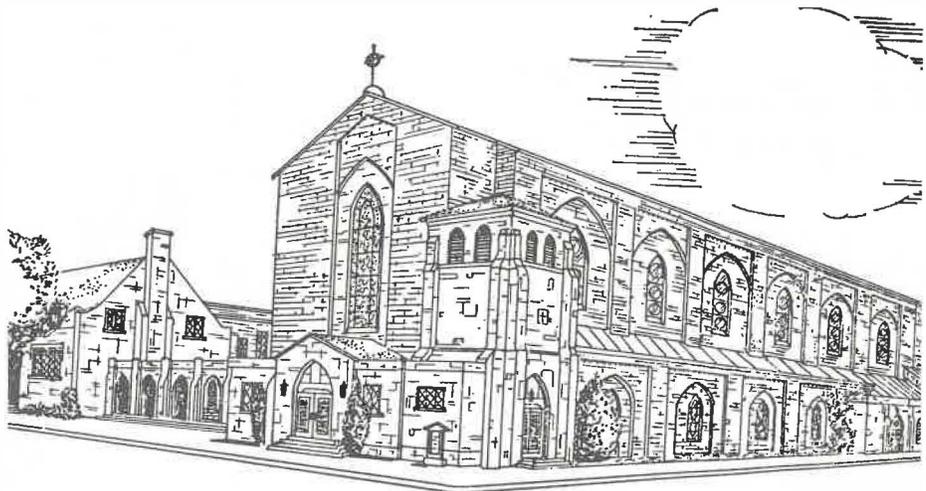
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Thurs 10

(Continued on next page)



St. John's Cathedral, Albuquerque, New Mexico

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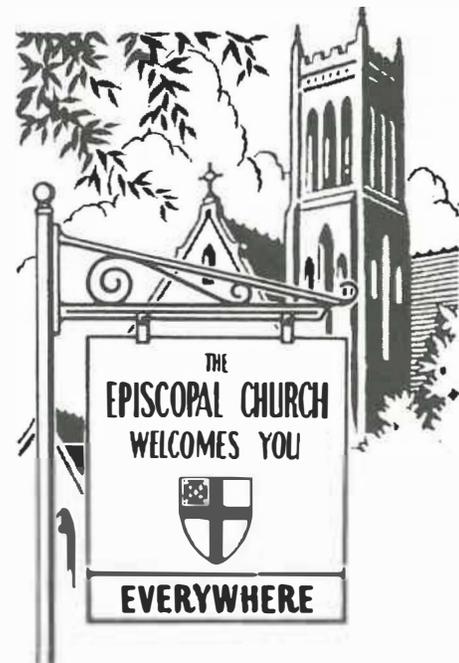
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Tues, Thurs, Fri, Sat 7; Wed 10:30 & HU

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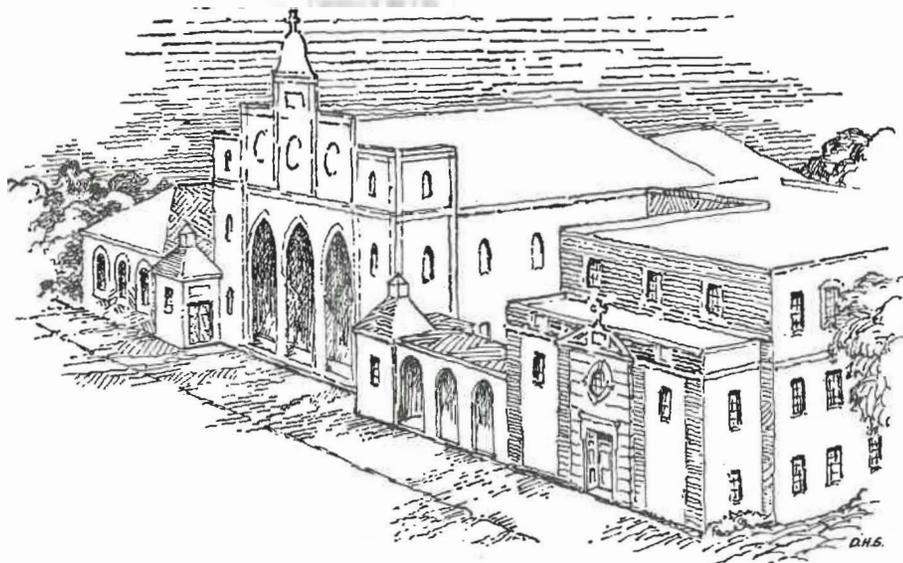
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