

The Living CHURCH

COMMUNITY

Gerald L. Claudius

A JOBAN

MEDITATION

R. Francis Johnson

CHAUVINISM OR CHIVALRY?

Allen W. Brown

AROUND & ABOUT

— With the Editor —

A reader of this magazine, 58 years old and retired, wants to know if any Episcopal Church seminary or other organization offers correspondence study of the Bible to such as he. We don't know of any, and so we put the question to you: Do you? Our friend has learned of many such courses available outside his own church, all of them apparently conducted by fundamentalists. That he doesn't want. If there is no Episcopal institution that can supply this need there darned well ought to be. If you know of any, tell us, and we'll pass the good news along to the seeker.

I've just come upon a couplet from the pen of Father Ronald Knox, of blessed memory. It speaks with plaintive pertinence to churchmen of today who wonder whither have fled the fire and the fight that always characterizes the real thing of Christianity. It runs

When suave Politeness, temp'ring
bigot Zeal
Corrected *I believe to One does feel.*

This obviously comes from some longer piece. It would be nice if somebody could give us the original in its wholeness. It sounds splendid.

If you are a reader of this column there's a good chance that you are also a reader of Lester Kinsolving's nationally syndicated news column *Inside Religion*, and if you're a reader of that there's a good chance that Lester has made you mad more than once. He is a gad-fly. I don't always agree with him, but one of the rare and valuable services at which he excels is that of making us conscious of substantial inconsistencies in some of the fine moral stances we take and of which we are blissfully unconscious until Lester's sharp typewriter jabs us wide awake.

His most recent achievement in this line is in his column datelined Nov. 16-17, under the heading: "Protestant hypocrisy in New York." In case you haven't seen it, let me try to summarize it briefly. The Protestant Council of New York annually makes a "Family of Man" award. It had decided to make the 1974 award to Bob Hope. After this had been publicly announced some clergy on the council demanded a reconsideration, and got it, with the result that the award to Hope was withdrawn. And why? Because during the Vietnam war he had spent his Christmases with the troops serving in that war. In the eyes of these critics, as Fr. Kin-

solving puts it, his "trying to bring some cheer to lonely soldiers was almost a war crime."

So what did the council do with its 1974 award? Gave it instead to the Rev. William Tolbert, Jr., President of the Republic of Liberia. At this point I'll let Lester tell the story in his own words:

"Is there careful investigation of all recipients of this award for 'broad massive contributions to humanity . . . all mankind as one family under God'?"

"'We try to be careful,' replied the Council's top executive, Dr. Dan Potter.

"Has the Council gone on record in opposition to racial segregation?"

"'By all means,' replied the Rev. Dr. Potter. 'There have been repeated resolutions condemning racial segregation.'

"Then what does the Protestant Council of New York make of Article 5, Sections 12 and 13 of the Constitution of the Republic of Liberia, to wit: 'No person shall be entitled to hold real estate in this Republic unless he be a citizen of same. . . . None but Negroes, or persons of Negro descent shall be eligible to citizenship in this Republic.'

"After a brief but pregnant pause, Potter answered: 'I didn't know about those provisions. But should a mother say to her child "I can't love you because you smoke"?'"

"Indeed not. One child of God who smokes, and is head of another racially segregated African country, is Prime Minister Baltazar Johannes Vorster of the Republic of South Africa.

"But since the segregation in South Africa is imposed by whites rather than by blacks (as in Liberia), Dr. Vorster is not likely to be honored as in President Tolbert's citation: 'Leader of one of Africa's most progressive republics . . . continued commitment as a Baptist minister to the Christian religion in Africa. . . . His faith and ideals have been translated into concrete actions.'

Well done, Lester. As you know, I think sometimes people have good reason for getting mad at you. But when you do them the service that you have done in the present case, and they react angrily, they do so only out of their immature and stiff-necked distaste for being shown their own self-contradictions. If what we really want is the truth about our moral positions we should thank you for it.

I nominate you for the Protestant Council of New York's Family of Man Award for 1975, but unless the New Jerusalem arrives between now and then you had better not count on it.

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and the views of Episcopalians.*

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THE KALENDAR

December

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5. Clement of Alexandria, P.
6. Nicholas of Myra, B.
7. Ambrose, B.
8. Advent II
15. Advent III

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

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.

Women

Thank you, for many of us laymen and laywomen, for continuing the fight to uphold the catholic faith. Many of your correspondents ask for forgiveness and charity towards those who took part in the Philadelphia service and subsequent services, including the make-believe mass at Riverside Church. Since they have openly violated the vows taken when they were supposedly ordained to the diaconate they should be punished for their acts and then, if they are penitent and seek forgiveness, and promise henceforth to obey their bishops and the laws of the church, they may be forgiven. If they will not admit their errors they should not be forgiven. That is nothing more or less than normal procedure for asking forgiveness. If they do not, then we hope that charges will be brought against them for not obeying their bishops as they promised to do.

In addressing the 11 women we would like them to know that many churchmen/women do not believe that women can be priests and that we will never participate in any service in which they take part. To attain their own "fulfillment" as women they persist in these actions which can, in the end, only divide the church. They will go their way as female ministers of a sect while we will continue in the catholic church, preferably in the Anglican Communion, but in another branch if there is no other choice. It is a heavy burden of responsibility that they bear and we hope that they are aware of it. To know that one is responsible for rending the church asunder is more of a burden than we would want to bear. We hope they will consider all of us, as well as themselves and their supporters.

MR. AND MRS. WALTER H. MORTON
New York City

In reading the letter of the Rev. Ernest Hunt [TLC, Oct. 27], I was struck by the fact that since intellect and emotion are not incompatible, it is too bad that he did not use his intellect in the process of writing his emotional letter on the ordination of women.

For example, in paragraph two he states that it was the fear of non-conformity and of the unknown which caused Puritans to burn witches. I rather thought the motive was scriptural: "Thou shalt not suffer a witch to live" (Ex. 22:18). One might assume, though with no evidence, that non-conformity and the unknown were feared, but "conscience" nowhere seems to have been the issue. To imply that it is involved, therefore, is only to confuse the situation.

In paragraph three Fr. Hunt speaks of the vision of St. Paul. Well, St. Paul's vision is not a vision but an existing state of affairs, as forms of the verbs in Galatians 3:37 make clear. This state is based on baptism, as the letter's quotation indicates; to extend this

status as "heirs according to promise" (3:29), acquired in baptism, to qualifications (or lack thereof) for ordination, requires argument, not assumption.

