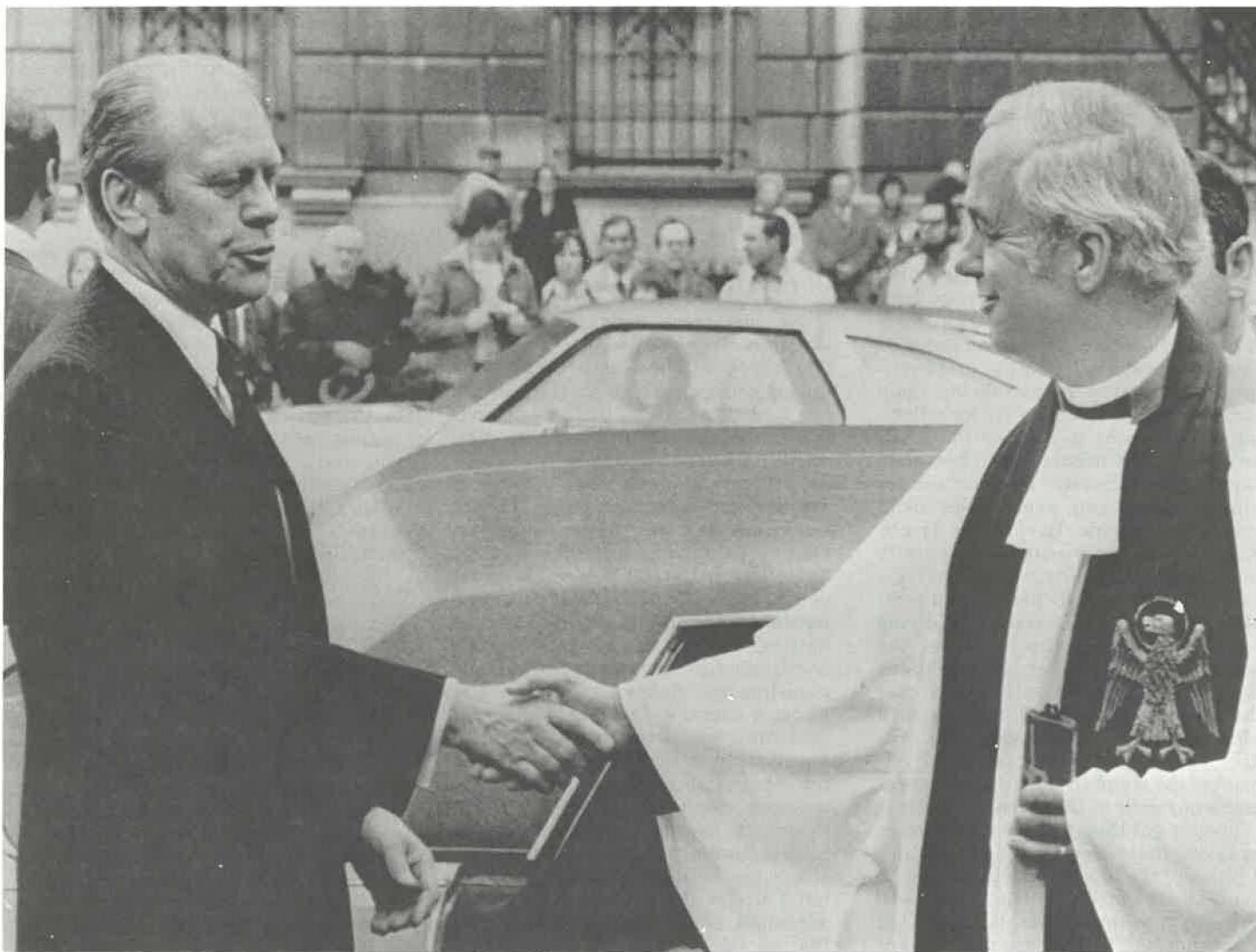


# THE LIVING CHURCH



Shortly before former President Gerald Ford left the White House, he said a formal goodbye to the Rev. John C. Harper, rector of St. John's Church, Lafayette Square, Washington, D.C. During Mr. Ford's years in office, he attended St. John's regularly.

RNS

# AROUND & ABOUT

With the Editor

A line in Shelley's *Adonais* keeps nagging at me to develop from it a theological statement of which I simply don't feel capable, so I'd like to pass it on, here and now, to somebody who does feel capable and shares my passionate interest in the eschatological mystery involved in the matter. Shelley (generally regarded as an atheist by his contemporaries) is eulogizing the departed John Keats, and he says: "He is a portion of the loveliness which once he made more lovely." Whatever his theology, Shelley intuitively saw and knew what catholic Christianity has always seen and known — that a person at his death becomes eternally unified with what he wrought while in the flesh.

The theological question is: How — in what way, with what result — does a Keats (or anybody else) become eternally a part of the loveliness which he made more lovely upon earth?

Perhaps we need to distinguish the philosophically Platonic premise here from the Christian theology with which it blends so nicely. It is premised that there is an eternal Beauty, or Loveliness, and that a human being upon earth can serve that Beauty by reflecting or expressing it. Neither Plato nor any orthodox Christian would want to say that even the most gifted or saintly human being can ever make more lovely the divine Loveliness Itself. Keats cannot contribute incrementally to the eternal Beauty, which is divine and therefore already perfect and complete. And yet, by serving the divine Loveliness upon earth, he leaves the world eternally richer in loveliness than it was before. Shall we say that the permanent legacy of a Keats, or a Mother Teresa, or anybody who ever does a single lovely thing, is the enrichment of the temporal world's awareness and enjoyment of the eternal Beauty?

Shelley got things in the wrong order by saying that Keats at his death became a part of "the loveliness which once he made more lovely." The loveliness, wrought not by Keats but by God through Keats, rather becomes a part of Keats forever. To follow this through and to wrap it up theologically is the task that nags me and up to which I do not feel. How does one, at death, become unified — not merely united, but organically and functionally unified — with the loveliness which God wrought through him while he was upon this earth? That is the question. Or perhaps the question should rather begin: How are we, with our presently

inadequate conceptual equipment, to try to imagine how one becomes so unified with that loveliness?

Shelley's apparent error must be avoided, the error of saying that God himself has been made richer and fuller than he was before as a result of what the human agent of God's Loveliness has done. There is no way that any creature can enhance or enrich or increase the Creator by adding to the Eternal Beauty Itself. Rather it is God who enriches the world through the human servant. Shelley would not have insisted upon that at all. The Christian must.

The statement that needs to be made may be impossible. But then, isn't all genuine theology an effort to utter the Unutterable and to speak the Unspeakable?

Over to you, somebody.

NOTE TO NAPOLEON BUONAPARTE:

I've just come upon a remark attributed to you, in a conversation you had with one Gaspard Gourgaud during your sojourn on St. Helena. You are quoted as saying: "If I had believed in a God of rewards and punishments, I might have lost courage in battle."

Forgive my presumption, Sire, if presumption it be; but don't you now think, viewing the matter from your eternal vantage point, that it might have been better for the whole world, you included, if you *had* lost courage in battle — and preferably before your battles? I'm not at all sure that belief or disbelief in "a God of rewards and punishments" makes all that difference in one's courage. In fact, I think your reasoning was wrong; at any rate it hardly applies to all cases. It is a matter of indisputable record and of universal assent that some of the most titanically courageous people who ever lived believed in such a God. I could cite many military heroes in evidence, but I prefer the Christian martyrs as witnesses, and I think you would agree that no soldier, whatever his theology, ever showed more courage than those Christians who "climbed the steep ascent of heaven through peril, toil, and pain" under the persecutors of all ages. And they believed in the God of rewards and punishments.

You did not believe in such a god, and on St. Helena you reflected that it was well for your courage that you did not. I venture that you know better now, having met God as he is. I hope

that the opinion I am about to express will strike you as sound, in the light of what you now know. It's this: that if, in some way, belief in "the God of rewards and punishments" sometimes undermines our courage in some enterprises, it is a blessing beyond price. God never deals more helpfully with us than when he "de-courages" (there's no such word but we need it) us from doing some things. It is a dreadful thing for us to be fearless in evil doing. If God truly loves us he must do all that he can to spoil our stomach for iniquity. You undoubtedly noted that a long century after you there came upon the European scene a desperately courageous Austrian named Adolf Hitler. He did not believe in the God of rewards and punishments. He plunged our planet into an ordeal so cruel and destructive that generations yet unborn will curse his name for his very courage.

It's not fair to you to mention your name in the same breath with Hitler's. But considering your extraordinary abilities, and therefore your capacity for doing good to the world, I think it's a pity that when you were a young man you never heard a life-changing sermon on the text "The fear of the Lord is the beginning of wisdom." If it had been so, you could well have been remembered upon earth for much better things. And if, as I suspect, you now most heartily agree, I apologize for this very superfluous homily.

