

THE LIVING CHURCH

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AROUND & ABOUT

With the Editor

Several times within the past year or so I've caught myself soliloquizing in print about happiness, especially expressing my unhappiness about the way in which modern Bible translators, preachers, and writers mistakenly use "happy" as a synonym for "blessed." The pure in heart, the mourners, the merciful, are *blessed*; they are not necessarily *happy*. Blessedness is God's gift; happiness, when it happens, is Lady Luck's gift. And having just happened in the foregoing sentence, upon the idea of happiness as a mere happening, I am reminded that what has triggered the present meditation is the letter (on page 4 of this issue) from the Rev. Warren E. Traub, captioned "Happiness?" He's right on target about the etymology of the word, and what that implies as to its radical meaning. Happiness is by its very nature "something chancy and shallow." That phrase perfectly expresses the meaning I've been groping for in my previous saturnine lucubrations.

Christians certainly ought to know the difference between happiness on the one hand and joy or blessedness on the other, and they who confuse them by a false mutual equation confuse themselves and others by degrading the supernatural gift of joy and blessedness to the level of that "something chancy and shallow" which the word "happiness" essentially means.

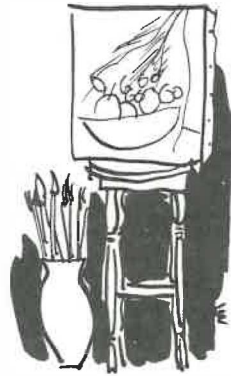
Fr. Traub's example of joy as distinguished from happiness — Bach's Christmas Oratorio "Rejoice and Sing" — is perfect. Almost any of Bach's Christian music that I'm familiar with at all would do. It is joyful music, even blessed music; to call it happy music would be simply defamatory.

I've been collecting words of the wise on this subject, and the following may be of help to anybody who wants to use words correctly — which means truthfully.

(1) "One must be perfectly stupid to be perfectly happy." In my collection this sound and sagacious aphorism must be attributed to **Anonymous**. Whoever he was, he was a Daniel come to judgment. One must be perfectly stupid to be perfectly happy; one must be perfectly holy to be perfectly joyful. (N.B.: Neither **Anonymous** nor I question that the imperfectly stupid can be imperfectly happy, nor do we say that

happiness isn't a nice thing to have when it comes your way. I like all I can get of it — and more.)

(2) "All are not merry that dance lightly." **English proverb**. People



commonly pretend they are happy because they think it's their social duty to appear so.

(3) "Here we are called happy when we have peace, such little peace as can be had in a good life; but that happiness, in comparison with our final happiness, is altogether misery." **St. Augustine**. Our final happiness is our final blessedness in heaven, which must begin here in the flesh. And it is the happiness of perfect communion and fellowship with God.

(4) "Happiness is that pleasure which flows from the sense of virtue and from consciousness of right deeds." The speaker is **Henry More**, a saintly member of the Anglican school known as the Cambridge Platonists in the 17th century. The happiness he speaks of is very real and solid, indeed the only real and solid happiness; but it is the joy of moral harmony with the divine Goodness, and in today's language might better be so called.

(5) "To be happy one must have a good stomach and a bad heart." **Bernard de Fontenelle** (1657-1757). Note the dates: the old cynic lasted a century. He may not have been right about the bad heart, but he was right about the good stomach — for happiness as the world understands and cherishes it.

(6) "In the child happiness dances; in the man, at most, it only smiles or weeps." **Jean Paul Richter**. Here happiness is seen in a deeper dimension than usual, as joy in its birth and growth.

(7) "The bird of paradise alights only upon the hand that does not grasp." **John Berry**. Ah, nice! Note that he doesn't use the word "happiness" but "paradise."

(8) "Happiness is like a sunbeam, which the least shadow intercepts." **Chinese proverb**.

(9) "A lifetime of happiness: No man alive could bear it: it would be hell on earth." The speaker is Mr. Tanner, in **Bernard Shaw's Man and Superman**. But of course it's really Shaw himself; and of course he's right.

(10) "Happiness is no laughing matter." **Richard Whately**, Anglican Archbishop of Dublin (1787-1863). It's nice to find a fellow churchman to speak our last word on the subject, even though he has been long departed.

Happily, there are higher, holier, even happier things available to us than happiness.

It isn't often that one catches C. S. Lewis in boners; at least I don't. But I just have, and it's quite astonishing. It's in a letter to a lady, dated 8 November, 1952. Obviously answering a question about the Sixth Commandment he writes: "*Kill* means *murder*. I don't know Hebrew; but when our Lord quotes this commandment he uses the Greek *phoneuein* . . ." Since when did Jesus speak Greek? When as intelligent and critically cautious a reader as CSL assumes that he knows, with verbal exactitude, what Jesus said, it should put the rest of us on guard against the error. The language Jesus spoke was as alien to first-century Greek as it is to 20th-century American, which means that we are required to have, not a dictionary, but the mind of Christ in us, before we can truly hear the words of Christ — which is most certainly as the Lord wills it to be.

In the same letter Lewis makes ten-fold reparation for his boner with this reply to the lady's question about recognition in Heaven: "The symbols under which Heaven is presented to us are (a) a dinner party, (b) a wedding, (c) a city, and (d) a concert. It would be grotesque to suppose that the guests or citizens or members of the choir didn't know one another. And how can love of one another be commanded in this life if it is to be cut short at death?"

The Living Church

Volume 174 Established 1878 Number 4

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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CALENDAR

January

- 23. Third Sunday after Epiphany
- 25. The Conversion of St. Paul
- 26. Timothy and Titus
- 27. John Chrysostom, B.
- 28. Thomas Aquinas, P. Friar

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

January 23, 1977

LETTERS

Whose Bell Is Biggest?

In your December 5 issue, (page 9), there is a report in the "Briefly" section, that St. Bartholomew's bell in Nashville, Tenn. is the second largest in the U.S. I am a little perplexed about that. Surely, the largest bell at Notre Dame, weighing 2900 lbs. is not the largest bell in the U. S. It certainly isn't larger than the Resurrected Christ Bell here at Church of the Redeemer that weighs 3,335 lbs.

Perhaps, there is some qualification such as a hanging bell, or a bell in an administration building, or chapel of a church related school, or in a church in the Fourth Province, etc. Anyway, thought you would like to know that we have a big bell too.

(The Rev.) W. THOMAS FITZGERALD
Church of the Redeemer
Sarasota, Fla.

"Gilmores" and "Intelligence"

There is one thing to be said in favor of the "intelligence" of the "Gilmores" [TLC, Jan. 2] *they* don't claim to be rational when committing murder. In fact, reportedly, Gilmore, when asked about the reasons for his murder, stated quite readily that his act was irrational and therefore could not be explained in rational terms. It takes intelligence to be able to evaluate one's acts as irrational. It may be, in fact, the same kind of intelligence which brings some of us into the confessional. Gilmore had enough intelligence to consider his murderous act and find it irrational . . . which is certainly more than could be said of many of us so-called "normal" people who claim to have put on the mind of Christ. *We*, heaven forbid, would not think of murdering the way the Gilmores do! *We*, being sane and healthy, would rather do it by some clever remote-control arrangement, such as paying for the production of destructive weapons, and instead of dirtying our own consecrated hands, would let someone else do it for us. Then we could feel ever so "intelligent," rational, good — and Christian!

Gilmore is more honest. He commits a murderous act with his own hands, admits and confesses it to be irrational, and asks for penance — wants to be shot by the representatives of the intelligent society which claims to "trust in God." And then, when the representatives of this intelligent and religious society, after sentencing him to die, prolong his agony of waiting, and the

THE SPIRIT OF GOD

The Very Rev. Thomas Hopko

The purpose of this book is to enrich our knowledge and awareness of the Holy Spirit by infusing them with the learnings of the great tradition of the Eastern Orthodox Church.