In paragraph five the place of one's conscience in the life of our Lord is stressed. The difficulty is that the word *suneidesis*, glossed "conscience" in our English versions, does not appear in the four Gospel accounts at all, except a non-original variant in St. John 8:9. So we know nothing of "the fundamental basis of conscience in the personal life of Jesus." Our Lord did indeed follow the will of his Father rather than anything man made. If this is what Fr. Hunt means by "conscience," he does have a point, but he would have made it much better by using terms in accord with actual Gospel usage.

(The Rev.) R. W. McCANDLESS
Trinity Church

El Dorado, Kans.

In response to the letter from A Female Layman (not layperson) [TLC, Oct. 27], I would like to speak from a purely philological point of view, theology being beyond my bounds.

I would like to say that there is no parallel between the use of *man* for *mankind* and *priest* for the entire class of priests and priestesses. One can say "This is given to man," but not very well "This is given to priest." It is simply not one of those words in which an unmodified singular stands for an entire class. (In fact, the only other word of this type which comes to mind is *woman*.)

Secondly, the word *priest* cannot be properly applied to a woman. Another word of this type is *king*. A female ruler or prince (as Elizabeth called herself) is a queen, and a female exercising the office of a priest is a *priestess*. It's a very good word, in that it means one thing, which everyone understands. Let us not confuse the issue further.

TOBIAS HALLER
Church of St. Mary the Virgin
New York City

Thank you for your accurate reporting in "Around and About" of Oct. 27. Indeed, "our problem is that we are too damned nicey nice . . . it has become normal for a church decision-making body to surrender without resistance when . . . told that something is already an accomplished fact. . . ."

So the strategy regarding the ordination of women is that it has already been done. The tactic of modern "P.R." showed three of them on television celebrating the eucharist. Therefore objection is (a) useless and (b) unchristian.

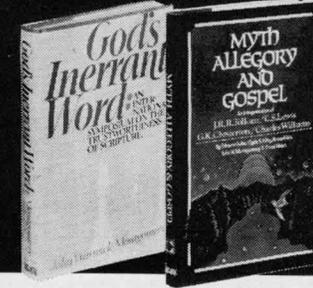
This thinking is exemplified in the letter [TLC, Oct. 27] of the Rev. Lynn C. Edwards. If it is, as he asserts, "demonic" to exercise discipline, then honesty and credibility demand the immediate repeal of all disciplinary canons.

(The Rev.) H. BREVOORT CANNON
Hoosac School
Hoosick, N.Y.

Is it not possible that "overkill" is applicable to much of what is being written from both sides with reference to the "Philadelphia Story"? Two items in TLC of Oct. 27 come to mind.

First, your editorial dismisses the very fine theology of Fr. van Beeck in a very

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cavalier manner. There is considerable truth
in much of what is being said by Bishop
Vogel, Fr. van Beeck, yourself and others.
The Episcopal Church will have to make
a final decision drawn from several com-
pelling theological positions including those
which support women's ordination. At pres-
ent I believe Fr. van Beeck's the most
compelling. I believe there is something
about the "meek" in the Sermon on the
Mount.

Second, Fr. Waldron in his letter writes
off all positions other than his own in a sim-
ilar manner. He falls into an age-old trap
with his preoccupation with what the "world"
thinks of Christianity. Christianity just may
still be "to the Jews a stumblingblock, and to
the Greeks foolishness." Then he dismisses
the whole concern with the four bishops
involved as "sick," "vindictiveness," "anal,"
"sexism," "irrelevant," "vengeance" and,
worst of all, "housekeeping." One wonders
just what kind of change at the heart of the
apostolic ministry Fr. Waldron would deem
serious and worthy of anxiety. I believe there
is something about "righteousness" in the
Sermon on the Mount.

(The Rev.) HARRY W. SHIPPS
St. Alban's Church

Augusta, Ga.

I'm a-wearyin' from listening to some bish-
ops and other bleeding hearts about the
"pain" that those 11 pseudo-priests are suf-
fering at the hands of this male-dominated
church. A few reflections:

Any woman who can't dominate males
with the resources the good Lord gives us
for that purpose is hardly qualified for adult
womanhood, still less for priesthood.

Those dear girls aren't hurting; they're
having the time of their lives with all this
publicity and attention from men who aren't
men enough to know what to make of a
woman's "pain." (We used to swoon—same
end, same results with men who didn't know
the signals.)

If they are really in pain for some other
reason, there is such a thing now as buffered
aspirin.

And speaking of pain, how about all the
rest of us who have to endure this costly,
divisive, and alienating nonsense?

BEULAH HOBBS BATES

Pisek, N.D.

The EMC

In TLC of Nov. 3, there was an article
titled "The Annual Canvass." In this article,
the question is asked, "Who is responsible
for the annual canvass?" and the answer is
given: "Not the rector—his time should be
spent on spiritual needs."

I would rise to take exception to this, one
of today's prevalent attitudes, for it seems
to me that the annual canvass, the challenge
to commitment that it embodies, is a very
spiritual thing; for the commitment one
makes to the church in dollars oftentimes
speaks louder than any words. For the
dollars we give represent that portion of our
life that it took to earn those dollars and
we say with our pledge just how much of
our working week we are willing to dedicate
and it may be an hour, or four hours, or as
little as five minutes.

It always distresses me to hear clergy or
laity suggest that the clergy should some-

how or other be removed from the economic
arena, perhaps the most important area of
our lives. This might wash if we were an
eastern mystical-world-denial-religion but by
the fact of the Incarnation as well as the
story of the Creation, Christianity proclaims
that it is a religion in and of this present
world.

(The Rev.) WILLIAM J. MARVIN
St. Luke's Church

Birmingham, Ala.

Mr. Manningham's brief article on the
annual canvass [TLC, Nov. 3] is excellent
and states the Christian concept of steward-
ship admirably. While it is true that neither
our Lord Jesus Christ nor his apostles com-
mand tithing, Jesus did indicate that it was
something that ought to be done. A proper
reading of Matthew 23:23 and Luke 11:42
demonstrates this and goes the extra step
of adding the dimension of love and concern
that Mr. Manningham has emphasized. I
would see the biblical tithe as being a nor-
mative standard for thankful giving, but it
does not become Christian until love and
joy are added.

(The Rev. Canon) W. DAVID CROCKETT
Diocese of Western Massachusetts
Springfield, Mass.

Church in the Philippines

Your correspondent from the Philippines
made an interesting statement [TLC, Oct. 6].
Mr. Edwards' father was an American, the
one who urged and assisted the establish-
ment of the Upi mission, but his mother was
a native of the Philippines. If this makes
Hamilton Edwards an American it is termi-
nology different from that used for many
years which would have described him as a
mestizo.