DEAR GEORGE, IN CALIFORNIA:

I'm sure you won't mind my quoting here a bit from your recent letter. As usual, you say what needs to be said in such a way that he who runs may read: "This blather that is going around about how God will put us right if we are wrong — *ergo*, we don't need to be upset about what the General Convention did illegally — is sentimental nonsense. God does not work by trial and error. Imagine a scientist saying that he does not know what a certain combination of chemicals will produce, but let's try it. Then boom!" Thanks. And a happy new year to you.

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EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor, Georgiana M. Simcox, news editor. Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. Christine Tomlinson, music editor. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager.

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January 30, 1977

# LETTERS

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

## Where Are the Theologians?

Reviewed in TLC for Dec. 26 are two books by pantheists (Pittenger and Bonino). The reviewers do disagree with the authors. Nevertheless Pittenger's book gets conditional approval, if "utilized in conjunction with other, more traditional, works." But pantheism is older — more "traditional" — than Christianity. Can pantheism be reconciled with theism? Is the "one-story" world of Bishop Robinson compatible with the "two-story" heaven and earth as taught by Paul and Augustine? No way.

Dorothy Sayers said "we desperately need an Aquinas." Why, then, among the many clergymen teaching in Christian seminaries isn't someone working to update Aquinas, as Aquinas updated Aristotle, in order to demonstrate by logical argument the reality of the "two stories" (1) the temporal and (2) the eternal or transcendent? The one-story concept held by Robinson and Pittenger (not to mention Bonino) is just plain wrong.

About 125 years ago William Thomson, a professor at Glasgow, announced the basic law of physics which states that entropy increases — that energy, of its own accord, "flows downhill" and only downhill. If you ask how it got uphill the answer is: by the action of supernatural power. Modern man is wrong to believe the cosmos creates its own energy just as ancient man was wrong to believe the sun a god. From the nature of the cosmos as observed one must conclude that there exists a transcendent power who created it. So goes the cosmological argument for theism, in this day as in Aristotle's.

C. S. Lewis stressed only the moral argument for theism. Since most readers are ignorant of both science and philosophy, Lewis was probably wise in so limiting himself. Nevertheless Sayers is right — we need an Aquinas to instruct the intellectual leadership.

VICTOR R. THAYER

Newark, Del.

## Who's the Bigot?

In TLC of Jan. 2 you mention an area newspaper [The Rocky Mountain News] identifying Fr. Mote as a bigot. (My dictionary defines this as "a person obstinately and unreasonably attached



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to a particular creed and intolerant of all others.") Considering "by their fruits," Fr. Mote's concern is equally based on: the sanctity of human life, the sanctity of marriage and a biblical interpretation of human sexuality; while from PECUSA we have only efforts which are ms-oriented and ms-directed.

We've had any number of incidents where the sacraments have been deliberately abused, with the authority and justification given as "the Holy Spirit told me to do it." Nothing was done. Now, when we tread on the issue of property ownership, PECUSA is up in arms. Treasure and heart bit . . .

(The Rev.) GEORGE C. MCCORMICK  
Church of the Atonement

Morton, Pa.

### Are They Crazy?

With the recent decisions at General Convention regarding ordination of women, etc., I can well understand the upheaval in clergy placement of the newly ordained.

It is most difficult, however, to understand the thinking of some in authority, both clergy and lay, who look upon a priest with a good record who wishes to return to a rural ministry and even accept a multiple charge cure as someone who is a bit demented.

Everywhere I turn, I hear of "low salaries," "smaller congregations," as if large salaries and large congregations were a measure of success. After 15 to 20 years most priests are afforded the opportunity to serve in totally rural communities, communities near military bases, prisons and in suburbs and cities. Earlier the demands of raising a family were upon them and their wives, and they "stepped up" to satisfy these demands. Now at a mature age and in good health and without the demands of "large salaries, congregations," etc., people (both clerical and lay) seem to wonder "what is wrong with him."

The simple fact is that there are priests wanting to return to a rural ministry while they still have some good years and much experience to offer in such areas; where new deacons/priests shy away.

There is never a "step down" or a "step up" in the service of God's people in missions or parishes — small or large churches.

NAME WITHHELD

### "Reflection on Economics"

As an ex-lawyer/judge/businessman called to be a presbyter, I read Mrs. Curtis' article [TLC, Dec. 26] with great agreement until I reached the "hook," the statement "... quite a hunk of our gross national product is produced for the express purpose of giving the stockholders something for nothing (interest)."

There certainly have been abuses by and for stockholders and there is no lasting peace in money. But to say that a person should not be rewarded for delaying enjoyment of earnings ignores a basic form of self-giving. My own dividends and interest have not even kept up with inflation for the past five years. Many on pensions are in far worse shape. To single out the shareholder ignores the great featherbedding of a few labor unions, not to mention the numerous forms heaped on the small businessman by some parts of our governments, the few welfare cheats, etc., etc.

The problem is not with human nature, but with our less-than-human nature, where we are all guilty occasionally of measuring in financial terms because we are afraid not to do so. History teaches that to change systems and institutions without changing the hearts of men is useless. History teaches that there is no peace without the peace of God. Our own personal history teaches us this too as Mrs. Curtis' article so well and poetically illustrates. But "something for nothing" is too easy a stone to cast at any group and offers no solution.

(The Rev.) JOSEPH H. SCHLEY, JR.  
St. Simon's Church

Miami, Fla.

### Destruction or Refreshment?

May I offer a response to your editorial [TLC, Jan. 9] entitled "Kilpatrick on the Prayer Book"? Mr. Kilpatrick's analogy of revising the Cathedral of St. Peter and St. Paul by ripping up the grounds, destroying the buttresses, discarding the rose windows, etc., gives me an opportunity to speak on a subject that has bothered me for some time concerning the flood of debate over the "new liturgy."

What the Standing Liturgical Commission has attempted to do since the reaction to the "Liturgy of the Lord's Supper — 1967" is not to destroy the cathedral, but to conservatively renovate it and build a new structure, using new styles, alongside. I would like to ask those people who lament the loss of the 1928 Prayer Book with its magnificent Elizabethan language, its stately order and majesty, yes, and even its "transcendent spirituality" to look at pages 39 - 53 of the Green Book, pages 31 - 45 of Zebra, and pages 325 - 342 of the Blue Book and tell me what they find there. Is this a great cathedral with its ground ripped up, its buttresses destroyed, its rose window replaced? I don't think so. If you ask me, it is the same great cathedral carefully, and conservatively, refreshed with a few of its architectural elements restored to their original positions from locations that less careful revisionists of recent history had moved them to.

What those who oppose the Proposed

Book of Common Prayer seem mostly to be saying is that there is only one legitimate style of church architecture and that they will not allow any other. There are some of us who find Coventry Cathedral and St. John's Abbey Church, Collegeville, Minn., equally as inspiring as Canterbury and Washington Cathedral. Will you not allow us to have all of them? To argue otherwise, even professing to do so for the health and preservation of the church, seems to be ridiculous. We are not, and haven't been for some time, recommending the disuse of older styles or even their static preservation as museum pieces. Loving both new and old, we are saying that the church has need for both and that many, many people feel the need to worship for a time in Washington Cathedral and for a time in St. John's Abbey Church. It seems to me that the Proposed Book of Common Prayer does preserve what most people want as well as gives a great many of us an option to use, at times, simpler and more directly worded alternatives. (This parish uses, quite happily, service number one from Advent through Easter, and service number two from Pentecost to Advent.)

However the debate is carried on from here (and I, for one, am very tired of it), I wish that people would stop lamenting the destruction of something which is not being destroyed and stop saying that we are losing language like "It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee . . ." when we are not. When pages are filled with talk like that, it only raises the suspicion that the people talking haven't looked at what they are talking about.

(The Rev.) THOMAS E. WINKLER  
St. Paul's Church

Owatonna, Minn.

### Heavier and Heavier

Just to chide you a bit about the little note in "Briefly" [TLC, Dec. 5]. Those bells mentioned are by no means the heaviest in the country.

Our heaviest bell here at Grace Cathedral weighs in at 12,001 pounds and we have several more much heavier than those you mentioned. Our 44 bells start at 12 pounds.

The heaviest bells I know of in the U.S. are as follows: 49,000 pounds, Riverside Church, New York City; 39,000 pounds, University Chapel, University of Chicago, Chicago, Ill.; 13,000 pounds, Independence Hall, Philadelphia; 24,000 pounds, Washington Cathedral, Washington, D.C.

There are perhaps even more, but I am not familiar with them. Someone in Nashville doesn't know bells from beans.

CHARLES W. AGNEAU, JR.  
Verger, Grace Cathedral  
San Francisco, Calif.

# The Living Church

January 30, 1977  
Fourth Sunday after Epiphany

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## EPISCOPAL CHURCH

### Women Ordained to Priesthood

With the Rt. Rev. Donald J. Davis, Bishop of Erie, presiding, the Rev. Jacqueline Means of Indianapolis, mother of four, was ordained to the priesthood of the Episcopal Church on the first day of the new year.