The author provides generous excerpts from the writings of the great fathers and saints of the Eastern tradition — writings not easily accessible to the Western Christian — as well as thoughts from modern Eastern theologians. Dean Hopko, who is on the faculty of St. Vladimir's Seminary, also quotes from each of the Orthodox Church's sacraments, as well as from the Bible.

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accused and convicted murderer attempts to do it himself — what do the intelligent members of our society do? They rush him off to the hospital in a desperate attempt to revive him so that they could kill him properly. All this is, of course, considered to be most intelligent, rational and sane.

You asked: "If the person who can do that (wantonly murder) is mentally healthy, what could mental illness be like?"

Maybe I answered your question.

KARIN KLECZEWSKI

Milwaukee, Wis.

Happiness?

Re the running comments on happiness, I suggest a moratorium on the word. It is akin to such words as *mayhap*, *happen*, *perhaps*, *happence*, all of which indicate something chancy and shallow. A deep word is *joy* with its relatives, *joyful*, *joyous* and *re-joice*.

A musical example of what I mean is found in the chorale from the Bach Christmas Oratorio "Rejoice and Sing." It is cast in rich minor harmonies. It is not at all "happy" music but is overflowing with joy.

(The Rev.) WARREN B. TRAUB
Cheshire, Conn.

"Treatment" or "Recovery"?

Re David Carlton's article "What is the Church?" [TLC, Oct. 17] and Lois Pridgen's letter [TLC, Dec. 19]:

They are *both* wrong, by omission. The church is not just a hospital for sick souls nor just a place for people to gather and receive spiritual food and nourishment. It is *both*!

The eucharist is not just a "treatment" for sick souls nor just a thanksgiving for a "recovery." It is *both*; for there cannot be a thanksgiving for a "recovery" without the "treatment" that brings it. However, there cannot be any "treatment" without the thanksgiving either.

WAYNE H. THOMPSON
Sacramento, Calif.

No Longer Miserable

While I realize that it is futile to lock the barn door after the horse has been stolen, perhaps when Dr. Massey Shepherd writes a commentary on the Proposed Book of Common Prayer he will divulge the name of the bonehead who, in the Collect for All Saints' Day (p. 194), thought that "ineffable" was an improvement on "unspeakable" (why not "indescribable" or "unimaginable" or the Green Book's "inexpressible"?).

(A close second for pointless obfusca-

tion is the substitution of "want of charity" for "uncharitableness" in the Litany (p. 149). Why not "lack of charity"?)

Of course, probably no one is to blame — in the new (and generally excellent) Prayer Book no persons ever acknowledge themselves to be "miserable sinners."

(The Rev.) DAVID R. KING
St. John's Church

Elizabeth, N.J.

Stand and Fight

While I readily sympathize with the feelings of the people in St. Mary's Church in Denver [TLC, Dec. 26 and Jan. 2], I cannot but ask as to what would have become of the holy catholic church had Athanasius and his followers left the church and left the field to Arius and his followers.

In loyalty to Christ, we cannot allow a few misguided self-appointed persons to take over the church. Let us stand and fight.

(The Rev.) RICHARD F. HENDERSON
Petersburg, Va.

Somebody's Happy

Mrs. Marilyn G. Olson, volunteer coordinator, in her letter to "volunteers for General Convention," writes, "The 1976 General Convention is now history, and I hope very much that you feel as thankful as I do that you were a part of this convention.

"Without you, it couldn't have happened!"

I should of stood in bed.

JOHN W. CLARK
Minneapolis, Minn.

Correction

I write you this letter — not of complaint — but of correction. In the lead article in TLC of December 19 headed "Texas Priest Elected Bishop," you stated: "He [Gerald McAllister] and his wife, Shirley Ann Litton, are the parents of four children."

This provided us with a good laugh and delightful jokes as Gerry and I have been married for more than 23 years, blessedly and happily so, and neither of us knows Shirley Ann Litton!

This mistake does not disturb either Gerry or me, but it may be causing Shirley Ann Litton some concern.

HELEN E. B. MCALLISTER
San Antonio, Texas

Our news person let the eye drop a whole clergy person listing in the Episcopal Clergy Directory. Shirley Ann Litton and the Rev. John Nether-ton McAllister are married, have four children, and live in Laurel, Miss. Ed.

The Living Church

The Living Church

January 23, 1977
Third Sunday after Epiphany

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1976

Religious Issues in Campaigns Rated Top Story

Religious issues in the 1976 presidential campaigns, which included public focus on evangelicals and efforts to promote an anti-abortion amendment to the Constitution, made the top religious news story in 1976.

Official approval of women in the priesthood of the Episcopal Church ranked second.

The other stories chosen by the news and photo staffs of Religious News Service were: (3) Split in the Lutheran Church-Missouri Synod led to formation of a new body; (4) Detroit "Call to Action" Conference of the Roman Catholic Church with lay participation and controversial proposals on social issues; (5) Archbishop Marcel Lefebvre denounced Vatican II reforms and defied a suspension order; (6) International Eucharistic Congress in Philadelphia; (7) Peace movement organized in Northern Ireland by two women; (8) Church-state tensions in several Latin American nations, South Korea, Poland, East Germany, Ethiopia, the Philippines, Soviet Union, South Africa, and Rhodesia; (9) Lebanese civil war; (10) Human sexuality received increased attention in churches.

ANGLICAN COMMUNION

Cuba's Bishop: "Church Is Not an End in Itself"

No church, anywhere in the world, should commit itself to any particular system — social, economic, or political — the Bishop of Cuba told the presidents of the Anglican Church Women in Canada (ACW).

Speaking in Aurora, Ont., the Rt. Rev. Jose Gonzalez said: "The church is not an end in itself, but is a means to serve people."

The important thing is "for us to look at things as what we are — as Christians," he said. "We must act as Christians and live as Christians, something that finds concrete expression in everything we do, in social life, home life, political life, and in our daily living."

Formerly a mission church of the

Episcopal Church in the U.S., the Anglican Church in Cuba has been an autonomous diocese since 1967. At that time, Bishop Gonzalez became the first native born Cuban elected to the Anglican episcopate. It was also the first time that Cubans had elected their own bishop.

Bishop Gonzalez described Cuba as "a new society, a new environment under the influence of a new philosophy." He said churches are allowed to exist and clergy can move about freely. In 1971, the Episcopal Church of Cuba celebrated the centennial of the beginning of the Anglican church in that country.

The ACW presidents also heard from Pat Thompson, on leave from the Bishop Tucker Theological School in Uganda. She relayed a message she was asked to bring from the Anglican Church of Uganda to Canada:

"Do not forget us. We need your prayers and we need your support in this time of testing. Please do not forget us."

Since the January 1971 takeover by Gen. Idi Amin, the central African country has experienced political and cultural unrest. The Anglican Church of Uganda — 13 dioceses — has 13 million members. Anglicans and Roman Catholics comprise about 60% of the country's population.

Mrs. Thompson said churches in Uganda draw great throngs and the outward signs of support seem to stem from inner conviction.

WASHINGTON

Cathedral's Fiscal Deficit Over Half Its Budget

Washington Cathedral needs financial help. With an operating budget of \$1,250,000 for the current fiscal year, it already has a \$760,000 deficit. The fiscal year ends June 30.

The cathedral's building program also has a heavy deficit — \$1 million — which was aggravated by speed-up construction so the nave could be dedicated during the country's bicentennial year. Cost of building the cathedral so far is \$38 million, which includes the deficit.

To cathedral officials, however, the operating deficit is the more immediate

concern. An ad hoc committee, headed by Robert A. Robinson, will review the cathedral's financial situation.

WEST MISSOURI

Ordination Requirements Remain Unaltered

The Rt. Rev. Arthur Vogel, Bishop of West Missouri, says the Rev. Katrina Swanson must fulfill diocesan requirements before he will approve her as a priest in the diocese.

