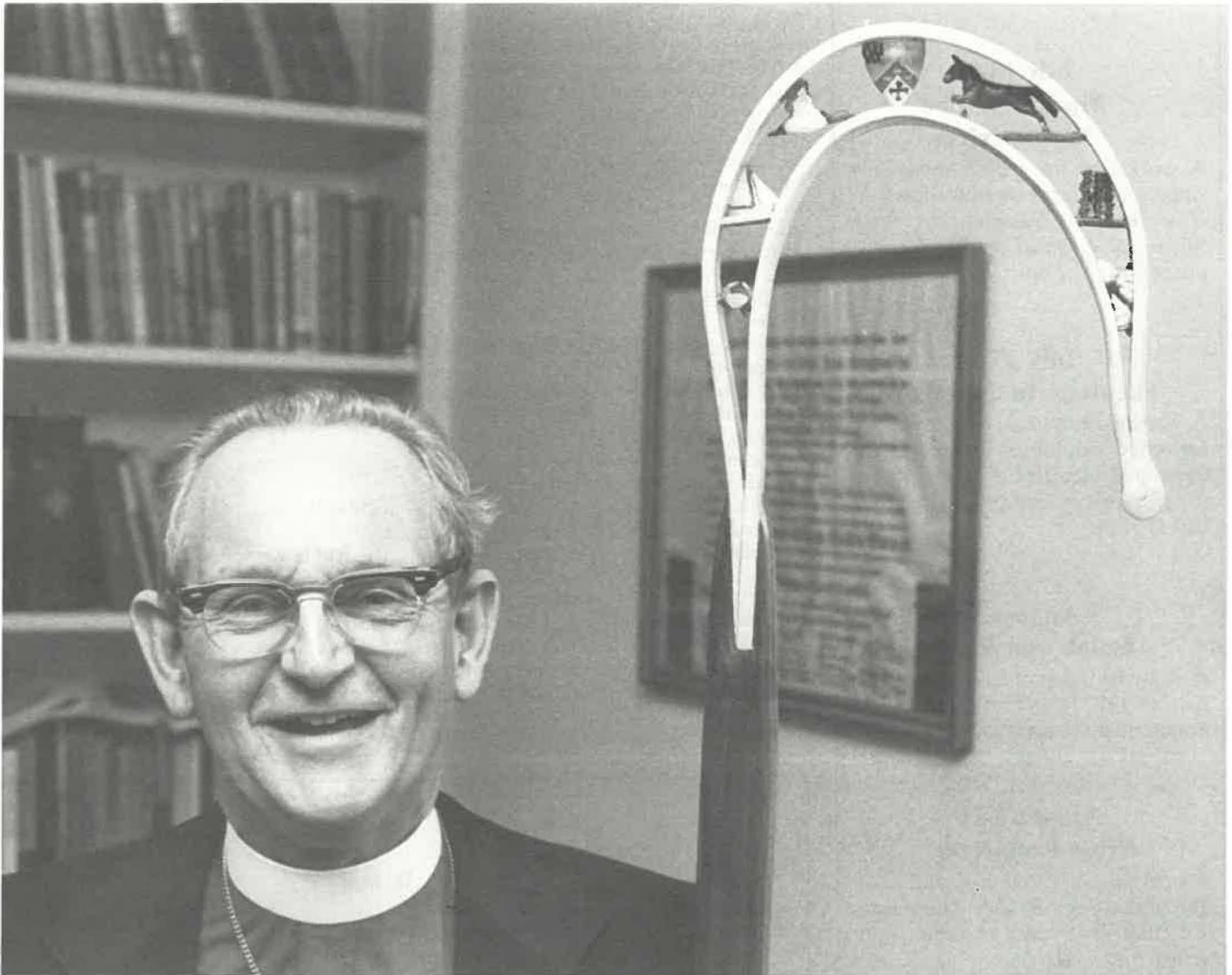


THE LIVING CHURCH



Bishop Moore of Easton with new crozier: Symbols and woods from the eastern shore of Maryland [see p.4].

The Old Priest's Eastertide • *page 10*

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AROUND & ABOUT

With the Editor

This is for our It's-time-somebody-said-that file: the conclusion of a review of Dr. Rollo May's *The Courage to Create*, by Richard Holloway, in *Church Times* (London) 2/11/77:

"You will learn very little about the sources of human creativity from this book or, probably, from any other, since it's usually those who can't create who talk about it and those who can create who don't."

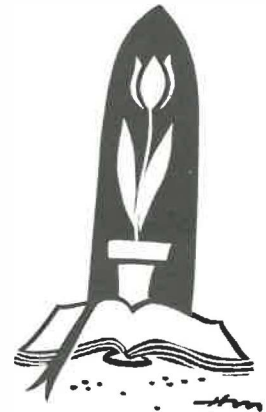
TO MARK R.

I was going to begin this reply to your letter with the remark that when you and Martin Luther meet in heaven the two of you will probably wait upon God together, to urge him to be less patient and more vigorous in administering his universe — a "more active executive," so to speak. Luther used to complain about God's excessive patience, saying that if he were God and the world had treated him as it has treated God he would kick the whole wretched thing to pieces.

I was going to suggest to you your getting in touch with Dr. Luther soon after your arrival; then I bethought myself that, of course, when you are in heaven you will know better, for you will know even as now you are known. I predict that what we shall all see in the End, of God's patience as it truly is, will confirm what has been shown of it to our contemporary in Christ, Jacques Ellul. In his book *The Judgment of Jonah* he writes: "God is not patient in the sense that we are when we wait our turn at the dentist's. His patience is an active power which (in both senses) bears the world, causing it to move to a fixed end, and which also bears each individual, making him advance in the

way of God. His patience is also a power which gives the world and each individual enough time for this advance to be their own act, the fruit of their experience, investigation, and choice" (*op. cit.*, p. 35, translation by Geoffrey W. Bromiley, *Eerdmans*).

God's patience bothered me too, I was most impatient with it, until he caused me to stumble upon Ellul's most telling perception. Now I am both relaxed and happy about it. Among other things, Ellul's insight enables me to see *myself* in the midst of this theodical patience-problem as never before. Luther (and



evidently you), like so many impatient Christians, thought God ought to kick the whole wretched thing to pieces. Did he include himself in that condemnation to the Cosmic Kick? Perhaps he did; but you see my point: Unless God is patient in the way Ellul believes he is, there's no hope for any of us. Frankly, I want there to be some hope for me; and also for you; and even for the whole wretched thing, beginning with us.

To Mel

Mel is in God's care;
his garden, now snow covered,
sleeps in rest.
Mel's crocuses will appear,
then his tulips. But, alas!
their master they'll not see.
No! Their Master is God, too.

George N. Tucker

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KALENDAR

April

17. Second Sunday of Easter/First Sunday after Easter
19. Alphege, B.M.
21. Anselm, B.
24. Third Sunday of Easter/Second Sunday after Easter
25. St. Mark the Evangelist
29. Catherine of Siena

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are The Living Church's chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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LETTERS

Is Christ Male?

In considering the continuing controversy over the ordination of women to the priesthood, it seems to me that some of those objecting to the decision of General Convention are basing their case on grounds which, if considered further, jeopardize a fully catholic understanding of the eucharist.

Simply put, the question is: "Does the priest at the altar represent *Jesus*, or does he/she represent *Christ*?"