Her own bishop, the Rt. Rev. John Craine, Bishop of Indianapolis, was hospitalized so Bishop Davis was asked to officiate at the service which was held in All Saints' Church, Indianapolis.

Mrs. Means, nurse and chaplain, has served as a deacon at All Saints' for the past two years.

During the service, the Rev. Earl Strippey of Evansville, Ind., a representative of the American Church Union, read a statement of protest. "We condemn this proceeding as opposed to the mind of the church and the will of God," he declared, calling the ordination of Mrs. Means "an act of heresy."

Another speaker, who identified himself as Daniel Sprecher of Fort Thomas, Ky., also protested the ordination.

Bishop Davis responded, saying he was "grieved by the separation between us" but ordered the service to continue,

"having found no impediment or crime" in the candidate."

Several parishioners have left All Saints' and two women left the vestry on the ground they could not accept a woman as a priest.

Becoming a priest was not a lifetime goal for Mrs. Means, a former Roman Catholic. The daughter of non-church going parents, she quit high school at 16 to elope. She and her Methodist husband, Delton, were unable to accept each other's religion so they stopped going to church. But 17 years ago they began attending services again, for the sake of their children, she said. And five years ago she decided on the priesthood.

Now, she's thinking about becoming a bishop. "That'd be kind of neat," she said. "I think the House of Bishops, like the priesthood, could benefit from a woman's point of view on things . . ."

An easygoing woman, she once answered the telephone by saying: "Hi, this is God." Another time she jokingly warned an employee at the Indiana Women's Prison where she is a chaplain: "You're talking to God's favorite lady now, so you just be careful what you say to me."

The day after her ordination, Mrs. Means celebrated at All Saints' for a congregation of 75, down from the usual 90-120.

The Rev. John H. Eastwood, Jr., rector of the parish, acknowledged that some people had stayed away to protest Mrs. Means' officiating, and commented: "What they're saying is that the faith as they have understood it is not the faith being practiced here."

In Alexandria, Va., the Rev. Patricia Park was ordained to the priesthood in a service in the field house of Episcopal High School.

She has served as a deacon at Immanuel Church on-the-Hill, for more than two years.

Dr. Marian Kelleran, retired professor at Virginia Seminary, who preached at the service stressed that the ordination of women will not lead to a "parallel priesthood in this or any other church . . . There is only one priesthood of the risen Christ."

The Rev. Mary Sterrett Anderson, who has served as a chaplain at the Cleveland Clinic, was ordained to the priesthood in a service held in Trinity Cathedral, Cleveland.

At the same time, a service of "positive

witness" to the male-only apostolic ministry was held in St. James' Church. Sponsors were members of the Fellowship of Catholic Clergy of the Diocese of Ohio.

In New York, the Rev. Carol Anderson, a founder of the Episcopal Women's Caucus was ordained in St. James' Church by the Rt. Rev. Horace W. B. Donegan, retired Bishop of New York. Both the bishop and Miss Anderson are on the staff of St. James'. The Rt. Rev. John Coburn, Bishop of Massachusetts and former rector of St. James', preached.

Miss Anderson's ordination was protested earlier by the Rev. James Wattle, executive secretary of the Coalition for the Apostolic Ministry (CAM). In a letter to the Bishop of New York, the Rt. Rev. Paul Moore, Canon Wattle said the ordination "will cause grave scandal to the consciences of many of the faithful and expose the ordained to unnecessary anguish."

However, Miss Anderson, now ordained to the priesthood, wants to be "a parish minister," she said. "What I'm about is being a God person."

## CHICAGO

### Ordination of Women "Endorsed"

The ordination of women to the priesthood was approved by majority decisions of both the Standing Committee and the Commission on Ministry in the Diocese of Chicago in separate meetings.

Following a joint session, the two groups then issued a recommendation to the Rt. Rev. James Montgomery, Bishop of Chicago, to honor the canonical changes made by General Convention which permit women in the priesthood. The bishop had voted against such ordination not only at the 1976 General Convention but also on two previous occasions.

The Standing Committee voted 3-1 in favor of "endorsing the ordination of women" and the commission voted 5-3 to "request" the Bishop of Chicago "to proceed with the orderly processing of applications from women as well as men" for ordination.

In a formal statement, Bishop Montgomery noted his opposition to the ordination of women on the grounds of



The Rev. Herbert Arrunategui is the new Hispanic Officer on the staff of the Episcopal Church Center. A former Methodist minister in Panama, he was ordained to the priesthood in 1965 and established several missions there before coming to the U.S. in 1969. He has been assistant at St. Paul's Church, Westfield, and vicar of San Jose Mission, Elizabeth, N.J.

"tradition and lack of ecumenical consensus." But he said he recognized the authority of General Convention to legislate for the church and would concur in the request. However, he plans to ask the Suffragan Bishop of Chicago, the Rt. Rev. Quintin E. Primo, to officiate at any of the ordinations of women.

Bishop Montgomery said he would "not seek to prevent canonically ordained and licensed women from functioning or serving in this diocese, nor, if qualified under the canons, from being ordained here . . ."

The Standing Committee noted that the diocese has several categories of people who are in the process leading to the priesthood — former deaconesses who were recognized as deacons by the 1970 General Convention, those who have been received as deacons from other communions, those who were originally ordained as permanent deacons and graduating seminarians.

Because these candidates have not all received the same amount or type of training, the Standing Committee added a guideline in its recommendation to Bishop Montgomery. It defined "qualified candidates" for ordination to the priesthood as those who had passed the General Ordination Examination, the screening of the Bishops Advisory Council on Applicants for the Ministry, a psychological examination, and an aptitude examination.

An exception was made for one candidate already working in a program approved by Bishop Montgomery.

Although several women deacons have indicated their desire to be ordained to the priesthood, none had completed the canonical requirements by year's end.

## **NEW YORK**

### **Bias Charged in Cathedral Choir Action**

A grievance committee of the Black Caucus of the Diocese of New York is reviewing charges of discrimination brought by two black members of the adult choir at the Cathedral Church of St. John the Divine, New York City.

They were terminated because they are allegedly not qualified. Derrick Butterfield has been singing in the cathedral since 1962 and Thomas Moore has been singing off and on for the past two years.

Richard Westerburg, the cathedral's director of music, denied in memoranda to church officials that bias had been a factor in the dismissals of the two men. He said he had reauditioned all members of the morning and evening choirs — all of whom are paid — and found that the two singers, among others, did not perform up to the musical standards he had set.

He said recently that while he would like to have more blacks in the choir, his

office can not find any qualified ones.

That assertion was challenged by the Rev. Errol Harvey, chairman of the grievance committee, who declared that with the departure of Mr. Moore and Mr. Butterfield, the number of blacks singing in the choir is fewer than at any time in recent memory.

The two singers told a reporter that money is not the issue in this matter. "We felt that we had proven ourselves as professional musicians and there is no need to be reauditioned," they said.

## **CHURCH AND STATE**

### **Mail Order Ministers Face Tax Fight**

Mail order ministers of the Universal Life Church (ULC) will not be given a tax-exempt status in North Adams, Mass., without a court challenge, according to Henry J. Callan, chairman of the board of assessors.

The church, based in Modesto, Calif., recently bought the Unitarian Universalist Church in North Adams and its ministers were to begin moving into the quarters shortly after New Year's Day.

Mr. Callan said no one from the group had applied for tax-exemption, but if anyone does, he said he would "automatically go to court on it, and maybe I'll lose."

The ULC aroused concern last summer when more than half the 236 residents of Hardenburgh, N.Y., applied for and received ULC ordination. They no longer pay taxes for schools, town, or county.

A spokesman for the Massachusetts Secretary of State said the state does not recognize weddings by "out of state mail order ministers" but that the ULC ministers who live in the state may register as ministers and then they will be informed at a later date whether their registrations have been accepted.

The ULC, founded in 1962 by the Rev. Kirby Hensley, 64, a one-time Baptist preacher who calls himself "bishop," claims to have ordained more than 2 million ministers by mail and issued some 10,000 honorary doctor of divinity degrees at a charge of \$20 each.

Suits against the church have been filed in several states with varying decisions handed down by the courts. A U.S. District Court in Sacramento ruled that the church is entitled to federal tax-exemption.

### **Body Theology? Ministering Angels?**

Disclosure that a prostitution operation in New York received tax exemption as a church points up the "terribly sticky" problems caused by the "privileged status" of religion.

Dr. John L. Regier, executive director

of the New York State Council of Churches, made his comments following reports that a mid-Manhattan "massage parlor" offering the sexual favors of a "glamorous tranquility angel" has had religious tax-exempt status for two years.

The operation, called the Fellowship for Human Happiness, was incorporated in 1974 under the state's Religious Corporation law. Its status came to light as part of a city campaign to clean up sex-oriented commercialism.