Mrs. Swanson is one of the 11 women who were illegally ordained in Philadelphia in 1974. Four others were illegally ordained in Washington in 1975.

Diocesan educational requirements have not varied since Bishop Vogel went to West Missouri in 1971 as coadjutor — approved seminary study for three years or its academic equivalent in studies and class hours.

Because of what has been referred to as Bishop Vogel's position, 13 women of the Philadelphia and Washington groups issued an open letter urging other bishops to use their "moral influence" on him.

"Serious obstacles to recognition procedures are created for us all by Katrina's situation," the women said.

About half the women indicated that they will not go ahead with regularization procedures pending a change in Mrs. Swanson's status that they can accept.

Bishop Vogel said Mrs. Swanson was tutored privately for the perpetual diaconate by a diocesan priest, wrote the examinations for the perpetual diaconate, and was ordained to the perpetual diaconate in 1971 by her father, the Rt. Rev. Edward R. Welles, now retired Bishop of West Missouri. Bishop Welles was one of the three bishops who officiated at the Philadelphia 11 service.

According to Mrs. Swanson, she has tried repeatedly to have her canonical residence changed but that Bishop Vogel has refused her request.

However, Bishop Vogel told THE LIVING CHURCH that he would do nothing to prevent her moving and transferring canonically to another diocese, but no bishop, he said, has

asked to receive Mrs. Swanson canonically since General Convention. He also said Mrs. Swanson had never been certified or approved by the diocesan Standing Committee for ordination to the priesthood.

LITURGY

Changes Suggested to Eliminate Prejudice

Four religious scholars, three Christian and one Jewish, have urged liturgical changes for their respective faiths to eliminate what they consider implicit or explicit expressions or causes of prejudice.

The changes are presented in *Face to Face*, published by the Anti-Defamation League of B'nai B'rith.

The Rev. James Parkes of the Church of England suggests that "the regular use of the uncommented Scriptures, Jewish and Christian, in the liturgies of every church" is a chief cause of anti-Semitism. Speaking of the "effect on the sub-conscious of the reading of the unexpurgated Bible, uncommented, as the *Word of God*' day by day, year by year, century by century, it is impossible to exaggerate," Dr. Parkes said.

One can be thankful, he writes, "that there is a tendency, as lectionaries are revised, for the worst passages in the New Testament, or the least estimable incidents in the Old, to be omitted," but, "the traditional picture of Jewry as a rebellious and sinful people, and of Judaism as an inadequate religion, is too deeply imbedded in the warp and woof of the liturgy to be so easily corrected."

The Rev. John T. Townsend, a member of the faculty of Episcopal Divinity School, suggests that removing "such anti-Jewish elements as The Reproaches from a liturgy can be a relatively simple step for Christians to take."

A more difficult problem, he says, "concerns the liturgical reading of the New Testament, many passages of which are blatantly anti-Jewish."

With regard to the Passion story, he says that "it is difficult to omit what is anti-Jewish without omitting the whole story of what is being commemorated."

"One solution to the dilemma might be to write a special liturgical Passion narrative that interprets the traditional narratives in the light of what critics have learned about the events they describe."

He likens such a narrative to the eucharistic liturgical telling of the Last Supper which reflects exactly no one of the four biblical accounts of the event.

The Rev. Gerald Sloyan, a Roman Catholic priest on the faculty of Temple University, suggests that "no

amount of critical scholarship is going to meet the pastoral problem caused by the fact that the sacred books of the Christians contain a polemic against a people who, subsequent to the writing, became almost totally other than the community of the writers...

"Homilists may be charged till doomsday with the responsibilities regarding texts 'which seem to show the Jewish people as such in an unfavorable light.' The effectiveness of such a charge will forever remain in doubt. A better plan would seem to be to remove celebrants, lectors, preachers, and people from harm's way by a judicious editing of the readings."

The Passion narratives in the four Gospels, he says, present a problem which is "extremely delicate and needs attention." He suggests that an alternative to reading Gospel Passion accounts during the days before Easter would be to read "brief accounts from all four Gospels," with commentary.

Rabbi Hershel Matt, writing of the Siddur or Jewish order of prayer, suggests that traditional prayers "when properly understood, do not reflect or promote hostility or prejudice toward non-Jews." He thus disagrees with decisions by Reform and Reconstructionist prayer book compilers to remove or revise various passages about non-Jews.

"I find that very few excisions or emendations are called for. However, because not all of them articulate a sufficiently broad outlook, two things are called for: interpretation and expansion," he says, so that "worshippers may be helped to avoid any narrow, parochial or chauvinistic misunderstanding of the words they utter."

CHURCH OF ENGLAND

Gardeners Hope to Save Unwanted Church

The Church of St. Mary with its 14th century tower is very close to Lambeth Palace, the London home of the Archbishop of Canterbury.

Six former archbishops, the earliest dating from 1610, are buried in front of its altar.

Yet the church was abandoned in 1972, when the congregation moved into shared quarters with a Methodist mission.

Vandals have struck the church time and time again, drunks have moved in and out of it, and plan after plan to recycle the church has failed.

In the churchyard and the church itself, lie many famous Englishmen, among them Elias Ashmole, benefactor of Oxford University's Ashmolean Museum, and William Bligh, captain of the *Bounty*.

The most impressive tomb belongs to the Tradescants, father and son, gardeners to Charles I and Charles II. In the early 1600s they introduced numerous plants to England, including apricot, lilac, and such American natives as phlox, sumac, and Virginia creeper.

Sparked by the Tradescant connection, Mrs. John Nicholson and fellow horticulturists want to lease St. Mary's and convert it into a Gardeners' Church, with the churchyard to become an Anglo-American garden. None of this will be cheap.

Mrs. Nicholson has formed the Tradescant Trust to try to raise an estimated \$165,000 to renovate the church.

The Redundant Churches Uses committee, which controls St. Mary's future, has given the Trust until Feb. 1 "to demonstrate they have the ability to provide the funds for what they want to do."

Mick Pinder, borough dean, said if the deadline is not met, the church could face the wrecking ball. The medieval tower would be spared, he said.

St. Mary's seems to be a question of "hanging on."

RELIGIOUS FREEDOM

Soviet Document Reveals Scope of Repression

An official Soviet government book on religion, which was smuggled out of the Soviet Union, reveals details on restrictions and curbs on the practice of religion in the USSR.

Legislation on Religious Cults is a collection of materials and documents compiled by V.A. Kuroedov, chairman of the Council of Religious Affairs, and A.S. Pankratov, deputy prosecutor general of the Soviet Union. It contains all Soviet legislation on religion through 1971.

It was given to the Rev. Michael Bourdeaux, an Anglican priest and director of Keston College in Kent, seat of a research center devoted to the study of religion in Communist countries.

The handbook calls attention to the constitutional "guarantee" of "freedom of conscience" to citizens of the USSR... but portions of the book disclose detailed restrictions on the actual practice of religion, such as —

"Religious centers, religious associations, and servants of cults (clergy) are forbidden:

"A) to organize special prayer meetings for children, young people, or women as well as circles, groups and meetings for the study of religion;

"B) to organize pilgrimages of

Continued on page 15

BRIEFLY . . .

As of December, a total of \$1,024,065 had been raised toward the \$3.1 million campaign for **Cuttington College**, Liberia. There is a strong possibility, Oscar C. Carr said, that the college will receive up to \$4.1 million through the U.S. Agency for International Development. Mr. Carr is executive for stewardship/development at the Episcopal Church Center.

Kentucky Christian leaders have signed a pastoral letter to the Gov., Julian M. Carroll, the General Assembly, and to all others in the state in which they protest a move to reinstate the **death penalty in Kentucky**. Among the signers were Fr. O. Worth May of Covington, who is president of the Kentucky Council of Churches; Bishop Addison Hosea of Lexington; and Bishop David Reed of Kentucky (Louisville).