That may seem to be a distinction without a difference, but I believe otherwise. If the priest represents *Jesus*, there can be no question that *Jesus* was male and that his representatives might therefore appropriately be male as well. But does not the eucharist become, thereby, more-or-less a "memorial" of the Last Supper? The (male) priest literally re-minds us of *Jesus*, the man.

My own view of the eucharist is a more "cosmic" one. In it, the whole redemptive activity of God is made present and vital: creation, the Old Covenant, the Incarnation, passion, death and resurrection and beyond. Throughout, it is *Christ*, the second Person of the Trinity, who is active both historically and trans-historically. And *Christ*, being of the Godhead, is "without body, parts or passions."

In brief, *Jesus was male; Christ is not.*

We have lately seen some of the dangers arising from a religious perspective based exclusively on "Jesus." Attractive as he is, humanly speaking, it was his divine (and non-male) nature which gave his person and work its effect, and his human nature which gave his person and work its applicability.

The Cover

The Rt. Rev. W. Moultrie Moore, Jr., has a new crozier made by the Rev. Williams S. Cooper of Elkton, Md. The diocese of Easton did have a bishop's staff but when it was sent out for repairs it was sold and never has been recovered. Using ash and walnut woods, Fr. Cooper carved symbols of the Eastern shore to place within the double bands of the crook — a half-dozen oysters, corn, a horse, the Episcopal Church shield, a canvasback, a skipjack, and a crab. Mrs. Cooper made a carrying case for the crozier.

Separate the natures and you fall into one of several kinds of heresy. But look to the "accidents" of his human nature and you limit both applicability and effect: if maleness is of the essence of representation, how can the trans-genital Christ "represent" women in salvation? And if Christ can "represent" women before the Father, why may women not "represent" Christ before the world?

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

Thanks

The poem, "A Prayer for Ash Wednesday," by J. Barrie Shepherd [TLC, Feb. 20] is a masterpiece of compression and is very moving. Also very powerful is "Winter's Night," by Harold Lewis Cook [TLC, Mar. 6].

(The Rev.) HENRY HUBERT HUTTO
Austin, Texas

Distress in England

I wish to correct the impression [TLC, Dec. 5, 1976] that all clergy of the Church of England are due for a great raise in pay this year. That just isn't so, as this small increase in salary is only suggested for incumbents and does not include us junior clergy, the assistant curates. As for funeral fees, we must report these to our diocesan offices where they are deducted from our small monthly stipends. The average yearly income for assistant curates of parishes is approximately \$3,000, depending on the diocese. With a national inflation rate of 15% that doesn't go far.

(The Rev.) RUSSELL B. HUNT
St. Mary de Castro Church
Leicester, England

Katrina Swanson Replies

Please allow me to point out some of the inaccuracies in Bishop Vogel's letter [TLC, Mar. 13].

Even though I had already completed the theological education requirements of the national church — Title III: Canon 10, Section 10 (a) and (e); Canon 11, Section 10 (a); and Canon 5, Section 1 (a) — for ordination to the priesthood before Bishop Vogel's consecration as Coadjutor Bishop of West Missouri, I did consult with him at his office about theological study in preparation for the priesthood on February 18, 1972, and on February 2, 1973.

After Bishop Vogel's arrival in the diocese he was invited to a conference to deal with requirements for ordination to both the diaconate and the priesthood on January 14-15, 1972, in Kansas City. I believe that he did not attend, but the report of that meeting was mailed out from the diocesan office to

all clergy of the Diocese of West Missouri on January 27, 1972, describing a non-seminary route to ordination.

On February 18, 1973, I did in fact accept the Commission on Ministry's invitation to be screened in the BACAM conference. However, on February 20, 1973, and on February 27, 1973, Bishop Vogel informed me that I was not to attend.

I was punished by Bishop Vogel when, under threat of ecclesiastical trial, I joined him in signing a covenant of suspension of my diaconal ministry and of wearing of clerical attire from October 4, 1974 to January 4, 1975. Bishop Vogel

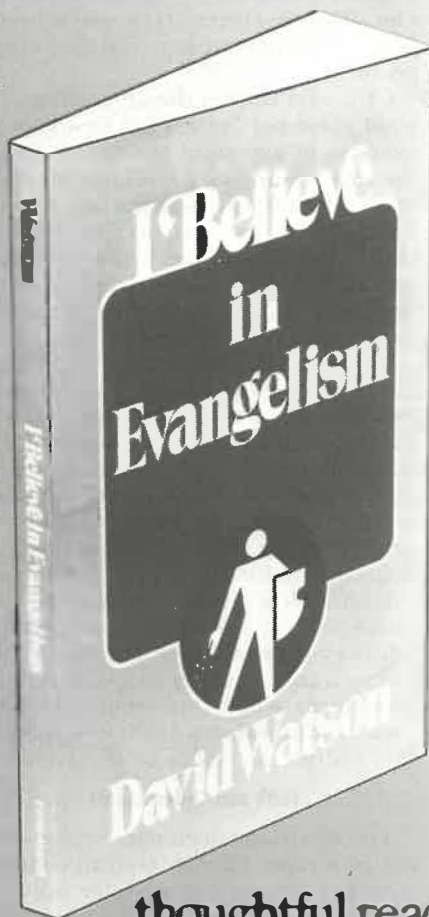
continues to punish me by not sending my Letters Dimissory to another diocese or to the special list maintained by the Secretary of the House of Bishops in accordance with Title III: Canon 20, Section 4 (d) 3.

I do not relish this controversy with Bishop Vogel, and I pray that I may soon be allowed to proceed with the sacramental ministry for which God has ordained me.

(The Rev.) KATRINA MARTHA SWANSON
Leawood, Kans.

{ The discussion of this case in our letters section is closed. Ed.

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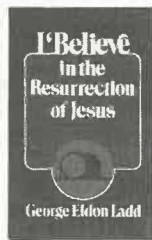
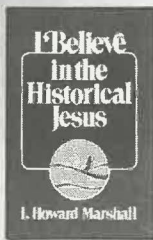
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CHURCH OF ENGLAND

Action Delayed on Unity Proposals

A united church in England has been delayed a little longer — some say it has been set back — due to a decision made by the General Synod to refer the entire issue to the 43 dioceses of the Church of England.

The move centers on the Ten Propositions created in 1974 by Britain's major religious bodies: the Church of England, the Roman Catholic Church, and six Protestant churches. The United Reform Church first proposed the union plan and the Churches' Unity Commission (CUC) published the Ten Propositions last year.

The propositions ask all participating churches to join in a covenant to seek visible unity and push for action on inter-communion, agreement on baptism, and mutual recognition of ministries.

A provisional response was called for in 1976 and a definitive response in 1977, but in the case of the Church of England, this is now not likely until March, 1978.

There is broad agreement on many if not most of the propositions but the one that has caused the most argument, particularly in the Anglican Church, is Proposition Six which deals with ordained ministries and the episcopacy.

General Synod did not discuss this point in detail, saying that assessment of the propositions was not completed, and the time had come to bring the dioceses into the debate.

Last November, the synod requested from CUC clarification of Proposition Six. The Rt. Rev. Eric Kemp, Bishop of Chichester, told synod members at their recent meeting that the "reaction to our request for clarification shows that we have still a long way to go. We shall not get very far until we have from the covenanting churches a clear and agreed statement of their understanding of ministry and ministerial priesthood."

Clarification

Proposition Six states: "We agree to recognize, as from an accepted date, the ordained ministries of the other covenanting churches as true ministries of word and sacraments in the holy catho-

lic church, and we agree that all subsequent ordinations to the ministries of the covenanting churches shall be according to a Common Ordinal which will properly incorporate the episcopal, presbyterial, and lay roles in ordination."