Along a different line, I am raising with
the Presiding Bishop the question of the
establishment of a province of the Anglican
Communion of the three Philippine dioceses
and perhaps others.

(The Rev.) BENSON H. HARVEY
Westerfield, Mass.

Hispanic Experience

There have been further developments in
the situation concerning the Amsterdam
(N.Y.) Legal Aid Society and the Hispanic
Commission of the Episcopal Church [TLC,
Oct. 27]. The decision of the Hispanic Com-
mission to abruptly withdraw its support of
the society after one year, and after 300 legal
aid cases, has resulted in the support of the
society by the local Community Chest in
addition to the Roman Catholic Church.
Thus the continued existence of the society
is assured.

(The Rev.) ROBERT M. HAVEN
St. Ann's Church
Amsterdam, N.Y.

Re "Hispanic Experience," [TLC, Oct. 27].
While I am most sympathetic with Fr. Ha-
ven's disappointing experience with the Ex-
ecutive Council, I would suggest two reviews
by C. A. Bowler in the *Kent-Chicago Law
Review*. In these articles Ms. Bowler shows
that the theory of government funded legal

Continued on page 13

The Living Church

December 1, 1974
Advent I

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LITURGY

SLC Sets Deadlines

Dec. 31 was set by the Standing Liturgical Commission as the closing date for receiving comments and suggestions from members of the Episcopal Church regarding the Draft Proposed Book of Common Prayer.

Ideas received up to that date will be considered in connection with the preparation of the commission's final draft.

Between Jan. 1 and July 11, the commission will review the services to be proposed for General Convention action and put them into final shape.

After July 11, the manuscript of the Draft Proposed Prayer Book will be sent to printers to ensure that bishops and deputies to the 1976 General Convention have copies of the book at least six months before the opening of the convention in Minneapolis, Sept. 11, 1976.

The SLC's main effort at the fall meeting in Flower Mound, near Dallas, was directed to reviewing once more the initiatory rites in "Authorized Services, 1973" and revising the services of "Holy Baptism" and "A Form for Confirmation, Reception, and the Reaffirmation of Baptismal Vows with the Laying-on of Hands by the Bishop." The rites approved by the 1973 General Convention for trial use and published by the Church Hymnal Corporation in "Authorized Services, 1973" were revised by the drafting committee on Christian Initiation under the chairmanship of the Rt. Rev. Frederick F. B. Wolf of Maine, and the revised text was gone over once more by the liturgical commission.

At the request of the commission's chairman, the Rt. Rev. Chilton Powell of Oklahoma, a number of bishops have made specific comments and suggestions. These served as the basis for this latest revision.

The revised rites seek to enhance the role of the bishop. They also attempt to keep the rites free of any rigid interpretation, especially with regard to the use of oil of chrism in consignation and also with regard to the meaning of the bishop's action in the laying-on of hands.

The liturgical commission discussed an 80-page report, from its own theological committee, commenting on theological aspects of the revised rites. The Rev. Charles P. Price of Alexandria is chairman of the committee.

The SLC also studied recommendations adopted at a conference of diocesan litur-

gical chairmen who met earlier in the fall.

In other discussions, the SLC decided against any shortening of the Lenten season. Instead, commission members are urging all drafting committees to consider how the penitential element in the various services may be strengthened.

The commission also completed work on the Marriage Rite except for necessary editorial revisions; reviewed the structure of the services of Daily Morning and Evening Prayer as presented by a study committee; discussed several problems raised by the committee on rubrics, especially with regard to the term "minister"; discussed a report concerning the catechism (originally prepared by the Rt. Rev. Stanley Atkins of Eau Claire, a former member of the commission); and considered suggestions from its First Services committee regarding certain elements of the Burial Service and the Holy Eucharist.

The Standing Liturgical Commission will meet again in January and March.

EPISCOPAL CHURCH

An Entire Estate Left to Church

The Episcopal Church has received a bequest of approximately \$532,000 from LaVerne McCurry of Texarkana, Texas. It is one of the largest single legacies ever left to the national church.

Mrs. McCurry also left \$20,000 to her home parish of St. James to pay her pledge in perpetuity; \$10,000 to the Diocese of Dallas for theological education; and \$2,500 to the Daughters of the King, of which she had been a member for more than 50 years.

The legacy to the national church will be used for domestic mission work according to the stipulation in the will.

Some time ago Mrs. McCurry and her husband, Hiram, who preceded her in death, had decided that the church would be the recipient of their entire estate.

"She unquestionably denied herself bodily comforts in order to leave as much as possible to the church at her death," the Rev. Richard C. Allen, rector of St. James, said.

St. James Church sits almost on the state line between Texas and Arkansas, just on the Texas side. It and the local Roman Catholic parish are the only racially integrated churches in the community, Fr. Allen said.

Mrs. McCurry was of the "old school,"

although she never expressed dismay or disapproval over the social changes occurring in the parish, Fr. Allen said. There was a time, however, he added, "when she was disturbed as the parish changed from a Morning Prayer parish to a eucharist centered parish some years ago."

"No one would have guessed the McCurrys had amassed such a fortune, but no one is surprised that the whole estate would go to the Episcopal Church," the rector said.

STATISTICS

New Survey Shows Americans Still "Ache to Believe"

Forty thousand replies to a *Psychology Today* religion questionnaire reveal that Americans "still ache to believe . . . there is something beyond our personal and collective reach."

Editors of the monthly publication were surprised both at the number of responses and the pervasive religious sentiments among their readers.

Analysis of the replies, however, indicate that "the content of faith" for many persons has shifted from formal religion to new expressions, such as personal mystery.

Traditional churches are viewed with growing "skepticism or disinterest," according to a survey report. Churches may be "crumbling," religion is not, conclude sociologists Robert Wuthnow and Charles Y. Glock, who prepared the questionnaire and assessed the responses.

"God is not dead; he has simply changed clothes and come down from the clouds into the body," they said.

Of the respondents, 40% of the women and 36% of the men said they "definitely" believe in God; 26% of the women and 28% of the men said they are "uncomfortable" with the word "God" but believe in something "more" or "beyond."

Readers of *Psychology Today* tend to be young, affluent, well educated, and open to experiments in living.

One goal of the questionnaire was to discover, if there is a trend away from formal religion, whether the trend is toward no religion or some other form.

Of the respondents 53% identified themselves with conventional religion; 37% said they had broken ties with formal religion.