Leaflets handed out by the "church" invite men to "be captivated by your own personal, glamorous tranquility angel in the seclusion of our temple. She will soothe your mind with meditative relaxation and personally bathe and anoint you in an ancient religious tradition."

A reporter for the *New York Times* described a visit to the "fellowship":

"The 'temple' is not a temple in the classic sense but rather a cheaply appointed two-bedroom apartment with mismatched plastic furniture, pornographic magazines, and pictures of nude women. The luxurious bubble bath turns out to be a small tub with the bubbles provided by dishwashing liquid. Paper towels are offered for drying. Sexual favors are offered for prices that vary with the favor."

Reportedly, the state attorney general has subpoenaed the financial records of the organization.

Dr. Regier said the bordello incident and the tax revolt in several New York communities where residents en masse have received mail order ministerial credentials and are claiming their homes as tax-exempt churches "are characteristic of a critical problem . . . How do you protect bona fide churches and what are churches going to do about their special status?"

"There definitely will need to be some redefinition," Dr. Regier commented.

## **PROTEST**

### **New Province to Be Organized**

Declaring that those who follow the actions of the 1976 General Convention have in fact left the Episcopal Church (PECUSA) and created a new Protestant sect with a ministry no longer universally acceptable to 90% of the Christians in the world, the Rev. Canon Albert J. duBois announced plans for a continuing Anglican Province for North America.

Four neighboring Episcopal Church congregations, unable to accept the ordination of women to the priesthood and other allegedly apostate actions of the 1976 General Convention, joined together Jan. 2, for a con-celebrated mass at the Church of St. Mary of the Angels in Hollywood, Calif.

In an address, Canon duBois outlined specific plans for the continuing Anglican

Province of North America. He estimated that at least 50 parishes are ready for immediate action to declare their absolute rejection of General Convention actions and of the new denomination which was initiated in Minneapolis.

"We are not founding a new church; we are not leaving the Episcopal Church as constitutionally established in the USA; we represent the loyal remnant. The others have left us," Canon duBois said.

The first and immediate steps to be taken, Canon duBois said, were to ascertain the number of parishes and individual churchmen who will stand firm in completely rejecting the actions of the Minneapolis convention.

He is confident, he said, that a new episcopate will be established. Support for this, he said, had already been received from among active bishops in the Episcopal Church, from retired bishops, and from bishops in other provinces.

Canon duBois cited precedents for establishing parallel jurisdiction not only from the earlier days of Christian witness and the more recent years when the Episcopal Church consecrated bishops in such areas as Spain, Portugal, and the Philippines in order to provide ministrations for those unable to accept actions of the church already established in those countries, but from the present with the talk of a separate diocese for Navajo Indians.

Anglicans United, successor to Episcopalians United, is offering the plan for the Anglican Province of North America. Headquarters will be in Philadelphia with a current address in care of the Church of St. James the Less.

## JEWS

### Christian Conversionary Activities Criticized

As a result of the Holocaust, "the demand of God is that Jews not give Hitler a posthumous victory," Rabbi Seymour Siegel told the second Jewish-Lutheran Concerns Consultation in Madison, Wis. "This is the root of the Jewish resentment at the conversionary activities of Christian groups."

"As we see it," he said, "the mission to the Jews is a call to individual Jews to betray the fellowship, the dignity, the sacred history of their people. Very few Christians seem to comprehend what is morally and spiritually involved in supporting such activities."

Rabbi Siegel quoted the late philosopher and theologian, Abraham Heschel, as saying: "Is it really the will of God that there be no more Judaism in the world? Would it really be the triumph of God if the scrolls of the Torah would no longer be taken from the ark, and the Torah no more read in the synagogue,

*Continued on page 14*

## BRIEFLY . . .

Trinity Parish, New York, has given a grant of \$22,211 to Fuller Seminary, Pasadena, Calif., to encourage its work leading to graduate degrees in Mission Strategy. A search through Episcopal seminaries and others to find who is doing something in this area led to Fuller, Fr. Robert Parks, Trinity's rector said, in announcing the award.

Francis X. Gross, 90, who has been serving at daily mass in the Roman Catholic Church for 80 years, has been appointed the first permanent acolyte in the U.S. His first 39 years as acolyte were at Holy Trinity Church, Georgetown, Md., where he was named "Altar Boy Champion" in 1904. For the past 41 years, he has served at Our Lady of Victory Church, Washington, D.C. He rises each morning at 5 a.m. to prepare for the 6 a.m. service.

Some 100 people attended an interfaith Hanukkah service at the Cathedral of St. John the Divine in New York. It was conducted by Rabbi Wolf Kelman, who lit the first Hanukkah candle and chanted the traditional prayer over the menorah.

A booklet condemning "torture and imprisonment" by nations was published by the Office of International Justice and Peace of the U.S. Catholic Conference in connection with the 1977 World Day of Peace. The title, "If You Want Peace, Defend Life," is the same as the theme for the 1977 observance on Jan. 1.

From a beginning service in 1968, with 12 people meeting in a living room, the Universal Fellowship of Metropolitan Community Churches has grown to 103 congregations in seven countries with a total membership of 20,731, according to the Rev. Troy Pery, moderator. The church, oriented to homosexuals, is growing rapidly, he said, because "main-line" churches "have failed to come to terms with human sexuality."

A young man who arrived in Boston in 1900 to escape persecution of Jews in Russia, recently celebrated his 106th birthday at Boston's Hebrew Rehabilitation Center for the Aged. A popular resident of the center, Ben

Wensky credits his longevity to "a good God who looks after me" and his own lifelong disdain for cigars. At age 95, he had a vacation in Florida, where he was beset by "fortune hunters." Accordingly, one asked what he did. "Write," he said. "What do you write?" "I write my children," he replied. "They send me checks."

Dr. Samuel McCrae Cavert, 88, a United Presbyterian and one of the century's most influential ecumenists, died Dec. 21. He was general secretary of the former Federal Council of Churches and its successor, the National Council of Churches, from 1930-54, when he became U.S. secretary for the World Council of Churches.

American Lutheran Church members are redeeming their pledges toward the \$37 million United Mission Appeal at a faster rate than had been expected — more than \$25 million by mid-December. The fund will support wider mission work in the U.S. and elsewhere.

A five-month old boy was the first fatality of the 1977 terrorist campaign in Northern Ireland. A woman lost both legs when a booby-trap bomb exploded in her car, and gunmen fired on an army base and ambushed an army patrol car. Thus the New Year began in Belfast. The IRA Provisional movement has declared its intention to get the British out of Northern Ireland and force its reunification with the Republic of Ireland.

A document found in an attic in Boston's Dorchester section may be a long-lost draft of the Declaration of Independence. It has been turned over to the U.S. National Archives in an effort to determine its authenticity.

The U.S. Air Force currently has 845 chaplains, with 24 stationed at Lackland AFB in Texas on down to one in such places as Woomera, Australia. The AF chaplaincy serves some 575,000 officers and enlisted personnel, but with dependents the number jumps to 2 million. Although chaplains must be sensitive to the needs of members of various religious bodies, they are encouraged to remain close to their own affiliations. "We are not fostering a 'military religion,'" Chap. Henry J. Meade, chief of AF chaplains, said in a recent interview.

# ORDINATION AND JESUS' WILL

*Except for her Son, the Lord's  
mother is in the profoundest sense  
the first priest of the church.*

By PIERSON PARKER

Many in our church, who oppose the ordination of women to the priesthood, are deeply hurt. Anglicans United (formerly Episcopalians United) believe that the Episcopal Church is now in apostasy. Presumably they regard similarly the Church of Sweden, the Church of Hong Kong, and the Church of Canada. Even the dear old C. of E., while she has not yet ordained women, has pronounced such ordination acceptable theologically. Is that not apostasy too? To many, the phrase "woman priest" is a contradiction. As a lay gentleman, a dear friend for many years, said to me, "How can a woman be a priest any more than I can be the Virgin Mary?" Should not the very words "ordained" and "ordination" in this paragraph be set in quotation marks?

Much has been said on this subject from the standpoints of church tradition, of ecumenical relations, of the sacredness of the priesthood, so that nobody, but

nobody, has a *right* to ordination. There is also the very practical question, will there be *jobs* for these women? I should like now, however, to concentrate on another area, one in which I feel a bit more at home. It is the New Testament. Profoundly disturbed, and angry, as some of our brethren and sisters are, still, perhaps, they will give charitable thought to some points which suggest that their beloved church may not, after all, be in such apostasy as they had feared.

Actually the title "priest" is not given to *any* church leader, anywhere in the New Testament. This might be because Jewish priests had caused the Christians trouble; or because pagan priests sometimes set an unsavory example; or, contrariwise, because Christ Jesus was the Christians' only priest. Jesus promised to send "prophets, and wise ones, and scribes" (Matt. 23:34 [masculine plural? common gender? Greek uses the same form for both purposes]), but the only "priests" and "presbyters" he ever mentions are Jewish officials, often his enemies (Mark 1:33; 2:25; 7:3-5; 8:31; 10:33, and parallels; Luke 10:31; 17:14). St. Paul did appoint "presbyters" but

never "priests" (*hierais*), and neither of these words appears in his list of church vocations (I Cor. 12:28). In fact, the New Testament's *only* mention of a Christian priesthood is at I Peter 2:5, 9, and there it means the entire body of believers, old and young, male and female.