The Church of England was not the only body to seek clarification of the above statement. So, CUC issued a long and complex document which presented a broad-based definition of episcopacy and offered alternative ways under which the covenanting churches might accept it.

CUC said that in the proposition, the word episcopal "refers not to a general exercise of oversight (*episcopo*), but to the role of ministers specially set apart to a wide, crucial, and particularly responsible form of ministry distinguishable from the presbytery ministry and from corporate and conciliar forms of oversight, though not exercised in separation from these."

The document also stated that the relationship into which the churches were being invited to enter through the covenant was "one of deep and solemn commitment to each other and to the goal of visible unity, in the context of mutual recognition. The churches thus become profoundly and visibly related, yet remain distinguishable."

Under this plan there would be no fundamental barrier to the exercise of ministry across denominational lines but it would remain subject to those procedures which individual churches used to authorize ministry — "no further ordination would be involved."

Faith and Order Report

The clarifying document was embodied in a report submitted to General Synod by the Faith and Order Advisory Group. This report, the group said, broadly accepted what CUC stated, but added: "We hope, however, that CUC will go on, perhaps in connection with the Common Ordinal [which is still to be released], to produce a fuller definition of its theology of the ordained ministry."

"In particular, we are anxious that episcopacy should not be thought of simply as something 'added' to an existing ministry; rather, we consider that episcopacy itself is the focusing of the church's episcopal functions in a distinct person."

Standing Committee Report

Another report before synod came from the Standing Committee under the chairmanship of the Archbishop of Canterbury.

It said CUC's response in respect to Proposition Six "has opened major issues which will need to be the subject of further discussion with the commission."

The Standing Committee also said CUC's redefinition of its understanding of the process of covenanting had important effects upon the timetable and "it is not appropriate for the General Synod to ask the dioceses at this stage whether they are prepared to covenant. Instead, the time for that will come when the diocesan synods can be given the detailed proposals for the implementing of the propositions — particularly propositions 4, 5, and 6."

Propositions Four and Five entail a change in the relationship of the Church of England with other churches in question, if a definitive answer is to be given.

Legally, the synod cannot commit the church to any such changes without the consideration and consent of the dioceses. That is why the Ten Propositions are now to be sent to diocesan synods before any definitive answer can be given.

Roman Catholics

The Ecumenical Commission of the Roman Catholic Church of England and Wales has said, in relation to Proposition Six: "We cannot yet determine whether we will be able to give full recognition to the ministries of these churches."

ANGLICAN COMMUNION

Exiled Bishop Resigns

The Rt. Rev. Richard Wood, Suffragan Bishop of Damaraland who is living in exile in England, has resigned to make way for the election of a black bishop. The diocese embraces Namibia.

The *Church Times* said he had made the decision at the request of the bishops of the Province of South Africa.

There has been no resident Anglican bishop in the diocese since the expulsion of Bishop Wood and earlier, the diocesan, the Rt. Rev. Colin Winter. They

were forced from the area by the government of South Africa which controls Namibia.

The new suffragan is almost certain to be a Namibian, since only a native of the country would have full access to all parts of the territory.

Bishop Wood said the South African bishops had made it plain that whereas they were willing to maintain Bishop Winter in his position as a matter of principle, they did not feel the same way about him [Bishop Wood] because he had been appointed to exercise Bishop Winter's ministry in his absence and could not do so now.

After discussions in London, the two bishops agreed that the "right thing" was for Bishop Wood to resign.

Now the resigned suffragan has to find a job. He is living on donations contributed as a result of an appeal made by the *Church Times* but that source will end in June.

RELIGION AND SOCIETY

Take-Over "Will of Allah"

The Rev. Robert Tesdell, a minister of the Christian Church and one of 11 hostages held at the Islamic Center in Washington, said he "had come to the conclusion very early [in the siege] that we were not dealing with mental cases. They never lost their surface attitude of serene confidence."

Mr. Tesdell was on a student tour when he and a student from Colombia were taken hostages by Hanafi Muslim gunmen. The other students in the group escaped.

During the long siege, the minister and Buthana Rauf, wife of the director of the Islamic Center, debated Islamic doctrine with their captors.

According to Mr. Tesdell, "they weren't taking personal responsibility. They were saying that whatever happens is the will of Allah."

When asked whether the 1973 slayings of Hanafis, which the gunmen wanted to avenge, had been the will of Allah, Mr. Tesdell reported the gunmen had replied: "Yes, he willed it this way and he wills us to take this revenge."

In an interview with Religious News Service, Mr. Tesdell was asked how the gunmen reacted to his being a Christian — he had not told them he was a clergyman. They told him: "Your religion is different from ours. We don't turn the other cheek," they said. He did not tell them he was a minister.

Stressing that the gunmen at the Center were under tight direction from their leader, Hamaas Abdul Khaalis, who was in the B'nai B'rith headquarters and maintained contact by telephone, he said: "I had no feeling at all that there would be any break in the solidarity," and added that he was sure

they would not have hesitated to decapitate the hostages if Mr. Khaalis had given such an order.

What of the comments he and other hostages had made following their release to the effect that the captors had alternately displayed signs of brutality and kindness. "There are some precedents in Christian history for this," he said. "You can burn someone at the stake out of concern for his soul."

Since his release, Mr. Tesdell said he had been thinking about how one can be sure that he knows the will of God. "Society has to be able to put some limits on how people follow their religion."

CALIFORNIA

Two Parishes Sever Ties With National Structure

Shortly after four parishes had severed relationships with the Diocese of Los Angeles and the national church [TLC, Mar. 20], two congregations in the Diocese of California took similar steps.

Parishioners of St. Peter's Church, Oakland, voted 132-1 to sever ties to the diocese [California] and to the national church in consequence of General Convention actions. The rector, the Rev. Robert S. Morse, is executive director of the American Church Union.

Within days, members of Trinity Church, Hayward, took the same action with only one dissenting vote being cast. Parish rector is the Rev. Graham Lesser.

ITALY

Two Catacombs May Be Returned to Jews

The Jewish catacombs of Rome, which have been under Vatican control since the 1929 Concordat, may be turned over to Italy's Jewish community as part of proposed changes in that pact between the Roman Catholic Church and the Italian government.

Tens of thousands of Jews who lived in Rome between the first and second century were said to be buried in the volcanic rocks under the city, but only the two sites maintained by the Vatican currently remain. Other Jewish catacombs have reportedly been lost under housing developments.

The two sites maintained by the Vatican are on the grounds of Villa Torlonia (Mussolini's private residence) and along the Old Appian Way.

One inscription on a tomb wall reads: "Here lies Phillip, known for the love of his brother who lived 33 years." Another reads: "Here lies Pegaianos, the scribe and lover of the law. May his sleep be in peace."

Unlike the Christian catacombs, the Jewish catacombs in Rome have been closed to the public. Visitors must have permission from the Pontifical Commission on Sacred Archeology in order to see the two burial areas.

EPISCOPAL CHURCH

Woman Priest: Pope "Sexually Naive"

A woman priest of the Episcopal Church said recently Pope Paul's statement that priests must be men because Jesus was a man is "outrageous."

The Rev. Patricia Park, assistant rector of Immanuel Church, Alexandria, Va., expressed belief that the growing pressure within the Roman Catholic Church for women priests will bring about a change.