More than 70% of the respondents were in the 18-34 year-old range; 57% were women, 43% men; more than 80%

had "some" college education, and 52% were single.

On prayer, 8% of the women and 9% of the men said prayer "never works"; 33% of the women and 36% of the men said that "prayer is only talking to yourself, but that it is sometimes helpful"; 41% of the women and 32% of the men said "God always answers prayers, but his answer may not be ours."

On cults and sects, 45% were "interested" in Transcendental Meditation and 46% in Yoga, yet only 8% had taken part in TM and 10% in Yoga.

Of traditional churches and temples, 21%, identifying themselves as members, said they attend worship services weekly; 27% defined themselves as conventional but do not attend services regularly; and 35% said they never go to church.

Majority percentages said they think often or sometimes about the following:

- ✓ How can I find real happiness? 83%.
- ✓ What is the purpose of life? . . .84%.
- ✓ Does God exist?61%.
- ✓ What happens after death? . .73%.

Respondents were classified in various ways, including those whose religion is conventional, nominal, non-existent, or experimental.

Only 4% of those in the conventional group would buy a stolen radio, in contrast to 26% of the "experimental" who would buy such merchandise.

But 63% of those who see themselves as religiously experimental would intervene to help a victim in a park, while only 47% of the conventionally religious, and 44% of the nominally religious would go to the aid of the victim.

MORALITY

Justice Sees U.S. in "Ethical Confusion"

Supreme Court Justice Harry A. Blackmun, a United Methodist layman, said in Atlanta that the nation is "in the midst of a wave of moral and ethical confusion" and needs to get back to traditional values.

Appealing to fellow lawyers to maintain high moral as well as legal standards, he said moral principles "are of a higher order" than the law itself, but the law "necessarily has moral dimension."

Justice Blackmun spoke at the first Robert Tyre Jones, Jr., Memorial Lecture at the United Methodist affiliated Emory University School of Law in Atlanta. Better known to sports fans as Bobby Jones who won 13 major golf tournaments, Mr. Jones was also an attorney.

Bobby Jones' natural talents, a pleasant disposition, willingness to overcome personal weaknesses, a drive for competition, and the ability to see the sport in perspective with other interests, were among personal traits which led to his accomplishments, Justice Blackmun said.

But Bobby Jones' finest characteristic

was his unimpeachable integrity, he said.

Justice Blackmun said that America today with its Watergate and other scandals is like the period during the ministry of Nehemiah, the prophet, when Jerusalem fell into ruin, according to the Baptist Press report of the lecture.

"The balance has been missing," the justice said of the United States. "The compass is askew. It seems that the old value guideposts are no longer there, or at least are no longer looked to and relied upon."

He blamed so-called situation ethics and "new morality" for the confusion and laxity. "We have rationalized and compromised and made excuses," he said, calling for a renewed sense of sin.

Turning to fellow lawyers, Justice Blackmun said the legal profession must be concerned about "our ethical responsibilities outside and beyond the courtroom" and be committed to "what is just and moral as well as barely legal."

ORDINATION OF WOMEN

Executive Council Asked to Underwrite Legal Fees for Philadelphia 11

A resolution asking the Executive Council of the Episcopal Church to underwrite the legal expenses of the Philadelphia 11 was adopted at an organizational meeting of the National Coordinating Committee for the Ordination of Women to the Priesthood and Episcopate. The Diocese of Southern Ohio hosted the gathering held in Dayton.

By a vote of 79-13 with 15 abstentions, people attending the meeting asked the Executive Council to provide financial aid for the women who took part in the illegal Philadelphia service "in order that they may have adequate legal counsel and defense."

Another resolution, passed by a vote of 87-4 with 15 abstentions, affirmed the validity of the priesthood of the 11 women and asked that church authorities proceed quickly to regularize the ordinations "so that these 11 priests may fully exercise their priesthood."

Numerous other resolutions were adopted including one addressed to the House of Bishops calling for a statement of its plans for implementing the recent statement affirming the ordination of women in principle.

Members of the Dayton meeting asked that every parish and diocese study the whole ministry of the church as it pertains to both men and women as a 1975 Lenten penitential discipline.

A 12-member interim committee was elected to set up an organizing committee to plan strategy to get a resolution approving the ordination of women passed at the 1976 General Convention.

The Rev. Alice Mann of Philadelphia declared that it was "by far the broadest-

based, most inclusive organizing that has ever gone on around this issue."

One of the goals of the meeting is pursuit of further ordinations before the next General Convention. Other goals are "full ministry of women in the church and regularization of those women already ordained."

Miss Mann said, "We are not all equally committed to the three goals, but we can live together."

The interim committee includes two priests, a seminarian (male), and nine women, two of whom are in the diaconate.

Bishops Charged with Theological "Overkill"

The House of Bishops engaged in the theological "overkill" when it said that the Philadelphia 11 women were not ordained at all, four theologians from the University of the South said.

The statement, by the four, appeared in the November issue of *The Virginia Churchman*, the official newspaper of the Diocese of Virginia.

Speaking in response to the House of Bishops' theology committee, the four asserted that the bishops had mistakenly assumed that the church was a "perfected" community. If it were perfect, its constitution and canons would be always in line with the action of the Holy Spirit.

Instead, the church is a "pilgrim" community, the theologians said. A "pilgrim" community can only survive and grow if it has prophetic voices to lead it forward. The ordinations in Philadelphia should be understood as a prophetic statement to the church.

If the bishops make the mistake of identifying constitution and canons always with the voice of the Holy Spirit, the theologians caution, they will effectively "cut off the voice of prophecy" in the church.

The four consider the Philadelphia ordinations a prophetic judgment against the male institutions which declared them uncanonical.

The theologians suggest that the bishops admit that the service in Philadelphia caused extreme pain, that it took place also because of the great pain of women, and then call the ordinations irregular.

The technical question of "validity," they said, could be left to some commission.

"We believe that there is now a consensus among Anglican theologians," the four men said, "that there are no convincing theological reasons upon which to base opposition to women's ordination. "Because of the mutual pain involved," the Sewanee four caution, "reconciliation will inevitably be difficult."

The statement, entitled "Validity in the Pilgrim Church," was prepared from material written for it by the Very Rev. Urban T. Holmes, dean of the School of Theology of the University of the South,

and the Rev. Frs. David H. Fisher, John M. Gessell, and Marion J. Hatchett at the request of *The Virginia Churchman*.

The material "does not," they said, "necessarily represent opinions of the entire faculty of the school nor of individuals in it."