"That is quibbling," I hear someone say. Jesus did institute the eucharist and command his twelve disciples to repeat his sacrament (I Cor. 1:23-29; Mark 14:22-25 and parallels. Judas Iscariot was still there, hence was among the commissioned.) Later, in Thomas' absence, Jesus did ordain the other ten (John 20:19-23). Had he intended women to say mass and to grant absolution, would he not have ordained them too? Since he did not, neither may we.

Well, let's see. The Twelve at the Last Supper, and the Ten the following Sunday were (1) male, (2) married, (3) circumcised, (4) Jews, (5) from Galilee, who (6) wore Palestinian dress, (7) had gone on foot on one or more evangelistic tours, (8) spoke Aramaic — and probably Greek — and (9) like all Jewish men, could read Hebrew fluently. Are we to reject eight of these features as incidental and peripheral, but fix on *only one*, possession of a particular physical organ, as essential? Jesus did not so decree. In fact, he seems to say, that is precisely the feature that *is* dispensable: "There are some who have made themselves eunuchs for the kingdom of heaven's sake. Let him accept this teaching who can" (Matt. 19:12).

But what makes us think that, in that upper room, only the Twelve or Eleven or Ten males were assembled? On that first Easter night, when the risen Lord gave authority to bind and to loose, "the disciples had locked the doors of the place where they were *for fear of the Jews*" (or "Judeans," *Ioudaioi*, John 20:19-22 [In line with recent scholarship, I take John to be basically dependable. Even if it were historically inaccurate, it still lies at the heart of church tradition.]). Does anyone seriously suppose that the women were locked out?! Here, however, we have something besides guesswork to go on. Luke 24:33 says that, in the room that first night, were "the Eleven and *the rest of the company* assembled"; and Luke 24:10 explicitly includes, in that company, "Mary of Magdala, Joanna, Mary the mother of James, the other women with them also." Likewise Acts 1:13 places, in "the upstairs room where they were staying," the Eleven, plus "some women in their company, and Mary the mother of Jesus, and his brethren." In the whole of John 20 and Luke 24 there is no slightest hint that the commission (*apostole*), the power (*dunamis*), the forgiveness (*aphesis*) were reserved to just a segment of that saintly group.

The case of the Last Supper is less clear than some famous paintings would lead one to think. The earliest account, I Cor. 11:23-26, does not say who or how

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*The Rev. Pierson Parker is professor of New Testament emeritus, General Theological Seminary, New York City.*





RNS

Stone sculpture relief illustrating the supper at the house in Bethany where a woman washed Jesus' feet with ointment: "... She shall not be deprived . . ."

many were present. Neither does John 13-17, but there there is no Institution. (John's nearest equivalent to an Institution is at 6:44-58, where Jesus addresses a large group of men, women and children.) Luke 22:14 says "he took his place at table, and the apostles with him." Matt. 26:20 says "he reclined at table with the Twelve (but Matthew does not say that this was the meal the disciples had prepared, or that this meal was eaten in Jerusalem). For both Luke and Matthew, presumably, other persons did the serving. Mark 14:17-21 definitely implies that others besides the Twelve *shared the meal*. Jesus said, "One of you is about to betray me, yes, one *who is eating with me*." When everyone asked "Is it I?" Jesus replied, "It is one of *the Twelve*." The reply is responsive only if others, or at least one other, were at the table.

The problem as to who shared the meal might be easier if we knew that this was a Seder, a Passover feast. That was and is supremely a *family* affair, and it would have been abnormal to exclude the wives. Even if it was not a Seder, however, meals were usually served by women. (Tradition has it that the Last Supper was in John Mark's home. Then one woman surely present was Mark's mother Mary.)

Thus it is not unlikely that some of Jesus' women followers were at the Last Supper. And it is certain — at least as certain as his Resurrection — that women followers were amongst those to whom he gave the charge, "Peace be with

you. . . . As the Father has sent me, so I send you. . . . Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you hold them bound, they are held bound." Those are the words that have echoed down the centuries, in ordinations to the priesthood.<sup>1</sup>

Long before his Passion, moreover, Jesus had given to the word "disciple" a far wider compass than just the Twelve. Sometimes, at least, it included both sexes. There were "many" disciples besides the Twelve (John 6:66; cf. also 9:27; 19:33). They formed "a large crowd" of, evidently, men and women (Luke 6:17; 19:37; John 4:1; 8:31). Even within his innermost group he found those not only who could be "brother" to him but "*sister*" and "*mother*" too (Mark 3:34 ff. and parallels) — what male would have accepted the last two epithets?

On the final journey from Galilee to Jerusalem, "The Twelve accompanied him, and also some women. . . . Mary called the Magdalene, from whom seven devils had gone out, Joanna, the wife of Herod's steward Chuza, Suzanna, and many others who were assisting [lit. "were deaconing," *diekonoun*] them with their means" (Luke 8:2ff.). That is almost the same group whom we have already seen linked to the beginnings of the Christian ministry.

<sup>1</sup>It is interesting that so many ordinations to the priesthood take place on December 21, the Feast of St. Thomas. He was the one who was not present when Jesus ordained his followers.

Arrived in the southland, it was to a woman, Martha of Bethany, that Jesus confided the most enthralling word he ever spoke about himself: "I am the Resurrection and the life" (John 11:25). This Martha was ever busy with house-keeping (Luke 10:40; John 12:2) which, with child bearing and child rearing, made up women's chief role in that day and land. But Martha's sister Mary, quite in the manner of a disciple, sat at Jesus' feet. (This Mary is sometimes confused with Mary Magdalene. But Mary Magdalene was from Galilee, Mary of Bethany from Judea.) Then, shortly before Jesus cleansed his disciples' feet and commanded them to do likewise (John 13:3-15), Mary cleansed Jesus' own (John 12:3). "Mary," Jesus declared on the first of these occasions (Luke 10:41), "has chosen the better part *and she shall not be deprived of it*."

There is, further, the matter of symbolism. Christ is the Bridegroom, the Husband; and the church is his bride, his wife (Mark 2:19 ff. and parallels; Matt. 25:1-10; John 3:29; I Cor. 11:2; Eph. 5:25-32; Rev. 18:23; 21:2). If the priest in the liturgy *represents Christ*, then — and this is the deep conviction of many — and this is the deep conviction of many — the priest *must* be male. But if only a male can stand for Christ at the altar, does it not follow that only females may be in the congregation? How else can the integrity of the symbol be maintained?

If those queries be thought frivolous (they are not so intended) another matter is anything but frivolous. If it be true that the priest represents Christ, it is every bit as true that the priest represents the church. *And this is supremely true in the eucharistic liturgy*. In our 1928 form, the priest says, "we, our, us" (that is, the church, or the congregation) over 100 times, in Rite II over 70 times; whereas "I, my, me" are never spoken at all, save in recalling the words of Jesus and (1928) in reciting the Creed. With so overwhelming a task of standing for *the church, the bride of Christ*, the priestly role might, one would think, be carried as well or better by a woman.

There are other ways in which, to judge from the New Testament, women might be said to have, really, the *prior* vocation to the priesthood.

*Is the priest a successor of the apostles?* According to the definitions by both Peter (Acts 1:22; 10:41ff.) and Paul (I Cor. 9:1; 15:8ff.), an apostle was one who witnessed and proclaimed the risen Christ. By that definition, the very first apostle was Mary Magdalene.

*Shall the priest first have been a deacon?* Whether Jesus regarded the diaconate as an office or not, he did say that *to function* as a deacon is essential (Mark 9:35; John 12:26). The earliest deacon (*diakonos*) named in the New Testament is Phoebe of Cenchreae (Rom. 16:1).

Incidentally, the seven men of Acts 6

are never called deacons. Paul and Tychicus are (Eph. 3:7; 6:21).

*Shall the priest be also a prophet?* The earliest male Christian prophet named in the New Testament is Agabus (Acts 21:10) but just *before* that we read of four female ones (Acts 21:9).

Still earlier Peter had quoted with approval the words of Joel, "Your sons and your daughters shall prophesy" (Acts 2:17). Even Paul, who did not like that idea very much, recognized the work of women prophets in the church (I Cor. 11:5).

*Shall the priest be an evangelist?* The first person to whom Jesus ever revealed his Messiahship, says John, was the woman of Samaria (John 4:25ff). She evangelized her townspeople (4:30) and they became the first ever to confess him Savior of the world (4:42).

*Shall the priest give Christ Jesus to the world?* Here, let it be said in all reverence, the first human being to give him to the world, and the only one to do it fully, was our Lord's own mother. Therefore, save only for her Son, she is in profoundest sense the first priest of the church. She remains the model, and the sanction, for every human being who is ever called to the Christian priesthood.