But the question of women priests will not be a hindrance to ecumenism, she said.

Pope Paul's prohibition of women priests, Mrs. Park said, indicates that "sexually he is very naive. I think he doesn't know what he's talking about [concerning] women."

Referring to the argument that male priesthood is dictated by church tradition, she said: "We don't worship a dead God, but a living God who calls women to the priesthood. It is an active, changing spirit."

The mother of a three-year-old child, she said she finds a "terrific conflict" between the ministry and motherhood which she calls a little different from the conflicts experienced by married male priests, among whom, she claims, there is a high divorce rate.

"You have to have your priorities straight," she declared. Her family, she said, comes first. Her husband is the Rev. Stephen Park.

Mrs. Park made her remarks while she was in Providence, R.I., for a Lenten service at Grace Church.

ROMAN CATHOLICS

Denver Archbishop Offers Predictions

The approval of ordination for women in the Roman Catholic Church today "would cause the biggest doggone schism you ever saw," the Archbishop of Denver declared, adding that the movement has "a long time to mature."

Archbishop James V. Casey said the American bishops will not be making any startling decisions on women's ordination or on optional celibacy for priests at their upcoming May general meeting in Chicago.

Both women's ordination and optional celibacy were approved at last

fall's "Call to Action" conference on social justice in Detroit, but in Archbishop Casey's opinion the most the U.S. bishops will do in Chicago will be to consider ways of opening up ministry to women.

He admitted that the church "isn't making use of the tremendous talents and love and zeal of women." Yet, the church is not going to change overnight, he said.

The archbishop predicted that some day the church will restore full ministry to priests who have left to marry, many of whom work in parishes now, but not as priests.

Concerning a new impetus for ministry to divorced and remarried Roman Catholics, the archbishop said that this area has been neglected because the church "has put so much of its resources into the Catholic school system." He said he is "darn sure" the bishops in Chicago will insist that marriage tribunals be "beefed up" so that the increasing number of annulment cases can be handled faster.

"There is tension because we believe in the teaching of Jesus about the permanence of marriage, but the church still wants to reach out and show compassion to those who have been divorced," he said.

Archbishop Casey, who has been head of the Denver see for 10 years, said the church has come through a stormy period. "But I think the difficult period is over. The church is much healthier now," he added, referring to changes brought about by Vatican II. "It has moved from immaturity to maturity."

He said the old immigrant church of his forbears led to leadership that was legal and rigid, but Vatican II has changed that and given the laity "a position in the church." He also believes the priests are "veering away" from brick and mortar concerns to become better spiritual counselors.

NEW YORK

Respectful Rejoinder: "Debt of Gratitude"

In what they call a Respectful Rejoinder, seven parish priests of the Diocese of New York have replied to the statement issued by the Rt. Rev. Paul Moore on the ordination of a lesbian [TLC, Mar. 6].

"The church owes a debt of gratitude to the bishop," the priests said, "because for the first time he has focused and defined the real issue which has been in the background of this and similar controversies besetting the Episcopal Church in recent years. This issue is the authority of Holy Scripture in the church."

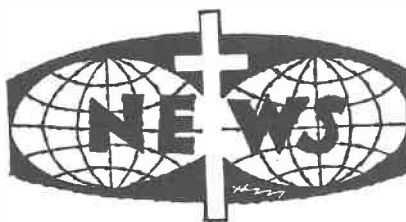
The authority of scripture, they con-

tinued, has been "central and unquestioned in the life of the Anglican Church; its authority has been accepted both in the sense of its own inner authoritativeness and in its *imperium* as the supreme and final revelation in Christ."

In citing evidence of this, the priests quoted Article XX in which is said: "It is not lawful for the church to ordain anything that is contrary to God's Word written."

The Ordinal lays "great stress" on the same theme, the Rejoinder states, "for we find substantially the same demand presented to the candidates to the diaconate, priesthood, and episcopate that they will teach what is required for salvation out of Holy Scripture and what may be 'concluded and proved by the same.'"

To the seven priests "it seems that Bishop Moore has set out to undermine the authority of scriptures in the church. Thus in his statement of defense, he writes: 'I believe that better guidance will be found in the fullness of the Gospel than in the narrowness of



isolated verses selected painstakingly from the Epistles or from the Old Testament. There is a timelessness to the message of God's love that outweighs the datedness of so many biblical injunctions rooted in ancient societies.'

"For what may be outdated and irrelevant to one, in the scriptures," they said, "may not be so to another; and on Bishop Moore's theories who can say which of them is closer to the truth? And if the church now finds itself unable to declare with power the truth of God's Revelation in Holy Scripture then its mission is ended. And furthermore when the bishop declares 'we move beyond explicit biblical guidance,' he goes on to speak of truth as 'an open ended process of progressive revelation.' It would seem that the church today is to become the vehicle of another revelation to supplement, correct, and perhaps replace the dated and ancient scripture."

Nevertheless, there are still those left in the church who cannot accept this "strange and erroneous doctrine [Book of Common Prayer, Consecrating of Bishops]," the priests said.

"We remain convinced," they concluded, "that what the church has taught about the authority of scripture remains true. We are convinced that the church in any century may not teach anything as of faith unless it is clearly

to be concluded and proved by Holy Scripture; and we are equally convinced that the church may not teach anything as of faith which is clearly forbidden in Holy Scripture."

The Rejoinder was signed by the Rev. Frs. David W. Arnold, Woodstock; Joseph C. Dedde, Yonkers; Ernest W. Johns, Suffern; Clarence Lambelet, Armonk; Allan B. MacKillop, Lake Mahopac; William S. Reisman, Garrison; and Anthony P. Treasure, Peekskill.

CUBA

Priest: Human Rights Violations "Exaggerated"

Reports of human rights violations in Cuba are "exaggerated," according to a National Council of Churches executive who was a member of a team which visited the island for less than two weeks.

The Rev. William Wipfler, an Episcopal priest who is NCC mission director for Latin America and the Caribbean, said of a list of reported political prisoners, "many . . . were not in prison at all."

Fr. Wipfler said Cuban officials gave a "positive" response to suggestions that there be more information released about Cuban human rights.

He said there may be some human rights violations in Cuba, but that talks with government and church leaders led him to conclude that "Cubans are dealing seriously with the question of human rights" and that there is "considerable misinformation in the U.S." about Cuban conditions.

Representing the Episcopal Church on the eight-member team was Dr. Charles Lawrence, president of the House of Deputies.

A statement by all members urged the U.S. to "take initiatives to normalize relations" with Cuba and "as a first step" to "put an immediate end to the embargo that has caused great sacrifices and frequent suffering for Cuba's people."

MISSOURI

Prayer Season Held

A four-week season of prayer and special acts of devotion held in the Diocese of Missouri was prompted by the death of the Most Rev. Janani Luwum, Archbishop of Uganda.

On each Sunday in March, congregations throughout the diocese observed a period of silent prayer and also took part in a special offering. The season began with a requiem eucharist held in Christ Church Cathedral, St. Louis.

On the last Sunday of March a prayer
Continued on page 15

ORDINATION AND JESUS' WILL

A Response to Dr. Pierson Parker

By WILLIAM B. OLNHAUSEN

I read with considerable interest the article "Ordination and Jesus' Will" by Dr. Pierson Parker [TLC, Jan. 30]. It has long appeared to me that most who favor the ordination of women to the priesthood take a liberal (for want of a better word) approach to the Scriptures, while those of us who oppose this change are more conservative biblically. Dr. Parker seems to be a relatively conservative biblical scholar, in his presuppositions if not necessarily in his exegesis. He even believes in the historicity of St. John's version of the Gospel. (I was beginning to think I was the last of that breed in the Episcopal Church.) Therefore it was with some dismay that I realized that Dr. Parker favors the ordination of women, and I approached his article fearing that finally I might be forced to change my mind about this issue. My fears were ungrounded. I believe he makes several mistakes in his analysis.