OHIO

Three Illegally Ordained Women Plan Eucharist

Two of the Philadelphia 11 plan their next service of holy communion for the Diocese of Ohio. The Rev. Carter Heyward of New York and the Rev. Jeannette Piccard of Minneapolis will be joined by the Rev. Suzanne Hiatt of Philadelphia for the service scheduled for Dec. 8 in Christ Church, Oberlin, Ohio.

They have the approval of the rector, the Rev. L. Peter Beebe, who has protested the "failure" of his bishop, the Rt. Rev. John Burt, to recognize the priesting of the 11 women who took part in the Philadelphia service of ordination.

In a letter to Bishop Burt, Mr. Beebe charged that the prelate "is ignoring the moving of the Spirit in the ministry of these women priests." He said he could not "understand or accept the insensitivity with which these women priests are being treated by our church."

The priest accused the Episcopal Church of "the sin of sexism," and warned that "if there can only be peace with injustice, then there shall be no peace."

MINNESOTA

Priest Files Charges Against One of the New York Three

The Rev. John E. Holman, rector of Christ Church, Albert Lea, has filed a presentment with the Bishop of Minnesota charging the Rev. Jeannette Piccard with "presuming to function as a priest." She was one of three illegally ordained women who took the part of a priest in a service of holy communion held recently in New York City's Riverside Church.

However, the Rt. Rev. Philip F. McNairy, Bishop of Minnesota, said he was going "to try to talk Fr. Holman out of this" procedure.

The bishop said the issue has divided the Episcopal Church and he hopes that both sides in the controversy will allow him to work this out privately with Mrs. Piccard.

"I just don't believe it is the time in the life of the church for this to happen. I'm hurt because of what I regard as disregard of her bishop by Jeannette Piccard, but I don't want anything to be done in heat or in a retributive way," he said.

The bishop also said he is planning a letter to all diocesan congregations urging

them to "allow this to become a matter between Dr. Piccard and myself."

According to Minnesota canons, there is no time limit under which the bishop must act on the presentment. Every other step in the procedure has a specified time during which certain steps must be followed. But the bishop can hold the document indefinitely.

Dr. Piccard told a reporter she "regrets" that Fr. Holman feels "an obligation to do this and I hope and pray he will be guided by the Holy Spirit in what he does."

She feels, she said, that she has been ordained properly as a priest, that the church should fully accept women, and that she was sad only for the division on this matter in the church.

At last report, Bishop McNairy had not been able to "talk" Fr. Holman into withdrawing the charges.

ANGLICAN COMMUNION

Egyptian National Consecrated

The first Egyptian national named to the episcopate of the Anglican Communion was consecrated on All Saints' Day in All Saints Cathedral, Cairo.

The Rev. Ishaq Musaad, 63, former archdeacon of Egypt and vicar of the suburban parish of Heliopolis outside Cairo, is the new Bishop in Egypt.

Officiating at the ceremony was the Rt. Rev. Robert Stopford, vicar general in Jerusalem.

The post of Bishop in Egypt has been vacant since 1956, when the Rt. Rev. Frank F. Johnston was expelled. No official reason was ever given for his ouster.

Bishop Musaad, a graduate of St. Aidan's College, was ordained to the priesthood in 1953, and has worked in Egypt since that time.

CHURCH OF ENGLAND

Bishop Advocates Stiffer Tests for Ordinands

Stiffer selection procedures designed to produce better priests were called for when the Rt. Rev. John D. Wakeling of Southwell addressed the fall meeting of the Convocation of York.

He said many men had a reluctance to be ordained because they were doubtful about the ability of the church to employ them. The selection process should be "more rigorous," he said.

"I wish I could feel more happy about the capacity of the men being ordained today," he continued. "Too many of them have problems of relationship and personality which occupy too much time of the bishop or parish priest."

They are not to blame for their inability

Continued on page 14

Diocesan Conventions

Western Kansas

Delegates attending the fourth annual convention of the Diocese of Western Kansas adopted a resolution expressing concern that all persons be equally subject to discipline of the Episcopal Church. They also commended the Presiding Bishop's use of canonical procedures in regard to the 11 women who took part in the illegal service of ordination in Philadelphia.

Convention sessions were held in the auditorium of Seward County Community College, Liberal. St. Andrew's Church was the host parish.

Delegates adopted a 1975 budget of \$136,963, and approved a minimum cash salary of \$7,500 for full-time clergy, plus \$300 per year of service up to five years. They also designated the convention offerings for the Presiding Bishop's Fund for World Relief and the St. Francis Boys' Home Passport for Adventure Program. The diocesan Thanksgiving offerings will be sent to the P.B.'s Fund.

Guest speakers were the Rt. Rev. Edmond L. Browning, executive for mission with the national church staff, and Dr. Lindley M. Franklin, Jr., national church treasurer. Dr. Franklin is the "linkage" person for Western Kansas.

Convention sent greetings to Mr. Charles Calkin of Kingman on the occasion of his 100th birthday, Oct. 26.

The annual meeting of the Episcopal Church Women was held concurrently under the leadership of Mrs. Leander Hamilton, ECW president.

Business included approval of the 2% Fair Share assessment for another year and approval of the proposed guide lines established by the Committee for Women.

Displays directed to all delegates for both conventions were prepared by Trinity House, Kansas City, the Christian education committee, and Episcopal Young Churchmen.



Pennsylvania

Delegates attending the annual convention of the Diocese of Pennsylvania voted 2 to 1 against a motion to "regularize" the ordination to the priesthood of the Rev. Suzanne Hiatt, one of the 11 women who took part in the illegal service of ordination last summer. The service was held in the Church of the Advocate, Philadelphia.

Miss Hiatt did not attend the convention but she had indicated earlier that she would not perform any priestly functions until her status was clarified.

Simple Majority or

COMMUNITY?

By GERALD L. CLAUDIUS

The State of Missouri has often been acclaimed as the "Show Me" state; from where this appellation derived I am not aware but it is used frequently by many Americans when seeking proof for some statement, action, or argument. It no doubt reveals itself in many ways but one evidence of Missouri "show me" recently revealed itself in a series of proposed Kansas City bond proposals that within the past six months have been submitted twice to the voters, and twice have been rejected.