Some 300 Jewish protesters demonstrated in front of the Interchurch Center in New York on Hanukkah Eve to continue their demands that Romanian Orthodox Archbishop Trifa be removed from the Governing Board of the **National Council of Churches**. They charge that the prelate was a member of the Romanian Iron Guard during WW II and took part in anti-Jewish activities then.

Late last year, Religious Heritage of America named Dean **Francis B. Sayre, Jr.**, of the Washington Cathedral, "Clergyman of the Year"; Dr. **Claire Randall**, general secretary of the National Council of Churches, "Churchwoman of the Year"; and Sen. **Jennings Randolph** of West Virginia, who has served longer in Congress without interruption than any current member, "Churchman of the Year." Among those named for "Faith and Freedom Awards" was **Willmar L. Thorkelson**, religion editor of *The Minneapolis Star*.

On Dec. 10, Dean **William H. Nes**, 80, died in Asheville, N.C., after a long illness. Dean emeritus of Christ Church, New Orleans, he was dean of Nashotah House from 1947-52, then professor and lecturer and sub-dean of

Seabury Western Seminary until his retirement in 1964. He was a delegate to the First Assembly of the World Council of Churches in 1948 and an honorary canon of St. James Cathedral, Chicago. Services were held in St. John's, Flat Rock, N.C., and burial was in Hendersonville, N.C. Survivors include his widow, Mary Lineback Nes, three children, several grandchildren, and great grandchildren.

Ministry, a Seventh-Day Adventist publication for clergy, has suggested Monday as a non-religious day of rest for the U.S. because "in no way could a law to this effect create a church-state problem, since, so far as we know, there is no religious organization in this country that places any religious connotation on the second day of the week, Monday."

The **Union of American Hebrew Congregations** expects that by 1979, one in three newly ordained Reform rabbis will be a woman. The union represents 720 Reform synagogues with 1.1 million members in the U.S. and Canada. Neither Conservative nor Orthodox Judaism as yet ordains women to the rabbinate or invests them as cantors.

Rep. **Andrew Young** of Georgia, the newly appointed U.S. Ambassador to the United Nations, is a minister of the United Church of Christ. At the U.N., he will have an important role in interpreting U.S. policies to African nations.

The Rev. Dr. **George Christian Anderson**, 69, founder and president of the Academy of Religion and Mental Health from 1955-70, died Dec. 19, in Swarthmore, Pa. Born in England and educated in Philadelphia, he taught, served parishes, and took special studies in psychiatry, psychology, and medicine, and was a consultant to schools, projects, and commissions in the mental health field. "Involvement of religion in mental health is peculiarly justified," he said, "because both religion and psychiatry are involved in problems of human behavior." The Academy of Religion and Mental Health has a nationwide membership of some 4,000 professionals including theologians, physicians, and psychologists.

CONVENTIONS

The 105th convention of the Diocese of **Bethlehem** approved a program budget of \$244,125 for 1977 to provide for the ministry and mission of the 14-county area of northeastern Pennsylvania as well as mission beyond its boundaries. A new canon on parish vestries was adopted to give the bishop a greater role in the selection of clergy for employment in the diocese. The bishop will now have the power of veto over a vestry's selection with an appeal process available with the Standing Committee. As of Jan. 1, the minimum clergy salary in the diocese is \$9,300. Delegates adopted a recommendation from the Standing Committee that representation to convention be based on the number of baptized lay members in good standing, a move which expresses more fully the theology of the church regarding membership and Christian initiation. "Boundary Project," a two year experimental plan calling for a program affiliation between five dioceses, was approved. This work will concern congregations which border other dioceses in Bradford and Susquehanna Counties. Bishop Lloyd Gressle was authorized to appoint a board of trustees to establish housing for the elderly and to seek full financing with government funds. The residence, Wolfeld, will be located in Hamlin.

Delegates at the 78th annual convention of the Diocese of **Northern Indiana** meeting in Elkhart voted almost unanimously to defeat a resolution which would have repudiated General Convention's action approving the Proposed Book of Common Prayer. The 1977 budget of \$183,383, which includes the full quota for national church support, was approved despite an attempt to delete the quota. The role of the bishop in the selection of new priests for parishes was more clearly defined with the adoption of a resolution requiring a written declaration from the bishop, or ecclesiastical authority, that the priest chosen be "a fit and qualified clergyman of this church . . . taking into consideration the best interests of the diocese and the parish in question." Other resolutions adopted provided for commissions on evangelism and Christian education and for distribution of a report of the diocesan planning committee.

TWO BISHOPS C

*"I have no difficulty in seeing
the ordination of women as a new demonstration
of the Holy Spirit's work"*

By JONATHAN G. SHERMAN

The action of the 1976 General Convention in authorizing the ordination of women to the priesthood has produced a new situation in the Episcopal Church. That there will be priests who are women is a firm prospect. The General Convention acted to regularize, either by conditional ordination or by a supplementary rite, those who had been allegedly ordained in Philadelphia and Washington. With over 90 bishops voting in favor of the ordination of women it appears certain that new ordinations will be taking place in dioceses which had delayed until General Convention came to a decision. In view of the fluidity of our population, women priests will shortly be in circulation. This prospect brings anguish to many members of the church, clergy and laity, even as it brings joy to others. In the writer's view an issue greater than the ordination of women to the priesthood is the unity of the church. "Christ loved the church and gave himself for it" (Eph. 5:25). He prayed that his disciples might be one, even as he and the Father are one (John 17:21). How shall we endeavor to keep the unity of the Spirit in the bond of peace (Eph. 4:3)?

It may be useful to identify some of the issues which underlie our dilemma.

There is, first, the question of the authority of General Convention. On the one hand it is claimed that the Convention, or even the Episcopal Church by whatever means, has no right to act unilaterally on such a basic matter involving catholic tradition and practice from the time of the early church. On the other hand it is held that in the Anglican Communion no province is governed by higher authority, humanly speaking, than the legislative body established in its own constitution. I hold the latter view and feel bound by my oaths in ordination and consecration to uphold the discipline of this church as set forth in the constitution and canons as established by General Convention.

A problem arises at this point in that the constitution in Article VIII employs the male pronoun with reference to the ordination of priests and deacons. In Title III, Canon 26, however, ("Of Women in the Diaconate"), the General Convention had already interpreted the constitution in allowing the male pronoun to be applied generically. In 1976, the effort was made specifically in each house to insist upon the constitutional route for authorizing the ordination of women to the priesthood, and in each house this effort failed. The Episcopal Church, unlike the government of the United States, has no supreme court to which questions of interpretation of its constitution may be referred. As already

stated, the General Convention itself is the highest authority recognized by the Episcopal Church for its own governance.

It has been objected that in a matter of such vital importance a consensus rather than a mere majority should have been required to settle the question. But here the constitution is clear (Article I) in specifying "a majority of all votes cast." The word "consensus" is not found, and it is to be observed that this word is variously defined in standard dictionaries.

Opposing the view stated above as to the ultimate authority of General Convention is the conviction of those who appeal to the "higher authority" of scripture and tradition. That in both areas the question is open to debate is demonstrated by the considerable literature that has been produced on both sides of the argument, specifically in the last three years. The arguments from holy scripture emphasize the male imagery in the idea of God in both Testaments and claim that our Lord did not appoint a woman to be an apostle. The argument from tradition points to the unbroken adherence of catholic Christendom to the male priesthood from the early church until now.