(1) Not least of these is the presupposition that it is permissible to interpret the New Testament out of context, "sola Scriptura." Anglicans have generally held that the Scriptures must be understood in the light of succeeding church tradition. The great failing of much biblical scholarship has been that it has tried to work in a vacuum, ignor-

ing the tradition. How do we know what Jimmy Carter really meant by his campaign promises? By observing what he does now that he is president. How does a young lady know what a young man means when he says he loves her? By waiting to see what he does next. Does he ask her to marry him, or does he have something else in mind? Likewise, the sensible way to interpret unclear passages in the New Testament is to find out how the early church acted on them. Relevant also is the interpretation which the church has given to such passages through the centuries, for the universal tradition is simply the guidance the Holy Spirit has provided Christians in understanding the Scriptures.

Now, there are texts in the New Testament which possibly might be interpreted so as to justify the priesting of women. There are also passages which could be taken to mean that women are garrulous (the Samaritan woman) or dogs (the Syro-Phoenician woman), or that women ought never to utter a word in public worship. Happily the church has never so interpreted them. In the same way, up till the last few years it appears that no one in the church has ever taken any passage in the New Testament to be grounds for the ordination of women to the episcopate and presbyterate. At least the article gives our Lord credit for being on the "right" side. (Some who favor women's ordination have implied that Jesus made a little

"mistake" on this issue!) However, Dr. Parker asks us to believe that the apostles, who knew Jesus best, and the whole catholic church ever since, in every age and culture, unanimously and consistently misinterpreted the Lord in regard to the place of women in the church. Further, we are asked to believe that, for some reason not stated, we have finally discovered the truth in this matter. All this is not impossible, of course, but to say the least it seems exceedingly unlikely. On the odds, it seems far more probable that Dr. Parker has misunderstood our Lord's intent.

(2) Next, the article points out that the apostles possessed many attributes; for example, they were "male, married [we do not know that all were married], circumcised, Jews from Galilee, who wore Palestinian dress," etc. Why, the author asks, should we insist on only one of these features as essential to the priesthood? The answer is that only one of these distinguishing characteristics can be considered part of the natural order, as God created it, and that one characteristic is sex. "Male and female created he them." This is the one fundamental division in mankind; indeed the sexual distinction extends back into many subhuman forms of life, and perhaps into the universe itself, as seen in the myths of sky gods and earth goddesses. Christ chose twelve male apostles. The catholic church has insisted that, in the ordained ministry, this one God-given, Christ-given distinction be maintained because at the altar the presbyter or bishop signifies Christ who was and is male. Dr. Parker is right, I think, that a woman is able to represent the church before God in the liturgy. What she cannot do is be the "icon," the image of Christ to the church. She cannot signify Christ.

This male imagery of Christ and of the ordained priest is of fundamental importance. This is common knowledge; many are trying to ignore it. Here is evidence: Few are distressed by the lovely pictures of Christ portrayed as an oriental or a black man (or as a northern European, for that matter!); we know that racial characteristics are secondary. Nor are we upset in a drama to hear the Lord speak in English; we know that linguistic distinctions are secondary. However, all would take immediate offense at the portrayal of Christ as a woman. Try, if you will, to visualize a female crucifix. We know instinctively that a woman cannot signify Christ to the church. She is the wrong image.

(3) The article fails to distinguish between the general "priesthood of all believers" and the special ordained priesthood (the episcopate and presbyterate)

Continued on page 14

The Rev. William B. Olnhausen is rector of St. Boniface Church, Mequon, Wis.

THE OLD PRIEST'S EASTERTIDE

By JAMES B. SIMPSON

It was during Eastertide, when so many minds come into at least momentary accord and agreement, that a young bride thought of inviting her rector to dinner and the old priest felt he should accept.

Preparations for the occasion were destined, predictably, to be a trying time for both of them: she was ill at ease with entertaining and he had never been comfortable in social situations.

"If I just stay close to the altar most of the time, that's when I'm all right," he often said.

It had been at that altar, a year earlier, that the aging cleric had solemnized the young couple's marriage. Hence, their first anniversary seemed a propitious time for them to make good on their resolution. "We've got to have the old boy to dinner."

Truth to tell, they had really been more interested in love-making than in home-making, although after a while the two seemed to be very much the same. So it was that she invited the old priest one Sunday as he stood at the church door. He wished, as he had so many times, that people wouldn't ask him things at the door when he had to fish in his cassock to find his date book, that he had often misplaced, or had to make a mental note that was gone a second later. But *she* was so intent on issuing the invitation, and *he* was so determined not to forget, that somehow they both remembered the social obligation that now existed once the invitation had been extended and accepted.

In the first place, it was not a very

good time: he was exhausted from his Easter duties.

Moreover, the young couple was still insolvent from the Christmas gifts they'd had to buy both sets of parents.

Once again, it was the same old story for the young bride and the old priest: social occasions were a chore; they never seemed to go with the same grace and gusto that they did for others.

Nonetheless, the young bride threw herself into an exaltation of preparation. On hands and knees, she nipped the rug (she hated vacuuming), she discarded all the old napkins her mother-in-law had forced on her and she spread her wedding linens for the first time. She bought a jar of evil-smelling silver polish and used it energetically although she got more under her long fingernails than she did on the silver. She polished the furniture, too, even when the fumes made her so sick she thought she must surely be pregnant! Her neighbors, who had always been amused at her casual approach to housekeeping, laughed openly as they saw such thorough cleaning.

Her husband was even more alarmed than he would have been at a pregnancy. She moved his favorite chair, junked old newspapers he'd intended to read, gave away his tattered sweater, hid his smelliest pipe, and banished the dog to the chill of the back porch.

Somehow, the old priest caught the vibrations — or "vibes" as his floundering youth group called them. He'd never been very alert or sensitive to people's feelings — his flock long ago accepted that — but somehow he knew the young bride was going to extremes for *that* dinner.

"Folks often do go to trouble," he murmured to nobody in particular. "I wonder *why*?"