By Missouri statutes most general obligation bonds proposed for issue require a two-thirds affirmative vote for passage. Every negative vote requires two affirmative votes plus to pass a bond issue. Amongst the powers that currently hold office in our city, there has been a vehement and concentrated effort to see the state legislature remove this restriction and allow a simple majority to pass such bonds. Our local newspaper has carried numerous editorials and articles condemning the "outmoded and antiquated laws" requiring this two-thirds majority; to this date the legislature has happily (in my opinion) adhered to the state's identification: "show me." In effect it has said: "For a community to be a true community it must show that a substantial majority is in favor of a certain action of indebtedness, such as a bond issue; any other approach to community corporate action would be detrimental to the solidarity and unity of a given group of people living together."

One of the most frequently used words today by sociologists, psychologists, psy-

chiatrists, and social workers is "fragmented." Individuals are fragmented personalities; families are "fragmented"; cities/towns are "fragmented"; and our nation and world are "fragmented." All concerned advocates of social health, both professional and non-professional, have diligently joined forces to resist and remove all factors that give rise to "fragmentation" amongst peoples. I would propose that part of the disciplined answer to such fragmentation is contained in the proposition that a simple majority is not always right nor does it assure the proper action that ought to be taken at that given moment! I would contend that the Missouri state statutes, either by design or by accident, possess the proper approach to community, corporate action. If community (by definition and derivation "with unity") is to obtain amongst any given group of peoples, it must mean that they act with and in concert by more than a simple majority. A teacher friend recently cited the inanity, as well as the inadequacy, of a simple majority. Her class voted 20 to 19 to play kickball rather than softball; most of the recess period was spent in resolving the ensuing dissension between those who had won and those who had lost! If we are to act in and with unity, if we are to be a real community, any given proposition must be agreed to by a substantial majority—not just by some fraction of one percent or more!

This leads me to a resolution that two of us priests recently presented to our diocesan convention for their consideration. The resolution had to do with prayer book revision and the directive of our recent General Convention regarding presentation of a "new" prayer book for consideration in 1976. As co-presentors

we asked that no definitive action be taken on a revised prayer book in 1976. (In our mind, and I believe validly so, any first passage acceptance would be definitive.) We quoted the Standing Liturgical Commission of 1950 regarding the Initiatory Rites they had submitted. They stated: "Nor would it be proper for one branch of the Anglican Communion to make any radical alteration in its liturgy and practice of Christian initiation without benefit of counsel from its sister churches." In addition to asking for no definitive action, we added a further resolve: "That this convention also memorialize the 65th General Convention, as well as subsequent general conventions facing this issue, that in the acceptance of any proposed revised prayer book a majority of at least 75% be required for passage." It is evident, I am sure, to all informed churchmen that here we were taking a lead from the voting requirement imposed by the Church of England and the Methodist Church in England relating to the plan of unity between these two ecclesiastical bodies. If memory serves me right, the Church of England vote came to a little under 70% and that the plan was shelved, at least for the time being. To their tremendous credit these two bodies were divinely led to the sagacious insight that serious fragmentation would take place if there was any lesser percentage of passage allowed. We may be sure that there was great disappointment on both sides, but we also may be sure that there must have been great rejoicing that further schism did not result from some lesser enforcing majority!

Hopefully, every single member of the church would want to guard against fragmentation or schism in the body of the faithful; we would, or we should, be so

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A JOBAN MEDITATION

By R. FRANCIS JOHNSON

motivated because, as St. Paul so beautifully wrote, "we being many are one body in Christ." No matter on what side of the fence we happen to be standing, we should be so concerned about all other members that we would desire the strongest possible majority to be in agreement with what is done at the 1976 General Convention. Towards this end, I would reiterate the resolve of our resolution to the Diocese of West Missouri: "That in acceptance of any proposed revised prayer book a majority of at least 75% be required for passage." I am sure that many will protest that this is undemocratic and that a simple majority should suffice! I would respond that neither the church nor the Kingdom of God/Heaven is a democracy, and that to best assure that the will of God and the direction of the Holy Spirit obtains in the life of our church, that a substantial majority of the mind of the church should be in agreement. I would further contend that to allow a simple majority to secure passage of such a vital change would most surely lead to a condition similar to the classroom election cited above!

I would therefore respectfully urge the House of Bishops and all deputies-to-be to the 65th General Convention to seriously and prayerfully consider the rationale and the urgent need for a sizable majority requirement in this tremendously important issue. It could be two-thirds or it could be three-fourths, but certainly not less than the former. It might be argued that this has never been done before, or that the constitutional requirement of two consecutive passages is sufficient protection; but I would plead that the exigencies of this moment do require, yea, even demand such a procedure! During the past decade our church has been seriously fragmented by the General Convention Special Program and we are currently faced with the issue of ordination of women to the priesthood.

We can, and should guard against possible further fragmentation by providing that the vote on the prayer book be one that reveals the overwhelming mind and sentiment of the Episcopal Church in this country.

In composing this paper, my mind kept turning over a saying that I could not surface for identification; our local public library came to my aid with the author and words that had been dancing around in my thoughts. It was George Santayana's observation: "Those who cannot remember the past are condemned to repeat it." Simple majorities may be the only answer at times, but to build true and lasting community we must act in and with unity! Providing that a substantial "show me" majority be required in this action will give all Episcopalians the assurance that our church is dedicated to the cause of true community in fulfilling God's will here on earth!

Then Job arose, and rent his robe, and shaved his head, and fell upon the ground, and worshiped. And he said, 'Naked I came from my mother's womb, and naked shall I return; the Lord gave, and the Lord has taken away; blessed be the name of the Lord.'

Lord, we can admit that we came into the world with nothing and that we leave it with nothing. Entrance and exit mean nothing to us. It's what lies between the coming and the leaving that matters. Today, not tomorrow, is what we prize. Means, not ends, count. That's where we have our stake.

And so we have come to make common cause with a fellow pilgrim, to share destiny with one for whom ancient assurance has lost its power, to walk with one for whom there is no way ahead.

Once faith was certain:

The Lord gave and the Lord has taken away;

blessed be the name of the Lord.

Once the future promised resolution of every perplexity:

For he wounds, but he binds up;
he smites, but his hands heal.

But now a man has been stripped, not at the departure from life, but in the midst of it. And stripped, he has just one question that matters: Now how does a man find the elusive one? Now how does he find that other one, holy, lifted up, with whom he might bargain?

Lo, he passes me by, and I see him not;
he moves on, but I do not perceive him.

Lord, where are you? Where do you

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hide? How do we gain audience with you? Could we find you if we were good enough, if we were wise enough, if we were selfless enough, if we were courageous enough to match performance with profession? If we should leave all and follow you, would we find you and, finding you, have all that we could desire or deserve? Is it true, if a man puts his hand to the plough and does not look back, that such resoluteness is fit for your kingdom?