It would be topsy-turvy to deduce, from all this, that *only* women can be priests! Indeed, we have the word of Scripture that that is not so: "There does not exist among you Jew or Greek, slave or free-man, male or female. All are one in Christ Jesus" (Gal. 3:28).

Nineteen centuries ago the church was afraid, justifiably afraid, lest its women, by their very acts of leading, get themselves misunderstood, and misused. Therefore, it is nothing short of amazing that the church preserved so much of her Lord's decree and purpose, a purpose so at odds with the prevailing ethos. The church did not always ardently obey it. But she did preserve it. There it is.

Shall we still turn away? Oh, we have gone about that matter clumsily, as Anglicans sometimes do. We have gone at it piecemeal. Among communions of apostolic succession, Sweden led, but only because the Swedish government required it. Then followed Hong Kong, then Canada, and now we. Some outsiders have accused us Episcopalians of seeking to determine truth by majority vote.<sup>2</sup>

No, that is not it, or need not be. The New Testament records the repeated decree, by word and by deed, of Jesus himself. In this respect our church, so far from making up her own faith, and so far from disobeying, has now, it would appear, extricated herself from disobedience to Jesus' will. Therefore "apostasy" is not the word for her now.

<sup>2</sup>Had the House of Deputies used a simpler way of counting, would the majority have looked more emphatic?

# SINNERS IN THE HANDS OF ANGRY MAN

By ERNEST HUNT

*"If we claim to be sinless, we are self-deceived and strangers to the truth" (I John 1:8, NEB).*

It is better to believe we are sinners in the hands of an angry God than to understand ourselves solely as angry and lost in an indifferent world. There is far more hope and dignity in believing that we are basically sinners in need of redemption than just patients of society in need of treatment.

Sudden crime unfortunately reminds us of the sinful nature of man. For example, recently I was walking my dog on East 72nd street when I witnessed a knifing incident. A young, smallish man across the street ran up to a taller person, and after a brief scuffle, the taller man fell to the pavement. I yelled over the traffic: "What's going on over there?" — which caused the smaller person to run away. The victim as if in shock, raised himself up and holding his side hailed a cab and left. I finally was able to cross the busy street and engaged another witness who said the man was stabbed, had gone to the hospital, and that he had managed to call the police, who then quickly arrived.

All of this happened in the space of a few minutes, and then it was over, as if no crime had occurred. There will probably be no final word or any information that

the culprit was apprehended and imprisoned. Although we understand there are always many social and psychological reasons why people commit violence, the deed itself is immoral; violence is to be judged not rewarded.

Yet crime does not always lead to punishment; sometimes it is a means to a better life. The *Wall Street Journal* has reported that the most luxurious jail in the world is the San Diego Metropolitan Correctional Center which is decorated with modern art, has carpeting, color TV, a private gym, microwave oven for snacks and a magnificent view of the harbor. Some wag has already named it the *Tychicus Hilton*, because for many of the inmates it may be the best material life they have yet experienced. For some, therefore, crime does seem to pay.

Such ways of dealing with wrong-doing reveal that we are confused about whether or not crime, at least violent crime, has its roots in the sinful nature of man or in psychic and social sickness. Yet the knifer on East 72nd street showed no remorse for his deed; in fact, he jeered from his car as he and his companions passed by — but then he was young, and we respect youth, recalling our own younger days which were never perfect, and we hesitate to make judgments. We tend sometimes to see such people as misguided, the products of broken homes, perhaps, or impoverished environments, which in essence is a kind of rejection of them. We do not see them as capable, even in potential, of moral choice but

*The Rev. Ernest Hunt is rector of the Church of the Epiphany, New York City.*

*There is far more hope and dignity  
in believing that we are basically sinners in need  
of redemption than just patients of society  
in need of treatment.*

consider them just sick individuals more to be pitied than punished. An article in *Harper's* sums up some modern attitudes about the nature of man:

"[We are tempted] to see man as an object of pity rather than pride — in the role of an invalid in need of treatment and comfort — as if God first created a universe of patients inhabiting a giant hospital and only then, as an afterthought, a few doctors and nurses to look after them."

We have come a long way from the puritans who, in an exaggerated fashion, believed this world to be a place of testing, not of treatment. Jonathan Edwards in 1741 preached a sermon called "Sinners in the Hands of an Angry God" which helped to begin the Great Awakening. In Enfield on July 8th he said:

"O sinner. Consider the fearful danger you are in; it is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of . . . God. You hang by a slender thread, with flames of divine wrath flashing about it — and you have no interest in any Mediator, and nothing to lay hold of to save yourselves, nothing of your own, nothing that you have ever done, nothing that you can do, to induce God to spare you one moment."

Edward's theological scare tactics, which challenged individuals to reform, actually offered more hope for redemption than the secular damnation of not assuming there is a right or a wrong, of being lost in a purposeless universe with only society to look after us. Malcolm Muggeridge agrees when he says of the Western world:

"The real crisis . . . is about man's relationship with his Creator rather than with his energy supplies, his currency, his gross national product, his sexual fantasies, and other passing preoccupations with which the media interminably concern themselves. These are essentially trivial matters."

Edwards did not believe that one's

relationship to the Creator was trivial. Although forgotten and obscured by the title of his sermon, he also offered these words of hope:

"And now you have an excellent opportunity, a day wherein Christ has thrown open the door of mercy wide open, and stands calling and crying with a loud voice to poor sinners; a day when many are flocking to him, and pressing into the kingdom of God."

To speak of important things is to speak of our possibility to change, of freedom of will. I would rather face the wrath of Jonathan Edwards' God, who in the end is merciful, than the wrath of a street criminal, reinforced by an age in which the image of man is created by the media or society and which sanctifies "passing pre-occupations," whose anger shows no mercy for his victims.

To be sure we have had enough of hell and damnation from preachers. Edwards was fired from his church by less enthusiastic puritan laity, but we still need to take seriously that life in society without God is damning to us. Over 40 years ago Harry Emerson Fosdick warned:

"If we are to have a profound religion, we may indeed throw away our childish . . . ideas of God, but we may not throw out God and leave ourselves caught like rats in the trap of an aimless, meaningless, purposeless universe. There is nothing in that philosophy of life to help a man live from a profound depth of being. And while we may throw away our early, ignorant ideas of prayer, we may not throw away prayer, the flowing of internal fountains that keep their freshness when all the superficial cisterns peter out."

Our damnation is a purposeless life. The single thread by which we are fragilely held from violence is slowly burning up; we try to solve our social problems by ourselves, by our own ingenuity, but with no moral and redemptive philosophy to guide us. Is New York City

a hospital in which all of us, one way or another, are to be taken care of, or is this city a part of God's world in which the expectation is still held that each man is accountable, not only to some higher authority in government, to his neighbor, or to himself, but to his Creator?

The text from I John, which reads if we claim we are sinless we deceive ourselves and are strangers to the truth, was written as a challenge to a false view of Christianity which was popular in the early church. It was believed by some then that they were sinless, and since they claimed they no longer sinned they also believed that they required no continuing work of God to overcome their sin. They considered themselves dispensed from moral effort. I John, as well as early church fathers Irenaeus and Tertullian, countered this attitude with the firm belief that "man needed redemption from evil *will* rather than an evil environment."

Are we just sick, or are we sinful? If we have lost a belief in a God who cares then there is little hope — just anger, seething internal anger because no human being cares enough about our isolation, because life seems to be "grasp what you can, and if you are not fast enough you lose." This is a condition of hell. We are thus sinners in the hands of Angry Man. But if we are concerned with more than the trivial matters of our existence, with a profound depth of being, then we are sinners not really in the hands of an angry God, but a merciful and loving one, whose door of mercy is wide open to those who acknowledge their own dignity in free choice, to those who try to choose the good.

I prefer to fear God rather than man. I would rather consider man to be sinful, but capable of eternal redemption, than just sick. I do not wish to be deprived of the eternal source of compassion, nor of the Good News which this epistle also offers us: "If we confess our sins, he is just, and may be trusted to forgive our sins and cleanse us (and our society) from every kind of wrong."

# EDITORIALS

## The Evangelical Growth Industry

There's a rather rousing news story in the Religion section of *Time* for January 10th, reporting the recent convention, held on the campus of the University of Illinois, of some 16,000 collegians who feel called to careers as Christian missionaries. The convention was of, by, and for Evangelicals, who seem to be the only Christians left in the American churches who earnestly and vitally believe that to be a Christian is to be engaged oneself in Christ's mission to the world. *Time* concludes its report with this sentence which should be of some interest — and concern — to the predominantly Episcopal readers of this magazine:

"Though several denominations such as the Episcopal, United Methodist and United Presbyterian Churches have been trimming their missionary work, the Evangelical movement clearly treats overseas missions as a growth industry."