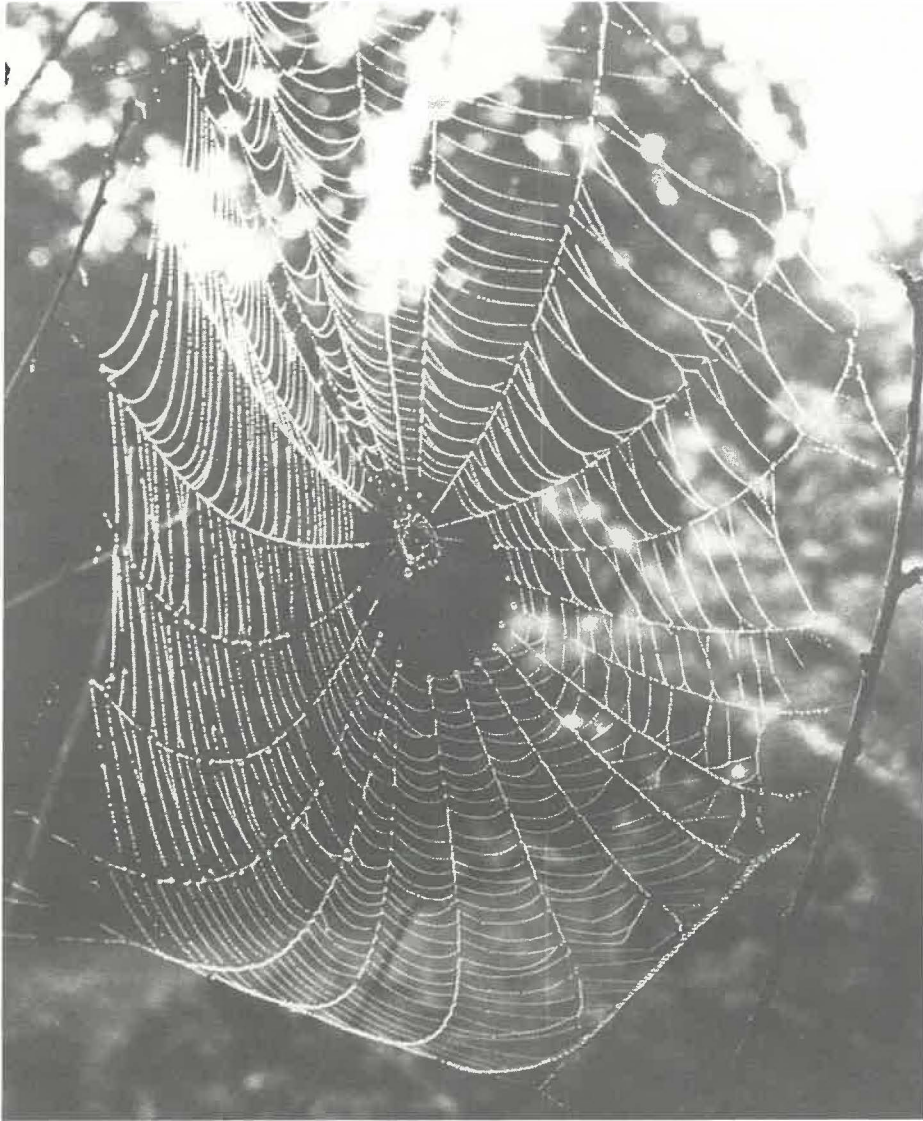
The old priest sat at his desk musing about it all — and, as musings do, one thing led to another. He looked back over his long ministry, all spent in the same small community. It was true that it had been a mission, a pitiful mission, when he arrived, and it had grown to be accepted as one of the parishes of the diocese. The neighboring vicars said it was more because of a housing development than the Holy Spirit, but nonetheless he *had* brought the place to parish status and he *had* become a rector.

It was, he supposed, his one sin of pride.

Certainly he had little pride in anything else. Even the Bishop, more charitable than most, had written him off as "just a plodder" who paid his missionary quota every year — and that was about all the diocese ever heard of him. The old priest ran an indifferent Sunday school that was worthy of the name only because it did meet on Sunday. His parish calling was nil. His pastoral counseling was hit-and-miss — mostly miss — although some now and then said, "You know, in his own bungling way, he *can* help."

Anyway, the old priest thought aloud, if the young bride was exerting herself then he ought to straighten up his own place. He lived in one of those upheavals of ecclesiastical clutter that only the clergy could create — prayer books unevenly stacked, worn hymnals, stale coffee, overflowing ash-trays, half-written letters, long lists of nonpledgers, candleholders needing repair, unacknowledged Christmas cards, incomplete sermon notes, and manifold lists of chores never to be accomplished.

Yes, he thought, I'm really weary of going out to bright and polished homes



"The life that we touch for good or ill will touch another life . . ."

RNS

where people have gone to trouble for *me* and then coming back to *this* cluttered place! So he started a spring housecleaning, too, and his neighbors were as startled and amused as the young bride's.

"I don't know how *she* can have a dinner or how *he* can get himself together to go," declared her mother-in-law who believed she knew them well. "They're both slob."

Finally, the evening arrived for the dinner. After so much advance preparation, both the bride and the old priest sat exhausted at the table; only the husband enjoyed himself — and his enjoyment was short lived because the old priest for some reason seemed quite talkative that evening. They knew what *that* meant because they had heard that on the few occasions when he was conversant he was also extremely frank — and the frankness led to meandering, informal sermons. Yes, sermons given right in a person's living room!

The blow fell within minutes after they left the table.

It was probably the green aliveness of the *creme de menthe* that did it because the old priest straightened up in his chair with amazing agility. His eyes brightened and focused on a lamp across the room — a cast-iron angel forever assigned to holding aloft an ornate lampshade.

"My dear," said the old priest, "there's a *cob-web* on that lamp!"

The young bride gasped — and knew definitely she wasn't pregnant or she would have fainted.

The young husband blushed in a trinity of surprise, anger, and bewilderment.

"It's a spider web that goes up the side," said the old priest in a careful analysis he'd never been able to bring to the parish budget. "It's there on the side from the hem of the angel's garment to just under her armpit."

He continued, "I was thinking only today that all of life is a spider web."

(Actually, he'd not been thinking at all but had been reading a little book by Frederic Buechner — a Presbyterian! — but he treated all his reading as he had been taught to treat the Holy Scriptures: he absorbed it and made it his own as much as he could.)

"Life is a huge spider web," he ruminated.

The young couple exchanged glances, sighed, and settled down with looks of endurance — and yet somehow they were a bit intrigued.

"Life is a huge spider web," said the old priest, repeating himself, characteristically.

"It's a web that if you touch it anywhere you set the whole thing trembling," he declared. "As we move around this world and act with kindness, perhaps, or with indifference, or with hostility, toward the people we meet, we, too, are setting the great spider web atremble."

The old priest's hands shook, spilling the *creme de menthe*, but nobody cared because the large dinner, the drinks, and the crackling fire had combined to soothe them all.

"The life that we touch for good or ill will touch another life," he continued, "and that in turn another, until who *knows* where the trembling stops, or in what far place and time our touch will be felt."

"Yes, yes, our lives are linked together: 'no man is an island.' Good night!"

The informal sermon ended as suddenly as it had begun and with unusual efficiency the old priest had on his overcoat and was at the door.

"Oh goodnight, Father," called the young husband.

"And, Father," added the young bride, as the old priest went down the steps, "thanks for coming, Father, and what you just said to us; why, it was really your finest sermon!"

As things turned out, her last words were like a benediction over his whole life. He died during the night.

Two days later, when she left the house to go to his requiem eucharist, just as she was closing the door, she caught sight of the angel and the spider web. She made no move to sweep it away. Come what may her mother-in-law dropping in, or the new supply priest, or the Bishop himself, the silvery web remained.

"Life is a huge spider web," she recalled many times in the ensuing years. "If you touch it anywhere you set the whole thing trembling."

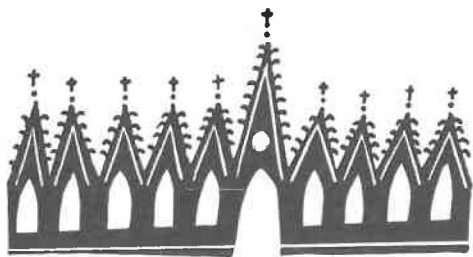
"Indeed," she said — it was one of her favorite words with her husband when she wanted to be very definite about something. "Indeed, and who knows in what far place and time our touch will be felt — and the Risen Christ is at the center."