Oh, that I had one to hear me!

I would give him an account of all my steps;

like a prince I would approach him.

Lord, we can make common cause with an ancient challenger and share his perplexity. But can we hear his answer or any answer?

Suddenly, an impasse was broken, a monologue was ended, and another spoke from the whirlwind. You were there, not as he had expected nor as we would have stipulated. But there. The mask of reason stripped away, and the grace of meeting and presence set in its place. Miracle of joy and wonder; you came to a man like us and gave him both yourself and himself.

I had heard of thee by the hearings of the ear,

but now my eye sees thee

That means life and light and love. That means to be made whole, to be restored as a man, for at the beginning you said, "It is not good that the man should be alone."

"And after this Job lived . . . and saw generations . . . and died, an old man, and full of days." Heaven on earth!

Amen, Lord, *requiescat et requiescamus in pace!*

Chauvinism or Chivalry?

By ALLEN W. BROWN

What is the problem about the ordination of women to the priesthood? My mother was an engineering major in college some 70 years ago; a great-aunt was one of the first women physicians in Massachusetts; for several years my personal physician was a woman; I see nothing inconsistent about women serving as senators, mayors, governors, college presidents, deacons, police-persons (with some restrictions), bankers, instructors, bus drivers; I think I am reasonably open to the rights of personhood for all human beings. My own difficulty about the ordination of women to the priesthood is not prejudice, and it should be noted a great number of women, perhaps a majority, have a similar difficulty. Those who oppose the ordination of women to the priesthood are not all "bad guys," male chauvinist pigs, or worse. Admitting the fact that society has been male-dominated the question remains as to whether the matter is only a problem of male intransigence or is there a deeper issue. Is there an issue at the feeling level which has not been faced? Can this feeling be justified? Is it related to chivalry rather than chauvinism? Have we explored adequately the nature of priesthood?

In spite of ingenious and well-meaning attempts to reconcile the threefold ministry, derived from the historic episcopate, with non-episcopal orders, such attempts have failed, and, in spite of confusing nomenclature, Christianity remains divided into two camps. The division is not based on interpretation of scripture, creed, ceremonial or social concern but ministry. There is almost universal Christian acceptance of the diaconate and, in these ecumenical days, of the necessity of any "reunion" including some overseeing, ongoing authority, i.e. some kind of episcopate. The problem, therefore, is priesthood.

The most divisive issue in the contemporary church is ministry, specifically

priesthood and its unique relationship to the eucharist, and the ordination of women. It may be significant that those Christians who have what essentially is a "remembering" concept of the Lord's supper or eucharist ordain women while those whose interpretation is *anamnesis* ("memorial sacrifice") do not. Only a loving but honest recognition of some basic theological differences will save us from the danger of superficial compromise, and compromise, however polite, is no solution either in the matter of the ordination of women to the priesthood or for the equally difficult problem of how to relate variously separated Christian ministries. Since God made humankind anthropology is not to be divorced from theology, and the problem may be theological, after all.

From apostolic times the church has recognized a variety of ministries, each of which had its own validity and function and through each of which Christ worked (see Ephesians 4, I Corinthians 12, Romans 12). In the course of time, perhaps during the third and fourth centuries, priesthood emerged as a new order, deputized to execute certain functions previously exercised exclusively by the apostles and presbyter-bishops. The principal function of this new order was, in the absence of a bishop, to celebrate the eucharist.

By the sixteenth century the concept of the priest as an "Alter Christus" who offered sacrifice, including himself, was well established; indeed the church had almost forgotten that it ever had been otherwise. The Anglican Reformation gave new emphasis to preaching, and while rejecting a late and crude innovation that the priest offered Christ (see Article XXXI), retained a sufficiently primitive concept to be consistent both with holy scripture, the fathers, early tradition and also the current Anglican-Roman consultations. The obscure rubric, "And the priest shall then offer" (BCP 73) is significant; so is the phrase, "And here we offer and present unto thee, O Lord, our selves, our souls and bodies" (BCP 81).

The Reformation eventually gave rise

to two radical new concepts:

1. That the eucharist was only a subjective "remembering" rather than an "anamnesis," and
2. A related doctrine, parity of orders, which equated all forms of ministry (or at least episcopacy and the presbyterate) into one order "minister" whose primary task was to preach.

This radical protestant shift was to have far reaching consequences. If what happens at the altar is only a commemoration there is no priestly involvement and, indeed, no priesthood is necessary. If what happens at the altar is ontologically related to Calvary then there is an identity of the priest with Christ who died and who said: "Do this for my 'anamnesis'." Theologically it is not a matter of a repetition but of unity which transcends the barriers of both time and geography.

Priesthood means more than conducting services of worship. The priest is not one who only instructs, serves and administers. There is a sense in which, every time he stands at the altar, he is identified in a unique and personal way with Christ himself. The words: "This is my body; this is my blood" are words of Christ; they also are the priest's own words when, for one solemn moment of truth, he is one with a naked male figure nailed to a cross.

We live in a time of sexual confusion, but the role of the female as the bearer of ongoing life is not likely to disappear. Generally speaking the human race is protective of the female of every species including its own: all the way from opening doors, standing when a woman enters the room, non-combatant status in the military and "women and children first" when the life boats are manned, to the way it writes its game laws. There have been women martyrs, and occasionally women have been executed; the male, however, is the one who remains expendable. Is it, perhaps, in this area that the difficulty arises, and is this an instinctive feeling which men and women, alike, ought to trust?

A civilized society does not sacrifice its females. Priesthood is more than preaching, more than leading devotions, more than parish administration, Christian education or visiting the sick. St. Paul said: "I die daily" (I Corinthians 15:31). There is a sense in which the priest, who understands, must die whenever he says: "This is my body; this is my blood"; it has nothing to do with his worthiness or with his academic preparation. It is an act of heart, will and, if necessary, body in which he is baptized into Christ's baptism and drinks his cup (Matt. 20:23). It is not a denial of woman's courage to say that there is something repulsive about a female figure, naked and nailed to a cross; it is no denial of woman's sufferings to suggest that a crown of thorns on female flesh or her flogging in the Praetorium seems inappropriate.

The Rt. Rev. Allen W. Brown is the retired Bishop of Albany.

EDITORIALS

Is Anything Inevitable?

The ordination of women to priesthood is bound to come, Dr. Margaret Mead said recently when interviewed on the subject at Sewanee. She speaks with authority as a renowned anthropologist, and because she has both deep wisdom and vast knowledge we always listen to her with respect.