Could this be one of several reasons why the Evangelical movement itself is a growth industry, while "several denominations such as the Episcopal" are fighting for survival?

## "The Late Liz" — In Memoriam

Gertrude Ingram Behanna — "The Late Liz" — has ended her remarkable ministry in the Church Militant, having died on December 8th at the age of 82. We should have noted the fact of her passing before this, but we have just learned of it.

Thousands of Episcopalians, and tens of thousands of people of other denominational labels or none at all, will never cease to thank God for the grace, wisdom, courage and direction which he chose to give to them through Gert Behanna's friendship and influence.

For many years, her life as a society belle and dame, who over-relied upon bottled happiness, was seemingly wasted and futile. A new life began for her in 1947, when she was 53. She tells her story in *The Late Liz*, and the story, as she told it there and in person, convinced many souls who were living "without God in the world" that they need not continue in that misery of hopelessness and helplessness.

Gert's ministry was unique because it was so totally personal. Nobody else could have done it. She had the gift — too seldom found in the Lord's servants but which anybody can have for the mere taking and using — of being simply her own natural self in Christ. How illustrate this? The present writer is no enthusiast for nicknames, but the moment he met Mrs. Behanna she became "Gert" to him — and with no diminution of her dignity. She was so patently a superior person in every way that she could afford to be Gert to anybody: yet she was never *just* Gert. She made one think of the

truth in Arnold Bennett's remark: "It is only people of small moral stature who have to stand on their dignity."

Like all authentic messengers of Christ, Gert was rich in the gift of encouragement. When she liked what we said in *THE LIVING CHURCH* she took the



trouble to tell us so, and you could not know her without feeling that if she liked what you were doing there was something to be said for going on doing it, and trying to do it better.

To the end, Gert Behanna was lovingly forgetful of self and mindful of her Lord and of her brothers and sisters in him. Let us quote the following paragraph from an obituary memoir by her son, Bardwell L. Smith:

"Gert's last day was, while painful in some respects, a beautiful one, especially in the evening when a baptism of a lovely young black man took place in her living room. As he sat on her bed, holding her hand, she said to him: 'Mark, you realize what this means, don't you? It means that you are no longer primarily black, nor Edie primarily Chinese, nor I primarily white. The color of our skin makes no final difference. We are all primarily human, and children of the living God.'"

There speaks the real Gert Behanna, of whom we are joyfully sure that she goes right on speaking the same message of the love of God in the idiom of eternity.

For some reason she didn't want any kind of permanent memorial for her, or any biography written. But her son, Mr. Smith, makes a request which we are happy to pass along to our readers. He thinks that some of her letters (with names and other identifying aspects removed) might be of value to others. For many years she kept no copies of her correspondence. If you have any such letters from her, you may want to consider sharing them with others in the event that they may be published in pamphlet or book form. Or, if you would like to express the meaning her life had for your own, that too might be helpful. As Mr. Smith remarks: "The only justification for such a collection would be to portray more clearly how God transforms self-struggle and pain into loving identification with others." His address is: Bardwell L. Smith, 104 Maple St., Northfield, Minn., 55057.

Thanks be to God for his loving and beloved servant, Gertrude Ingram Behanna. May she go on from strength to strength in the life of perfect service.

# BOOKS

## Useful Handbook

**SUNDAY'S SCRIPTURES, An Interpretation.** By William Snyder. Morehouse-Barlow. Pp. 158. \$4.25 paper.

This will be a very useful handbook for any clergyman, or lay reader, who reads the scriptures appointed for the eucharist in the new three-year lectionary which is gaining general acceptance throughout the church.

For every Sunday, and for each of the four appointed scriptures — Old Testament lesson, New Testament lesson, Gradual Psalm, and Holy Gospel, a brief but adequate explanatory note is provided. A few examples: *Psalm 80*, Cycle C, Advent iv: "This psalm was a community lament probably at the time of an enemy invasion. When we hear these words, our Christmas-oriented thoughts find their appropriateness in their yearning for the coming of the Lord who has the power to save." *Isaiah 42:1-9*, Cycle C, Epiphany i: "On the day on which we celebrate Jesus' baptism, this 'servant poem' from Second Isaiah is most appropriate. Regardless of whom the poet had in mind, the Christian identifies the Lord's servant with Jesus. 'He is my chosen, in whom my soul delights; I have put my spirit upon him' (v.1)."

The reader may well choose to read to the congregation any of these prefatory comments before the scripture itself, or ponder it before preparing his own comment. One thing is certain: No matter how well one reads publicly, or what translation of the Bible one uses, very many scriptures will make little or no sense to any congregation today unless some such explanation precedes the reading of them.

Mr. Snyder has done his homework in preparing this very useful handbook, and has done it well.

C.E.S.

## Varied Points of View

**REALITIES AND VISIONS: The Church's Mission Today.** Edited by Furman C. Stough and Urban T. Holmes III. Seabury/Crossroad. Pp. 188. \$3.95.

This book is the third in the series commissioned by the Presiding Bishop to give expression to varying views in the church on *Christian Approaches to Sexuality and Perspectives on Vocation and Ordination*. Now comes *Realities and Visions*.

Written by 22 authors, each essay stands on its own. They are, perforce, uneven. But the mind will be stimu-

lated and even the heart quickened.

Bishop Krumm of Southern Ohio gives a thrilling vision of true catholicity of the church that should be read by anyone fighting parochialism.

Three main sections characterize the book's organization: (1) National and World Mission; (2) Renewal, Evangelism and Education for Ministry; and (3) The Church and Society. Arthur E. Zannoni, Roman Catholic layman and Old Testament scholar, has written a fascinating chapter on the ministry of the laity, and my neighbor John Yates III, at Sewickley, has written interestingly on our mission to youth today.

Professor Westerhoff, in writing on "Christian Education for Tomorrow," states: "To restrict religion to the immediate relations between an individual and God, or to an individual's relationship with another individual — that is, to a religion of personal salvation — is heresy. To neglect the world and institutional life is to deny the sovereignty of God over the whole of life, and to practice an idolatry which confines God to our individual existence and limits the Christian life to individual behavior is to leave the world to the principalities and powers."

Charles Winters writes provocatively on "Theological Education in the Next Decade," placing great emphasis on

theological education for the laity and continuing education for both laity and clergy.

This volume lays out before the church various attitudes and points of view on issues facing the church. They are presented irenically and are well worth the reading.

(The Rev.) JOHN BAIZ  
Calvary Church  
Pittsburgh, Pa.

## Books Received

**FREE AT LAST**, Bill Glass. A former All-American football player describes his evangelistic prison crusades. Word. Pp. 164. \$5.95.

**THE MINISTER AS DIAGNOSTICIAN**, Paul W. Pruyser. A set of guidelines for conducting pastoral-diagnostic interviews. Westminster. Pp. 134. \$4.95 paper.

**DYNAMICS OF EVANGELISM**, Gerald L. Borchert. Answers to the questions: Is evangelism scriptural and is it effective? Word. Pp. 145. \$5.95.

**HOW TO BE A FAMILY AND SURVIVE**, Ted B. Moorehead, Jr. Essential principles for solving family problems creatively. Word. Pp. 162. \$5.95.

**UP FROM INDEPENDENCE: The Episcopal Church in Virginia**, ed. and pub. by The Interdiocesan Bicentennial Committee of the Virginias. About the church in Virginia in the aftermath of the American Revolution. Pp. 124. \$1.50 paper.

**LIFE IS VICTORIOUS**, Diane Kennedy Pike. A personal experience of how to grow through grief. Simon & Schuster. Pp. 207. \$7.95.

## A SPECIAL OFFER FOR NEW SUBSCRIBERS

THE LIVING CHURCH, a weekly record of the news, the work, and the thought of the Episcopal Church, is for the Churchman who cares — who wants to be informed, who is not content to let others do his thinking for him about the most important issues of life.

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# CHURCH SERVICES NEAR COLLEGES

## NEWS

Continued from page 7

Refer to Key on back page.

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

### ARIZONA

**UNIVERSITY OF ARIZONA** Tucson  
**EPISCOPAL CAMPUS FELLOWSHIP** 624-5694  
 HC Sun 6, Wed 12. Campus Christian Ctr. 715 N. Park  
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

### COLORADO

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

### FLORIDA

**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

### GEORGIA

**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

### NEW JERSEY

**RUTGERS UNIVERSITY** New Brunswick  
 Cook, Douglass, Livingston & Rutgers Colleges  
**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

The Directory is published

in all

January and September issues.

If your Church serves in a College Community, and your listing is not included, write to the Advertising Manager for the nominal rates.

our ancient Hebrew prayers, in which Jesus himself worshiped, no more recited, the Passover seder no more celebrated in our lives, the law of Moses no more observed in our homes? Would it really be *ad majorem Dei gloriam* (to the greater glory of God) to have a world without Jews?"

"If Christians have sincere devotion to the cause of Jews," Rabbi Siegel suggested, "let them assist the Jews to remain Jews."