EDITORIALS

Responsibility at 815

Those people at 815" — meaning the people who administer the national church programs from headquarters at the Episcopal Church Center — have been receiving considerable criticism from both sides of the controversy surrounding the case of the two former staff members of the church's Hispanic Affairs Commission who refused to testify before a grand jury concerning their knowledge of a suspect in a crime of violence.

Specifically, Presiding Bishop John M. Allin and Bishop Milton Wood, executive for administration at 815, have been accused by some of allowing the FBI to violate the rights of those individuals, and they have been accused by others of overprotecting the accused. Neither charge is true or just. They have cooperated with law enforcement authorities mak-



ing a proper investigation of evidence in a criminal matter. They have also provided adequate legal counsel for the accused.

Any accusation that they have knowingly employed anybody of criminal intent is an outrageous falsehood and slander. They have acted decisively, and yet carefully, in this matter from its beginning.

Several readers have expressed to us their view that people who work for the church have no more right to immunity from legal process than anybody else. Of course they haven't. It is also being said that the church's leaders should be very careful whom they employ. Of course they should. It should be added that the church's leaders should see to it that any employee of the church accused or suspected of a crime be given sound and legal counsel.

From where we sit, it seems that in this case our church leaders have done and are doing the right things. They deserve our thanks and support.

The Impasse With Rome

At the end of this month the Archbishop of Canterbury and the Pope are to meet, and although there has been no publication of the agenda of their discussion — if formal agenda have been planned — they will undoubtedly talk about the prospects for unity between the communions they represent.

An English churchman, Douglas Brown, writing

in *Church Times* (2/11/77), frankly raises the question: What will they have to talk about, under the heading of movement toward unity, in view of the pope's recent categorical rejection of the idea of women priests and the archbishop's enthusiastic endorsement of it within the Anglican Communion?

Pope Paul will not live forever, as the head of the Roman segment of the Church Militant; but Mr. Brown reminds us that there is no realistic reason to suppose that when one pope dies his successor will be of another stripe. The next pope may be less "papal" than Paul but there is as good a chance that he will be more so. They who trust that he will be theologically of the Hans Küng school know little about Vatican history and politics.

"As for the papal claims to special world-wide authority as successor to Peter," Mr. Brown comments, "it would be passing strange indeed if this were modified to any significant degree, for it is indeed the bedrock, the *esse*, of the Church of Rome."

Anglicans need from now on to take this thoroughly into account as they think, plan, and hope for union between their church and Rome. What commissions of ecumenical theologians representing both churches may find it possible to say about their agreement on fundamental matters is one thing, and a thing to be always respectfully and thoughtfully pondered. But what does *the Roman Catholic Church as such* believe and hold to on any given subject? If you seek the answer to that question you must inquire of two different sources. First, you ask the presently reigning pope what he and his predecessors have taught about it. Secondly, you take an opinion poll of the whole body of the faithful — laity and pastors both. You may find the pope and very many of the ordinary faithful in some disagreement on a particular question, but whether they are of a divided mind or not that will be the mind of that church.

And may it not be better so — even ecumenically, if one takes a longer view of the matter? The contemporary ecumenical movement thus far has directed so much of its hoping and striving toward the goal of organic unity between divided churches that any reference to the non-negotiable differences between them has come to be deplored as negative or anti-ecumenical. Perhaps the time has come for us seriously to consider whether the Lord may not have in mind and purpose for his people a different, deeper, and truer unity than we have hitherto been able to envision — one that will not necessarily be expressed in institutional mergers or organic marriages.

Certainly the Roman and Anglican churches have reached an impasse in their courtship. If a whole new concept of unity, with a whole new approach, is needed, may the Lord speak clearly of it to his servants Paul and Donald as they meet in his Name and Presence.

BOOKS

A Fine Collection

SELECTED SERMONS. By **Theodore Parker Ferris.** Trinity Church. Pp. 368. \$9.05 postpaid.

In publishing this very fine selection of sermons of the Rev. Theodore Parker Ferris, the wardens and vestry of Trinity Church, Boston, have done the whole church an incomparable service. Dr. Ferris was rector there from 1942 until his death in 1972, and so this publication represents a genuine expression of love and devotion to their rector. In order to appreciate this collection of sermons fully, it is well to recall the taste of the era in which they were written. The three most famous preachers in America during this time were Norman Vincent Peale, Vincent Sheehan, and Billy Graham. As preachers with an undoubtedly great appeal in this country, these three men had much in common. They tended to give simple answers to complicated problems, their preaching had a high degree of showmanship, and they tended to make their hearers feel much more secure. Dr. Ferris seems not to have imitated these popular preachers in any way. His style

is his own. His choice of subject is his own. If I had to characterize the preaching of Dr. Ferris in one word, it would be, "integrity."

Dr. Ferris obviously knew his people well. He chose subjects that spoke directly to their questions. "What Has Christianity to Say to Those Who Have Lost Someone They Loved?," "A Case of Skepticism Overcome," "The Key to a Split-level Life," "Does God Hear You When We Pray?" — these are some of the things he spoke about. He expects his people to take preaching seriously. He does not oversimplify. He does not give easy answers. He challenges the mind as well as the emotions. He does not worry about going too deeply. He knows his people will try to understand a serious attempt to answer profound questions. The result is that, if Dr. Ferris does not entertain, he inspires. If he does not work hard on verbal dramatics, he challenges thought. In beginning a sermon on "The Curiosity of Man and the Sociability of God," he says, "One of the things that we know about truth is you can't hide it, nor will it be hidden — not permanently. If you want any proof of that, ask a child to keep a secret. . . ." The sermon was about the Wise Men and was presumably preached during Epiphany. He ends the sermon with these words:

"As the Wise Men turn to leave they say to us, You have the capacity to be curious, exercise it fully. God has shown himself, is showing himself. Look for him. See him. Enjoy him. The curiosity of man and the sociability of God: two inseparable sides of one truth."

I thank the people of Trinity Church, not only for this tribute to their rector, but for this excellent contribution to religious thought in our time. Certainly, the serious reader will find himself led into much truth.

(The Rev.) WILLIAM H. BAAR
Emmanuel Church
La Grange, Ill.

Comprehensive Survey

ARCHAEOLOGY OF THE BIBLE: Book by Book. By **Gaalayah Cornfield** (David N. Freedman, consulting editor). Harper & Row. Pp. 334. \$16.95.

Gaalayah Cornfield, Israeli editor and publisher, assisted by the American biblical scholar, David N. Freedman of the University of Michigan, has produced a comprehensive survey of archaeological data relating to the Bible and the biblical world. As the title implies, this book takes the reader from Genesis through Revelation in its listing of data on the material culture of

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the ancient Near East. The copious use of maps, drawings, and photographs on almost every page of the book gives a full illustration of the physical and cultural setting of the Old and New Testaments.

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The author is to be commended for his balanced handling of many sensitive issues such as the relationship of archaeological data to the literary-critical questions of the Bible — does archaeology prove or disprove the Bible? — and of differing interpretations of the Bible by Jews and Christians, and by differing Christian traditions. *Archaeology of the Bible* as a result can be read and used by both Christian and Jew, and by the wide spectrum of Christian interpretation of the Bible.

One also feels that Mr. Cornfield is giving the reader the considered opinion of sound biblical scholarship on a wide range of topics, both as to the writing of the biblical books and the relationship between this process and the material remains of the ancient Near East uncovered by archaeology. The author also provides information on the latest discoveries made at Ebla in Syria which give new light on early Canaanite culture. This book thus serves a wide range of uses for a wide audience including both layperson and scholar.