I offer my own conviction that holy scripture itself is the ground for the new departure which the Episcopal Church has undertaken. Taking the long view, we do not find that tradition is "according to the law of the Medes and the Persians, which altereth not." In our Lord's time the Law was, in essence, the divine tradition, and it is not difficult for us to imagine the anguish of the "Judaizers" who were confronted with St. Paul's claim that "Christ is the end of the law for righteousness to everyone that believeth" (Romans 10:4). The Orthodox Church leans heavily on holy

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*The Rt. Rev. Jonathan G. Sherman is
Bishop of Long Island.*

N ORDINATION

“A canonical change . . . does not, cannot alter the apostolic faith and order”

By CLARENCE R. HADEN, JR.

In my anguish over the action of General Convention in approving the ordination of women to priesthood and episcopate, I have been searching for answers and praying for God's guidance. As part of this search and prayer, I have traveled to Nashville for the American Church Union and Fellowship of Concerned Churchmen meetings, to Denver to try to minister to St. Mary's Parish, and to Chicago for the meeting of the Coalition for Apostolic Ministry plus some bishops who signed the Atkins manifesto at Minneapolis. I have spent this time and money because I wanted to hear what others whom I respect are saying. I have been open to insights I did not have.

First of all, let me say it has been a live option as to whether I would leave the church and be an active bishop around whom the orthodox could rally, or whether I would stay within the church that has been my mother and has nurtured me for 40 years as a priest, of which 20 have been as a bishop. The Presiding Bishop, with whom I have conferred in my dilemma, made a passing remark which has stuck in my mind — “Don't let anyone take away from you the church you have served in the ordained ministry for 40 years.” The

meeting in Chicago, December 1st and 2nd, has helped me conclude: No one is going to drive me out of the Lord's church. In it I was confirmed, ordained and consecrated, and I have given it many years of service. It is what I know best. My orders are valid. Nothing can change these facts. I am a priest after the order of Melchizedek. No change of canon is retroactive.

Of greatest significance is the fact that no province of the one holy catholic and apostolic church has the authority, the ability to change the faith and order of the historic church. A canonical change, therefore, does not, cannot alter the apostolic faith and order, and such canonical legislation is not binding upon conscience. The oath of conformity is to the apostolic faith and order which were not bestowed upon the church by General Convention; they cannot be taken away, therefore, by General Convention. General Convention has the legislative power to authorize ordination of women in the Episcopal Church, but it does not have the authority to act for the church catholic. To the 66th Convention, and the 100th of our existence, of the Diocese of Northern California, I stated: “There are some 38 bishops who are unable to accept the ordination of women to the priesthood and episcopate. I must make it clear that I will be unable to ordain any woman to the priesthood and episcopate, and that I

want no women priests in this diocese. I shall not be able to participate in any service where a woman is functioning in the role of a priest, and I will not be able to accept the letters dimissory of a person in this category. The 38 diocesans plan to be islands of catholic faith and practice until this matter is ultimately adjudged. There will be communications between and amongst us with support of one another in our attempts to maintain our convictions as to what the church is. Priests who believe strongly in the ordination of women will probably be happier serving in a diocese where women are received as priests. To the laity of the church in this diocese who believe in the ordination of women, I say that I want to minister in every pastoral way possible to people who disagree with me. I do not intend to reject any person because of his beliefs, though it must be mutually understood that differences exist between us — in belief, but not in mutual acceptance and love of our Lord.

“Because there is no unquestioned assurance of any kind that the 11 women allegedly ordained in Philadelphia and the four allegedly ordained in Washington can be validly ordained as priests, they are not acceptable in Northern California to function in any way on any occasion as priests. These names are well known to the clergy and have been in the public press, so I do not see any necessity for naming them, though if anyone wishes to have them, they are on record in the diocesan office.”

At the meeting December 1st and 2nd in Chicago, the bishops signed and presented to the general meeting of 250 priests and lay persons the following statement to which I heartily subscribe:

“We believe that the evangelical
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The Rt. Rev. Clarence R. Haden, Jr., is Bishop of Northern California.

CLERGY MARRIAGES

*The marriage of priests,
both men and women,
faces a new challenge in our
changing culture.*

By FREDERIC C. LAWRENCE

The change in culture, which has played an important part in the matter of women's ordination, brings into sharp focus the priorities governing clergy marriages.

The Episcopal Church has never required celibacy of its priests. Nevertheless, the assumption has been that in "taking orders" a man commits himself to membership in an "order" which is far more than a "job." It commits him for life, and to a life with a definite standard of morals and behavior recognized by his brother clergy, his parish and his community. It takes precedence over his decisions such as where he shall serve, when he shall marry, whom he shall marry and, after marriage, what his relationship shall be to his wife and his children.

All this is implied in the service of ordination. When we think of the Christian ministry and of the sacrifices it has so often entailed, the hardships, loneliness and dangers which have been faced in slums, in rural areas, and in overseas service, not to mention the social isolation and persecution suffered by those who have followed the dictates of their own conscience against outside pressures; we well know the demands which have been made, not only on them, but on their wives and families.

The Rt. Rev. Frederic C. Lawrence is the retired Suffragan Bishop of Massachusetts.

It has been the love of husbands and wives for each other and their common commitment to Jesus Christ that has enabled them to meet these experiences. As with all Christians the sacrifices which they have been called upon to meet have been unequal and often known only to themselves. But the adherence to high standards, the willingness to obey God's call and to make sacrifices if necessary have been the marks of true priesthood and its greatness.

Someone recently asked what a clergyman should do if he felt called to serve a parish at a low salary in another part of the country, which would compel his working wife, already receiving a larger salary than he, to give up her job. The answer given was, "It would be the same as in any other family in the secular world today. They would have to work it out between them."

It is *not* the same. Neither the wife nor the husband in the secular world have any prior commitment. Their own welfare will govern their decision. They can both leave their jobs with a clear conscience. For the priest, whether he is husband or whether, now, the priest is wife, the priesthood demands something more.

Changing cultures require changing habits. When a parish calls a rector it does not expect to employ his wife. Some wives complain that they are being employed. But this is obviously wrong and, we hope, rare. On the other

hand, when a parish calls a man it does not expect him to spend his mornings doing family errands, his afternoons shuttling his children from school to play-groups, and his evenings baby-sitting, when his wife goes to work. More and more in our present culture husbands are doing these things. The freedom granted to a clergyman in the use of his time and the absence of supervision makes it easier for him to take time from his work.

Do married women, now to be ordained priests, realize what this means in reverse? Do their husbands realize what it means to be married to a true priest: to a woman with a life-long commitment which on occasions may seriously affect the usual relationships of marriage not merely in the selection of a job, not merely in matter of time and the daily demands made upon clergy which interfere with home life, but even more in "the way of life" expected of a clergyman's household and family on vacation as well as at work, at social events as well as at home, among friends as well as in public places? Perhaps celibates will have an easier time!

Since our General Convention in 1973 I have favored the ordination of women to the priesthood, but I have not felt as urgently about this matter as some because I have realized what serious practical problems it would, and does now, present. We all know that changes in our culture have brought unusual strain on clergy marriages. In addition the ordination of women will make even more acute the strain on the large number of unemployed clergy. Let us hope that vacancies will be filled by those men or women most qualified and not in the spirit of "tokens." I believe that women have a "right" to be ordained (in so far as anyone has such a right). I hope that none will seek ordination merely to claim that "right," but only to serve where God calls them.

Above all, I hope that nothing will occur to lower the standard to the priesthood and its full commitment, for both men and women, not only to a "job" but to "the order of priesthood," not merely in granting the opportunity to administer the sacrament, but as "a way of life."

The marriage of priests, both men and women, faces a new challenge.

EDITORIALS

God's Word in Our Words

Mr. C. S. Lewis once pointed out that the less the Bible gets read the more it gets translated. A part of the reason undoubtedly is that people who want the Bible to be read are troubled by its being unread in the older translations, and so they make or promote new translations hoping to reach new readers for the sacred book.