Jews, the rabbi said, "welcome the emergence of Christianity — for through it the nations of the world have found their way to Abraham, Isaac, and Jacob, to the God of creation, revelation, and redemption . . . But we cannot abide the notion that Judaism does not contain within it the resources for spiritual living, for obedience to the Living God, for a sensitivity to the pathos of God as he suffers for the sins of his people."

The consultation, sponsored by the American Lutheran Church, drew some 50 clergymen, professors, and ALC officials. To them the rabbi proposed a "practical program" for these days:

✓ That Christianity must reject efforts to "sever its well of spirituality from its Jewish source. Rabbinic Judaism must be understood for the great system of spirituality that it is. Jews must gain an appreciation of Christianity and recognize that we are members of the same family of God";

✓ An end to "denigration of Judaism on the part of Christianity" and encouragement of "bold suggestions" that both Christianity and Judaism reflect God's covenant with humanity;

✓ "Cooperation in the struggle against the dehumanization of man."

"But most of all," he said, "if we are younger and elder brothers, we must be concerned about each other's welfare and survival. For Christians, it will mean an interest in the fate of Jews in Israel, in the Soviet Union, and other places where they are threatened either spiritually or physically. For Jews, it will mean concern for the welfare and integrity of Christianity — for when Christianity goes, what comes as an alternative is destructive of all faith."

## GOVERNMENT

### Illegal S.S. Tax Payments Prompt Action by Congress

As many as 20,000 non-profit organizations, including many churches and church agencies, paid Social Security taxes illegally for 25 years.

Gerald Renner, writing for Religious

The Living Church

News Service said the situation arose from a bureaucratic goof that threatened a refund raid on the federal treasury of up to \$1 billion.

The loophole through which millions of dollars have already poured back to non-profit organizations and their employees was plugged hastily by Congress as word of the bonanza spread.

The situation dates back to Jan. 1, 1951, when an amendment to the Social Security law went into effect giving employees of non-profit organizations the option to be covered.

The law stipulated that since non-profit organizations were exempt from federal taxation, those who chose to pay Social Security taxes (FICA) must file a certificate waiving exemption, and provide a list of employees desiring Social Security coverage.

In 1975 the General Accounting Office estimated that as many as 20,000 of the estimated 133,000 non-profit organizations in the country had not filed a waiver but were paying Social Security taxes of as much as \$369 million a year . . . illegally.

It was an expensive technicality. It made any non-profit organization which had been paying Social Security taxes — but which had not filed a waiver — eligible for a refund. Such refunds were limited by a statute of limitation to approximately the last three years.

A report of the House Ways and Means Committee, headed the Rep. Al Ullman of Oregon, stated that "the potential drain on the Social Security trust funds for the three year statute of limitation period, if all the organizations and their employees chose to accept refunds, would be around \$1 billion."

The report added that 60-65% of the employees of non-profit organizations withdrew from Social Security when given the choice.

"Thus, even if all the employing organizations chose to file waiver certificates covering the retroactive period, refunds for employees who chose not to retain their coverage could still total around \$600 million," Congress was told.

An estimated 90% of 4 million employees in the non-profit world paid social security taxes.

Mr. Renner said Social Security and Internal Revenue Service officials tried to stall inquirers and fend off news reports until they could get congressional allies to rush legislation to plug up the loophole.

Adding to the urgency was the status of the Social Security System itself. In 1975, the Social Security Administration took in taxes amounting to \$67.6 billion but it paid out benefits of \$69.2 billion. It reached into its \$44.3 billion trust fund to make up the difference.

January 30, 1977

The trust fund is expected to diminish annually until it is all used up, as fewer and fewer workers support more and more retired people. Another bite of up to \$1 billion would only hasten the day when the system must find other sources of revenue.

A measure, introduced in congress and signed into law, in effect bars any more refunds. It provides that in those cases where a non-profit organization had failed to file its waiver certificate, the payment of Social Security taxes will suffice to make that organization a part of the system.

### ORGANIZATIONS

## Red Cross to End Efforts for Political Prisoners in Chile

As reports became public in Santiago of the disappearance of eight recently arrested Chilean leftists, a Red Cross official in Geneva said the organization was planning to terminate its activities on behalf of political prisoners in Chile within six months because of the improvement of human rights conditions there.

Legal sources of the Chilean Roman Catholic Church said the eight had not been heard from since they were picked up in a wave of political arrests in early December.

A "rather liberal attitude" by the military junta had made Chile "the one country (in Latin America) where we have the greatest facilities," Alexandre Hay, president of the International Committee of the Red Cross told the Associated Press.

Noting that there were still between 700-800 political prisoners in Chile, Mr. Hay said their release depended largely on the willingness of other countries to accept them as refugees.

The Red Cross official said the organization's humanitarian efforts in Latin America would now begin to focus on Argentina, which he said has the largest number of political detainees.

### Correction

In our issue of Jan. 2, reporting the secession of St. Mary's Church, Denver, from the Episcopal Church, we stated that the Rev. Larry Falance, whom we referred to as "a former Episcopal priest," had invited some people to join in forming a new parish, and we stated that he had been ordained in the Episcopal Church. We were inadvertently in error. Mr. Falance was originally a Roman Catholic and Franciscan monk who had been received into the Episcopal Church but he was never a priest of this church. He is no longer an Episcopalian.

# CLASSIFIED

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**NEEDED:** A mature ordained catholic priest (part-time) to work in parish, parochial school with youth. Please send resume to: Grace and St. Peter's Church, 709 Park Avenue, Baltimore, Md. 21201.

**ORGANIST-CHOIRMASTER-TEACHER** for Massachusetts parish. Applications received until February 15, 1977. Apply with resume to Grace Church, 35 Jackson St., Lawrence, Mass. 01840.

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# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

**CORTE MADERA, CALIF. (Marin Co.)**  
**HOLY INNOCENTS'** 2 Tamalpais Blvd.  
 Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7.  
 Charismatic.

**LOS ANGELES, CALIF. (Hollywood)**  
**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
 The Rev. Fr. John D. Barker, S.S.C., r  
 Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (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

**DENVER, COLO.**  
**EPISCOPAL CENTER** 1300 Washington  
 HC Mon-Fri 12:10

**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.**  
**HOLY SPIRIT** 1003 Allendale Rd.  
 The Rev. Peter F. Watterson, S.T.M., r  
 Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish  
 Serving the Palm Beaches.

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

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

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; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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

**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 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

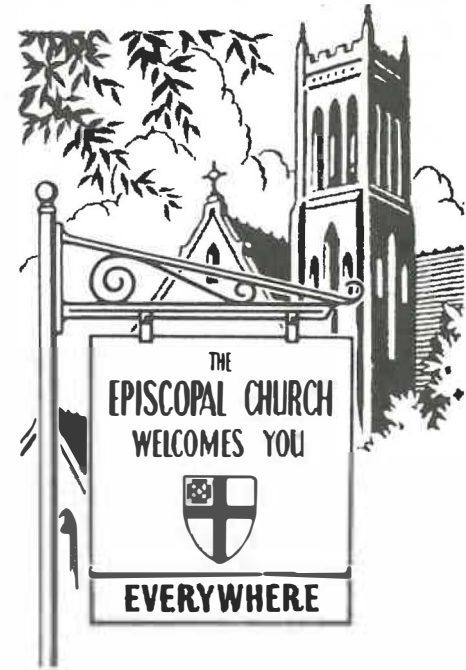
**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
 Daily Eucharist, Mon-Fri 12:10

**EPIPHANY** 1393 York Ave. at E. 74th St.  
 Near New York and Memorial Hospitals  
 Ernest E. Hunt, III, r; Lee A. Belford, George Benson,  
 Hugh Hildesley, William Stemper  
 Sun 8, 12:15, 6 HC, 9:15 Family Service, 10 SS & Adult  
 Forum, 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs  
 12:15 HC

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

**ST. MARY THE VIRGIN**  
 46th St. between 6th and 7th Avenues  
 The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
 Sun 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  
 Sun HC 8, 9, 11 (1S), MP 11, Ch Ev 4, OR 5:15; Mon-Fri MP 8,  
 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

**ST. PAUL'S** Broadway at Fulton  
 Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

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

**BROWNSVILLE, TEXAS**  
**ST. PAUL'S** 1626 E. Taft  
 The Rev. Fr. George W. Graydon, v  
 Sun H Eu 11; Tues, H Eu 7:30; Wed, H Eu 7:30. C by appt

**DALLAS, TEXAS**  
**INCARNATION** 3966 McKinney Ave.  
 The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. Stephen R. Whitfield; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.  
 Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at  
 noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

**SAN ANTONIO, TEXAS**  
**ST. PAUL'S** East Grayson at Willow  
 Fr. John F. Daniels, r  
 Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11-12

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

**RICHMOND, VA.**  
**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
 The Rev. Walter F. Hendricks, Jr., r  
 Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5