ROBERT A. BENNETT
Episcopal Divinity School
Cambridge, Mass.

Books Received

ON BECOMING A COUNSELOR: A Basic Guide For Non-Professional Counselors, Eugene Kennedy. The author is professor of Psychology at Loyola Univ. and a prolific author and lecturer. Seabury/Crossroad. Pp. 336. \$12.95.

FACING UP TO NUCLEAR POWER, Ed. by John Francis and Paul Abrecht. A selection of background papers for and a report of the June, '75 WCC sponsored Hearing on Nuclear Energy, Sigtuna, Sweden. Westminster. Pp. 244. \$3.95 paper.

VOICES OF AMERICAN FUNDAMENTALISM: Seven Biographical Studies, C. Allyn Russell. Includes a report of the social and theological pronouncements of religious nationalists of the 1920s. Westminster. Pp. 219. \$15.

ORDINATION

Continued from page 9

which proceeds directly from the apostles. Was the Blessed Virgin Mary the first priest? Yes! She was the prototype of the general priesthood of all Christian men and women who present Christ to the world and who, in intercession, represent the church through Christ to the Father. But surely there is no evidence that our Lady shared the same ministry as the apostles. Likewise, the idea that Mary Magdalene was an apostle seems ungrounded. The New Testament almost unanimously (exceptions in the use of the Greek "apostolos" are John 13:16, 2 Cor. 8:23 and Phil. 2:25) uses the word "apostle" to refer to the Twelve, or later to a few others such as Paul and James, our Lord's brother. Mary Magdalene indeed witnessed and proclaimed the resurrection, but nowhere is she listed as one of the Twelve or as one of the "apostolic men" of the New Testament. In fact the evidence here plainly opposes the priesting of women. Mary Magdalene, as the first person to see and announce the resurrection, was the ideal candidate for the ordained apostolic ministry, yet Jesus did not choose her. That is, our Lord consciously refused to select a well-qualified, available woman to be included among the Twelve. So likewise did the early church when it came time to replace Judas.

(4) Finally, Dr. Parker suggests that the primitive church was "afraid" to let women be priests and bishops. This goes counter to all we know of the early Christians. They seem to have feared little in the world. They broke cultural taboos far greater than the priesting of women. That appears to have been what got them martyred, men and women alike. Besides, priestesses would have been relevant, not scandalous, in many parts of the Roman world. Perhaps it was the express and obvious intention of their Lord.

Other issues could be raised. Suffice it to say that Dr. Parker's article is winsomely written; it presents some interesting and unusual deductions from the scriptural evidence. However it is going to take a lot more than that to convince me that the church has utterly misinterpreted the Scriptures for nineteen hundred years. The ordination of women to the episcopate and presbyterate still appears to be plainly contrary to the New Testament and therefore contrary to the Anglican way. Whether the Episcopal Church is in "apostasy" I do not presume to say. I do believe that our church has made a serious error, and I fear she is abandoning the scriptural and traditional principles which have been the foundation of Anglicanism and of all catholic and orthodox Christianity.

NEWS

Continued from page 8

vigil was held in the Church of St. Michael and St. George, St. Louis, during which the special offerings were placed on the altar. The money will be sent to the Archbishop of Canterbury for the relief of people in Uganda and refugees from that country.

IRS

What Is a "Church"?

Said to be an "opinion" without the force of law, a memorandum from the Internal Revenue Service (IRS) attempts to define a "church."

The memo, sent in response to a specific request for a definition, was presented at the annual Non-Profit Tax Conference held in Washington, D.C., recently.

What constitutes a "church" for the purposes of the IRS code, which indicates (among other things) the

churches' status as a public charity, the memo said, "must be interpreted in light of the common understanding of the word."

In general, the statement continued, "an organization established to carry out 'church functions' under that general understanding of the term is a church."

"Characteristics representative of church traditionally include the following: a distinct legal existence, a recognized creed and form of worship, a definite and distinct ecclesiastical government, a form of code, doctrine, and discipline, a distinct religious history, a complete organization of ordained ministers ministering to their congregations and selected study after completing prescribed courses of study, a body of literature, established places of worship, regular congregations, regular religious services, Sunday schools for the religious instruction of the young, and schools for the preparation of its ministers."

"Because of the variety of religions and religious beliefs," the memo said,

"the characteristics set forth above only serve as general guidelines in determining whether an organization is carrying out the functions of a church."

"Failure to possess one or more characteristics will not preclude any organization from otherwise establishing it as a church. However, in every case, an organization must demonstrate that it is constituted as to promote religious beliefs," the memo asserted.

The Rev. Charles M. Whelan, S.J., of the Fordham Law School, said the IRS memo is "simply an opinion on a particular case and it's not even published officially."

However, he noted a "difficulty" with the list as it might be applied to churches organized on a congregational basis, where each one is an autonomous unit. In these instances, he said, "only five or six of the criteria may be satisfied, whereas hierarchical churches . . . will satisfy all the criteria."

The definition "seems aimed much more at a hierarchical type of church than at a congregational church," the priest said.

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A NEW KIND OF RETREAT, Rogation weekend, May 13-15. Planting Seeds of Renewal. (Movement, Art, Meditation, guided fantasy, gestalt.) Contribution \$50. For information contact: **The Omega Center for the Arts, Spirituality, and Human Potential**, 155 Bank St., New York, 10011. Tel. (212) 255-4295.

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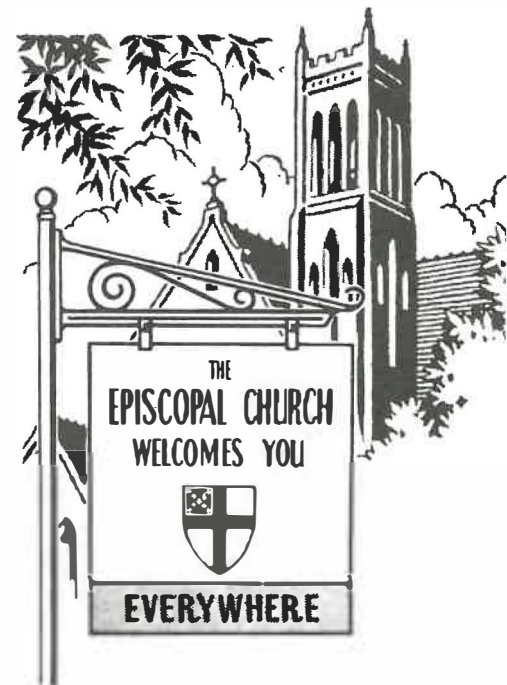
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 Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7.
 Charismatic.

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

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, HS; Fri 5:30 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 B; 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

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; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; 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.
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 Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

LAS VEGAS, NEV.
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 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. Famlof, D.R.E.
 Sun Eu 8,22:15 (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). Wkdy HC
 Mon, Tues, Thurs, & Fri 12:10; Wed 8, 5:15; Holy Days 8. EP
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 HC

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 46th St. between 6th and 7th Avenues
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 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), 12:05, MP 11, Ch Ev 4, OR 5:15; Mon-Fri
 MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:30; Wed
 SM 12:10; Thurs OR 12:10; Church open daily to 6

NEW YORK, N.Y. (Cont'd)

TRINITY PARISH
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TRINITY CHURCH Broadway at Wall
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 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

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ST. LUKE'S
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 Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge St.
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