But the continuing translation of the Bible must be carried on not only in the hope that more people will read it but also because no translation, in and of itself, is sufficient, final, ultimate, — the last word. It could be reasonably argued, perhaps, that within the past ten to 20 years there have been too many new translations. With the Jerusalem Bible, the New English Bible, the Revised Standard Version, the American Bible, and others, all crowding one's shelves there's an embarrassment of riches. And yet, nobody who believes that we can ever have too much help in our effort to hear God's Word through the holy scriptures can complain seriously about too many good translations. We thank God for these modern additions to our working equipment for our own study of the Bible, while at the same time we will always thank God that we were brought up on the incomparably beautiful old Authorized Version. The more we use the JB and NEB the more we love and re-read the AV, and the more we read the AV the more we use the modern translations.

And now we have the American Bible Society's *Good News Bible*, just off the press. We make no claim that we have set all else aside, have sat down and read it from cover to cover. We have spot-checked it and compared it with the AV and the NEB at certain passages. The following few readings may give a fair idea of what we find.

1. Psalm 1:1. AV: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." NEB: "Happy is the man who does not take the wicked for his guide nor walk the road that sinners tread nor take his seat among the scornful." GNB: "Happy are those who reject the advice of evil men, who do not follow the example of sinners or join those who have no use for God." Alas, this most recent translation contains the inaccuracy which appears also in the new Psalter in the Draft Proposed Book of Common Prayer. The Hebrew text clearly says "man" — *ish*: "'Happy,' or 'blessed', is the *man* who . . ." There is no textual warrant whatever for changing it to read "people" or "these." This is done, no doubt, to avoid the accusation of sexism. But the job of the translator is to translate, not to bowdlerize. It is disappointing to see this unjustifiable surrender of truth in translation to popularity and expediency.

2. Ecclesiastes 1:2. AV: "Vanity of vanities,

saith the Preacher, vanity of vanities; all is vanity." NEB: "Emptiness, emptiness, says the Speaker, emptiness, all is empty." GNB: "It is useless, useless, said the Philosopher. Life is useless, all useless."

3. Isaiah 1:18a. AV: "Come now, and let us reason together, saith the Lord." NEB: "Come now, let us argue it out, saith the Lord." GNB: "The Lord says, 'Now, let's settle the matter.'"

4. Matthew 5:2. AV: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." NEB: "How blest are those who know their need of God; the kingdom of heaven is theirs." GNB: "Happy are those who know they are spiritually poor; the kingdom of heaven belongs to them!"

5. John 1:1. AV: "In the beginning was the Word, and the Word was with God, and the Word was God." NEB: "When all things began, the Word already was. The Word dwelt with God, and what God was, the Word was." [Ugh! Ed.] GNB: "Before the world was created, the Word already existed; he was with God, and he was the same as God."

6. I Corinthians 13:6. AV: "[Charity] rejoiceth not in iniquity, but rejoiceth in the truth." NEB: "[Love] does not gloat over other men's sins, but delights in the truth." GNB: "Love is not happy with evil, but is happy with the truth." [*A-plus* for that one. Ed.]

Having checked perhaps a score of other passages in this way we find that the new translation comes out commendably well, when judged by its stated purpose, and it belongs with the best of the modern translations. But once again we find ourselves thanking God for the old Authorized Version. The new ones can't touch it for majesty, reverence, beauty, — and often, when it comes to that, for clarity. We are grateful for both old and new: the former our received text, the latter our commentaries.

Full Pardon for Draft Evaders?

When Candidate Jimmy Carter promised to pardon all who evaded the draft during the Vietnam era he may have gained more votes than he lost by it, although of course nobody knows, and by now nobody cares. But if President Jimmy Carter proceeds to make good that campaign promise both he and the country may live to regret it. Such is the view of retired General William C. Westmoreland, who served as Army Chief of Staff and Commander of U.S. forces in Vietnam. The general voiced his warning in an article in *The New York Times* of December 12th.

Many Americans, confusing "amnesty" with "pardon," may not realize that what Mr. Carter has promised to do — give full pardon to draft evaders — is unprecedented in our national histo-

ry. Amnesty for draft evaders has meant leniency but not unconditional pardon of the kind that sets the law at naught.

General Westmoreland's anxiety is about the effect that a full, unconditional pardon of those offenders would have upon any future effort to cope with a national defense emergency by re-establishing selective service. If the president in 1977 acts to lift all charges and penalties against those who defied the draft law, will he be saying in effect to citizens of the future that if ever the nation needs them for its defense they will be simply invited — not required — to offer themselves?

To be sure, the nation already has an all-volunteer defense force, but the nation is not in an emergency situation. Westmoreland is troubled by the fact that the Ford Administration and the Congress have gutted the standby draft machinery which would be needed in an emergency. "We should remember," he reminds us, "that the rush to end the draft and to endure the expensive, non-representative all-volunteer force was the result of another ill-considered campaign pledge, by former President Richard M. Nixon."

The general believes that as the nation moves away from the post-Vietnam period of self-flagella-

tion public opinion "is shifting back to a rational view of the subject." One is not surprised to find a professional military man calling "a rational view" a sense of the need for military preparedness, based upon legal conscription — when necessary — of citizen-soldiers. But most of us find, when we think seriously about the options, that we can't come up with a more rational one.

Westmoreland suggests, wisely and rightly we think: "Mr. Carter should do himself and the nation a favor by allowing time for further contemplation of the pardon proposal after he takes office and feels the weight of leadership and the implications of his actions solidly and inescapably on his shoulders." If the new president should urge that offenders be dealt with leniently instead of rigorously that would certainly be in order, for most of the offenders have already suffered much. But what needs to be asserted, maintained, and upheld is the right of the nation to conscript its citizens for its own defense.

To President-elect Carter we would respectfully point out that, regrettable though the need to break any promise may seem, there is always something worse than such a breach, and that is to fulfill a promise that would better not have been made.

BOOKS

Understanding of Yahweh

GOD AND HISTORY IN THE OLD TESTAMENT: The Encounter with the Absolutely Other in Ancient Israel. By Denis Baly. Harper and Row. Pp. xiii/234. \$6.95.

Although finally written by Professor Baly, this volume is the product of 29 collaborators, all from Kenyon College. The contributors attempted to put themselves in the place of the ancient Israelites and "to come to know God as he revealed himself to them" (p. ix). No previous knowledge on the part of the panel was presupposed (although each of them obviously read very widely in carrying out his part of the task). Each portion of the book was presented for group-consideration, discussed, revised, and finally produced in its present form. The total production-time was a year and a half.

Through the efforts of Professor Baly the book has a remarkable evenness. Only by reading the "Additional Notes" does one become aware of differing viewpoints among the contributors.

The arrangement of this valuable study hinges upon a series of seven culture-shocks (pp. 16-17) experienced by ancient Israel. These were: the Exodus (ca. 1280); the Canaanite settlement (ca. 1225); the rise of the monarchy (ca. 1000); the encounter

with the commercial empires of Phoenicia and Syria (ca. 850); the rise of Assyrian domination (745); the destruction of Jerusalem (587); and the overthrow of Babylon by Persia (539). The list is not meant to be exhaustive, but these crises all had much to do with Israel's growing understand-



ing of Yahweh and his interventions in the history of his people.

The book draws heavily on the best products of modern biblical study (as the evaluated bibliography [pp. 209-215] shows); and on the personal experiences of Professor Baly during his 17 year sojourn in the Near East. Readers are offered consistently solid insights, especially into Israel's ever changing understanding of Yahweh. This is all situated in an historical context described with clarity, but not oppressively so.

This is a good book and I am glad that I have read it. While it shares much with other introductory volumes to the Old Testament, its uniqueness is stated in its subtitle. Here one shares in the encounter of Israel with Yahweh. That encounter, detailed throughout the Hebrew Bible, can indeed serve as a guide to modern persons in their encounter with the Absolutely Other.

(The Rev.) JOSEPH I. HUNT
Professor of Old Testament
Nashotah House
Nashotah, Wis.

Books Received

WHO'S RUNNING YOUR LIFE, Marge and Erling Wold. A chronicle of struggles to answer questions of life's purpose, choices, and motives. Augsburg. Pp. 127. \$3.50 paper.

EAST WIND, Ruth Hunt. A survivor of the Gulag shares her testimony of spirit and faith. Zondervan. Pp. 240. \$6.95.

THE BURNING BUSH, Lev Gillet. Two retreat addresses including one on the shepherd psalm by an Orthodox monk. Templegate. Pp. 95. \$2.95 paper.

THE LIBERATING WORD: A Guide to Non-sexist Interpretation of the Bible, ed. by Letty M. Russell. Essays written by Bible scholars, theologians and church leaders. Westminster. Pp. 105. \$3.95 paper.

DARK SALVATION, Harry V. Richardson. The story of Methodism as it developed among Blacks in America. Anchor. Pp. 336. \$10.00.

AMERICA'S RELIGIOUS TREASURES, text by Marion and Pierre Vuilleumier. Maps, photographs, and capsule histories for the major places of religious import in the U.S. Harper & Row. Pp. 268. \$9.95, \$4.95 paper.

Bishop Sherman

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tradition, but the church in the West, including the Anglican, has not been scrupulous about adding the filioque clause to the Nicene Creed without conceding that this addition to a major statement of the faith implies in the least any loss of catholic status. (In Minneapolis the House of Deputies failed to confirm the proposal of the House of Bishops to remove "filioque" from the ICET text in the Second Service.) The same could be said for western views of the importance of the ecumenical councils after Chalcedon. (These questions, of course, have been high on the agenda in our recent Anglican-Orthodox Joint Doctrinal Discussions.)

The particularistic argument drawn from our Lord's own pattern of ministry in calling only men to be his apostles faces two difficulties: (a) the definition of "apostle" as one who has seen the risen Christ and been commissioned to proclaim the Resurrection I Cor. 9:1, Acts 1:22, and for the apostles as more than the twelve, I Cor. 15:7: cf. St. Matthew 28:9 and 10 and parallel passages; (b) the fact that our Lord called only Jews to be his apostles did not deter the church from later welcoming gentiles into the ministry.

I believe that many of our dilemmas would be reconciled if we admitted into our thinking and feeling (loving God with our minds and our hearts) the Holy Spirit as our prior theological principle. In our practice the Holy Spirit is often admitted only at the end as an after-thought: "... also the Holy Ghost, the Comforter!" The Holy Spirit is the chief agent in revelation. He is the Weaver constantly at work uniting all things in Christ. In the Old Testament the weaving process is seen in the relating of the God of the volcano and the storm (Exodus 19 and Psalm 29) to the wisdom distilled in the social experience of the Egyptians (Acts 7:22 and Exodus 20); in the incorporation into this tradition of the covenant concept drawn from Canaanitish baalism (Judges 8:33 and 9:4); in the political experience of the monarchy (the Messiah) and the universal implications of the Exile (Isaiah 40). In the Incarnation the Holy Spirit draws together in Jesus the concepts, originally distinct and separate, developed in the course of Israel's history — Messiah, Prophet like unto Moses, Suffering Servant, Son of God, Son of Man, High Priest, the Word — "All the promises of God in him are Yes!" (II Cor. 1:20). The unitive process goes on in the life of the church as it breaks from its Jewish moorings and ventures into gentile territory. Our Lord says, "I have many things to tell you, but you

cannot bear them now. Howbeit, the Holy Spirit will guide you into the truth" (John 16:12). St. Paul in Galatians enunciates the implication of the Incarnation: "In Christ there is neither Jew nor Greek, neither bond nor free, neither male or female" (3:28). St. Paul tackled the first of these terms in the admission of gentiles into the fellowship, and it was the chief burden of his ministry. It took the Christian world 18 centuries and more to realize that slavery is repugnant to the mind of Christ. It has been reserved to the church in our time to apply St. Paul's insight to the church's ministry. It is in our time that women have been permitted to assume positions of leadership with men in business, in education, and in government. I have no difficulty in seeing the ordination of women as a new demonstration of the Holy Spirit's work in uniting all things in Christ, not subtracting from but adding to and enriching our catholic heritage.

My prayer for my diocese and for the whole church is that we may be open to the Holy Spirit's leading, willing to test this new development in the confidence and the patience of Gamaliel (Acts 5:34-39), in mutual respect and understanding and acceptance of each other in the body of Christ. How else shall we seek the unity of the Spirit in the bond of peace?

Bishop Haden

Continued from page 9

faith and catholic order which the Anglican Communion has received are God given. We solemnly covenant ourselves to uphold this faith and order within the Episcopal Church. We affirm the tradition of male priesthood ordained by the Father in his choice of the sexuality of his Son, the One High Priest, maintained in the appointment of Christ's apostles, and manifest as the mind of the Holy Spirit in the unbroken practice of the church in history. We believe that the ordination of women to the episcopate and priesthood provides no assurance of apostolic authority for eucharistic consecration, ordination, absolution, and blessing. Therefore we will not accept the sacramental acts of this new ministry."

I am unable to accept the view of the Bishop of Long Island who maintains that in the Anglican Communion a province (PECUSA) is governed by no higher authority, humanly speaking, than the legislative body established in its own constitution. There is a law of reason, of nature, of humanity, that is higher than any national imitation thereof. For example, a nation practicing genocide may well be within its own concept of humanity's worth and dignity, but its actions are basically and

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ARIZONA

UNIVERSITY OF ARIZONA Tucson
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 HC Sun 6, Wed 12. Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

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UNIVERSITY OF DENVER Denver
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 Fr. J. B. McKenzie, chap.
 MP & HC 9:15, MP, HC, EP daily
 Evans Chapel Student Center 1957 S. High

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ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
 The Rev. Donis Dean Patterson, r; the Rev. Gregory O. Brewer, chap.
 Sun 7:30, 8:45, 11:15; Daily 12 noon; Thurs 6:30, 9:15; C Fri 11:15

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GEORGIA INSTITUTE OF TECH. Atlanta
ALL SAINTS CHURCH 634 W. Peachtree St.
 The Rev. Paul R. Thim, chap.
 Sun HC 8, MP 9:15 & 11:15; Tues Supper 6

ILLINOIS

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
 The Rev. F. W. Phinney, r; the Rev. R. W. Schell, chap.
 Sun 7:30, 9:15, 11; Tues 7; Wed 10

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ST. MICHAEL'S CHAPEL Busch Campus
 The Rev. Thomas A. Kerr, Jr., chap; Ms. Susan Connell;
 the Rev. Henry W. Kaufmann
 Eucharist: Sun 10:30, Wed & Fri 12:10; other services as anno

PRINCETON UNIVERSITY Princeton
THE EPISCOPAL CHURCH AT PRINCETON
 The Rev. Timothy B. Cogan, chap.
 HC Sun 10 p.m., Wed 5:30 p.m., Thurs 8:30

NEW YORK

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
 The Rev. Robert C. Ayers, chap.
 Community House, 711 Comstock Ave. 13210

R.P.I. and RUSSELL SAGE COLLEGE Troy
ST. PAUL'S 3rd & State Sts.
 The Rev. Canon Fred E. Thalmann, r
 Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, D.D., chap.
 Sun HC 9:15, 5:15—Center Chapel, Wed HC 7:45—York Chapel; Thurs HC 5:15—York Chapel

PENNSYLVANIA

PENNSYLVANIA STATE UNIVERSITY
EPISCOPAL CHURCH AT PENN STATE
EISENHOWER CHAPEL University Park
 The Rev. Derald W. Stump, chap.
 HC: Sun 9, 6:15; Tues 7 and as anno

VIRGINIA

LONGWOOD COLLEGE Farmville
HAMPDEN-SYDNEY COLLEGE Hampden-Sydney

JOHNS MEMORIAL CHURCH
 The Rev. John H. Loving, r; the Rev. John H. Emmert, chap.
 Sun 11. Spec. Program & Services anno

MADISON COLLEGE Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
 The Rev. James P. Lincoln, r; the Rev. Dale Mekeel, c
 Sun 8, 10:30; Thurs 7

WISCONSIN

UNIVERSITY OF WISCONSIN Superior
ST. ALBAN THE MARTYR 1404 Cumming
 The Rev. G. Randolph Usher, r
 Sun HC 8, 10; Tues 7:30; Thurs 10

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profoundly contrary to international respect for human life. So far as faith and order of the catholic church are concerned, no small part of the same may change or rightly seek to contravene the consensus of some 2,000 years of belief and practice. A person has to obey a higher law than that of man in this area of belief. When PECUSA goes against and seeks by canon to change the clear meaning of words as it did when it made a word "male" to be generically interpreted, such action cannot then be offered as a basis for changing by canon the faith and order of the Episcopal Church to include the ordination of woman to priesthood and episcopate.

To seek to limit "apostle," as does the Bishop of Long Island, as applying only to those who witnessed the resurrection and who were Jews, is to beg the question of a male episcopate beyond all semblance of reasoning. Our Lord's Incarnation has some definite implications at this point. God became man by choice, not by chance or accident. He was not conditioned primarily by the patriarchal culture of his day nor by semitic exclusivism; he was sent forth by the will of God to reveal God and to



save man. Bishop Sherman's interpretation of Galatians 3:28 is a very limited one, for St. Paul was actually maintaining that Christ is for everybody, not for a race, or class or gender.

To the priests and lay persons who have felt constrained by conscience to leave the Episcopal Church, I extend my warmest sympathy and concern. We are deceiving ourselves, however, if we think we can be the continuing Episcopal Church by leaving it. Sects are formed by leaving the original church, even for the best of reasons. So I have considered various options and have concluded that I must stay within the Episcopal, all the while resisting with "might and main" the erroneous and mistaken actions of the people who were members — bishops, priests and lay persons — of General Convention 1976. In this I am not alone, for the ecclesial entity *within* the Episcopal Church called for by the Chicago Covenant refuses *communio in sacris* with this new ministry of female priests and bishops and continues to affirm the faith and order this church has received, as well as to promote increasing fellowship with other churches of the apostolic ministry. So I urge all concerned to stay within the Episcopal Church and promote positively apostolic faith and order.

The Living Church

NEWS

Continued from page 6

believers to so-called 'holy places' . . .

"(C) to conduct compulsory exaction of dues and taxes from believers for the benefit of religious associations or for any other purpose;

"(D) to apply measures of compulsion or punishment to believers."

Still another section of the book states: "Religious associations and servants of cults . . . do not have the right

"(A) to set up mutual aid funds or engage in charity work;

"(B) to organize sanatoria or medical aid;

"(C) to arrange excursions, children's playgrounds . . . to open libraries or reading rooms;

"(D) to organize any sort of meetings, circles, etc., that are not related to the performance of the cult."

The compilers of the book, in a commentary, describe religion as "always playing a reactionary role, strengthening the powerlessness of people in the face of nature," and as "irreconcilable with science and progress."

Zionism is described as "a reactionary tendency organized by the ideologists of the European bourgeoisie in the 19th century to stupefy the Jewish working class, implant 'class unity' in all Jews, and concentrate them in Israel near the 'holy' mountain Zion . . .

"Zionism with its reactionary, nationalistic ideology is a virulent enemy of all workers. It appears as the hater of the camp of democracy and socialism."

SOUTH AFRICA

White Opposition Groups Move Toward Coalition

White opposition groups in South Africa have moved closer toward formation of a new coalition party to present a unified challenge to the government's policy of apartheid.

Leaders of two opposition groups, the United Party and the Progressive Reform Party, praised a report recommending a merger of their organizations.

The report said the new party should seek "full citizenship" including political rights for all of the 26.1 million people of South Africa, which has 18.6 million blacks.

Prime Minister John Vorster has dismissed the initiative for a united front as a manifestation of "political bankruptcy."

Meanwhile, the government released 13 of 81 detainees — their release was

pledged by Justice Minister James T. Kruger.

At least 350 others, most of them black, remained in detention under the country's Internal Security Act. The act provides indefinite detention for any person deemed by the government a threat to national security or public order.

The 81 to be released include seven black journalists, four of whom are from *The World*, the country's leading newspaper for blacks.

All were arrested in connection with outbreaks of unrest in black communities across the country in recent months.

RHODESIA

Massacres Continue

Black Rhodesian nationalist guerrillas massacred 27 black workers on a tea plantation near the Mozambique border. The 27 were machine-gunned and bayoneted to death in front of their wives and children by the guerrillas whose orders to the workers to quit their jobs had gone unheeded, police officials said through sources in Salisbury.

The Rev. Arthur Lewis, an Anglican priest who went to the scene of the slaughter, said: "This was an act of sickening, cold blooded barbarity which would be unbelievable if one had not seen the shot and bayoneted bodies of the victims."

Two days after the attack, leaders of the four black nationalist movements in Rhodesia — Joshua Nkomo, Robert Mugabe, United Methodist Abel Muzorewa, and the Rev. Ndabaningi Sithole of the United Church of Christ — had not commented on the massacre.

Eleven black workers escaped death by crawling under the bodies of others. Many of them were hospitalized with serious wounds.

NAMIBIA

R.C. Church May Close White Schools

Roman Catholic Bishop Rudolph Kloppmann of Windhoek has threatened to close the all-white church schools if the Namibian government refuses or continues to ignore his application to integrate the schools.

However, the department of education did inform the bishop that integration of students depends on "appropriate" legislation.

The bishop said the church in South-West Africa is no longer prepared to yield "to pressure" in order to make its institutions available to "one racially preferred group alone."

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 Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7.
 Charismatic.

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 The Rev. C. Richmond, r; Chap P. Linaweaver, ass't
 Sun 8HC, 10 MP & Ser (HC 15 & 3S). Wed & Saints Days
 10HC

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 (1S);
 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 & Ser 9 & 11 (HC 1S) 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

WEST PALM BEACH, FLA.
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 The Rev. Peter F. Watterson, S.T.M., r
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 Serving the Palm Beaches.

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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
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 Sun 10 HC; Daily 12:10 HC

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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

SEA GIRT, N.J.
ST. URIEL THE ARCHANGEL
 The Rev. Canon James E. Hulbert, r; the Rev. James C.
 Biegler, c; the Rev. Norman C. Farnlof, D.R.E.
 Sun Eu 8, 9:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30
 ex Tues & Fri 9:30. C by appt.

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 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
 concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15
 HC & HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

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

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 Forum, 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs
 12:15 HC

ST. MARY THE VIRGIN
 46th St. between 6th and 7th Avenues
 The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
 Sun Mass 7:30, 9, 10, 5; High Mass 11, 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, D.D., r; the Rev. Thomas Greene;
 the Rev. Samuel Bird, the Rev. Douglas Ousley, the
 Rev. Leslie Lang
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 HC 8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10,
 HC 5:30; Thurs OR 12:10; Church open daily to 9:30

NEW YORK, N.Y. (Cont'd.)
TRINITY PARISH
 The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
 The Rev. Bertram N. Herlong, v
 Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
 Sat HC 9; Thurs HS 12:30
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 Canon Donald G. Smith, D.D.
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 noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

HOT SPRINGS, VA.
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KEY—Light face type denotes AM, black face PM; add, address; announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mol, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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