Anthropologically speaking, perhaps it is inevitable. But, theologically speaking, is anything inevitable? We have recently coined a word (at least we are not aware of anybody else's using it): "inevitabilism." It is meant to label that state of mind which says: "Sooner or later it's going to happen, so why don't we just accept it as inevitable and get ready for it—even perhaps get on the bandwagon now?"

We have charged, and we repeat the charge, that some of the bishops of the Episcopal Church have more or less admittedly succumbed to inevitabilism concerning the priesting of women: they're not happy about it, but, say they, it's coming—it's inevitable—and to resist it doesn't make sense. Not only bishops, of course, but many others are thinking, or non-thinking, this way.

They mean well, but it's no way for Christians to think. There's nothing inevitable in God's world except God's will, and until we are sure that we know what that will is we should not think or speak inevitabilistically (now try *that* one on your friends).

PECUSA — To the Dock?

By this time most Episcopalians know that some lawyers are threatening to bring suit against their church, in civil court, for what they allege is illegal discrimination in its employment practices. The church's offense, as they see it, lies in its refusal to ordain women to the priesthood.

It is on the face of it a nuisance suit, motivated by a desire to hurt and embarrass the church still further. The simple fact that they are taking (or hoping to take) their case into a civil court rather than to the church itself seems to make that clear enough.

American civil courts are generally most reluctant to hear church-related cases, and it is hard to believe that any court will accept this one, even harder to believe that any court would find for the plaintiffs against the defendant.

Legally in this country, the clergy are not employed by the church; they are self-employed. To be sure, the clergyman and his vestry and his bishop and his parishioners and neighbors normally think of him as being an employee of the church. But intrinsically he does not have a job; he has a vocation, in the fulfillment of which he may, or may not, be paid by the church for professional services rendered.

That distinction between priesthood as a vocation and what St. Paul called "living by the Gospel"—receiving one's livelihood as a servant of the church—is no quibble, but a vital distinction. If anybody has a true vocation to priesthood, it is not for the job he hopes to get or the salary (the church calls it a stipend, implying a distinction) he hopes to receive, but for the authority

to function in a certain way within the body of Christ.

In the midst of all the contemporary preoccupation with equal rights it is necessary for present-day Christians to remind themselves that Jesus did not found an anti-discrimination or equal-opportunity society. His own teachings, and those of his great interpreters through the ages, have no directives or even implications toward a levelling of humanity—either upward or downward. They suggest rather that one of the glories of human existence under God is the fact that within this family no two children are equal, since no two are identical twins.

But the question being put to the test of civil law is a legal one, not a theological one. Is priesthood in the Episcopal Church a job, of the sort that brings it within the purview of the equal opportunity laws of the land? The lawyers trying to bring this suit against the church, being lawyers, know better than we do that it is not, and that therefore they have no meritorious case. Then why are they doing it? Like many others, we'd like to hear their answer.

A for Tone, F for Honesty

The Episcopal Church's official Board for Theological Education (BTE) seldom if ever asks itself, so far as we can tell, whether it exists to represent and serve the whole church or only the ultra-liberal wing of the church to which most of its members belong. At its October meeting it passed a resolution [TLC, Nov. 24] stating that because the "issues surrounding women's ordination to the priesthood are still unresolved, it is inappropriate to proceed with trials of those involved" in the Philadelphia illegal ordination last July 29.

If the members of the board (the vote was 12 to 2) who voted for this resolution really believe that the ordination of women is the issue of the presentments against the four offending bishops, it is frightening to realize that these people have charge of the church's theological education. They need to go back to school themselves. But of course they know what they are saying and doing with this resolution—trying to smoke-screen the real issue of the presentments, which is the presumption of the four ordaining bishops to take the law and doctrine of the church into their own hands.

The BTE resolution has an admirable sobriety and solemnity of tone about it. If it were to be graded as an essay in pious-sounding sophistry it would merit a strong A. It's a pity that it lacks simple honesty, integrity, and truthfulness.

I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show a fellow being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.

Stephen Grellet

The Baptism of Jesus

By the Rev. H. BOONE PORTER, JR.

While the church is preparing to celebrate the great feast of our Lord's birth, those who are responsible for planning services of worship must of course be looking ahead to January. A major observance in that month, which we all need to do some thinking about, is the commemoration of our Lord's baptism in the Jordan. In the New Testament, the gospels present this as a major event in our Lord's earthly life.

Why have we all not been observing this always as a major feast of the church? The question is easier to ask than it is to answer. In the ancient church, as still today among the Greek Orthodox, our Lord's baptism was the major emphasis in the feast of Epiphany. Anciently in some places this was also a great time for administering public baptisms. In Western Europe during the Middle Ages, the coming of the Magi became the main theme of Epiphany. Cranmer's arrangement was to have the account of the baptism read at Morning Prayer on Epiphany and that of the Magi at the eucharist. In 1928, our American revision attempted to bring more attention to the baptism by assigning the gospel account to the second Sunday after Epiphany. Unfortunately, proper collect, epistle, or office lessons were not provided, and few churchmen viewed that Sunday as a special day. More recent plans for revision, both in our church and other denominations, have generally agreed in placing a feast of our Lord's baptism on the Sunday after Epiphany. Thus the Green Book provides a full set of suitable eucharistic propers. Strangely enough, however, the daily office lectionary published for trial use offers little that is helpful for the restored feast at Morning or Evening Prayer.

Whether the Lord's baptism be commemorated on the second Sunday after Epiphany (as in 1928) or on the first Sunday (trial use), how should it be observed? How can we lift it up to a level

worthy of its theological meaning? Obviously, the best observance is to have one or more persons, of whatever age, presented for public baptism. This more than anything else makes the feast come alive. I would strongly recommend on this occasion that the priest give a brief explanation to the congregation right after the Epistle. Then, while a suitable hymn is sung, crucifer, acolytes, clergy, candidates, and sponsors can go in procession to the font. The Holy Gospel can then be read from the font, thus dramatically tying the account of the baptism of Jesus with the administration of baptism which follows. The Prayer Book permits the use of the Apostles' Creed at the eucharist, and this is certainly a good time for it—with, of course, an explanation of the reason. If the Zebra or Green Book is used, the baptismal creed automatically becomes the creed of the eucharist when baptism is administered.

What if no baptismal candidates are available? Even then it is possible to make something of the feast. Flowers and candles can be placed around the font and, as urged above, servers and clergy can go in procession to the font for the reading of the Gospel, and the baptismal creed may appropriately be used. The sermon should, of course, be on some aspect of our Lord's baptism (not on *all* aspects: save something for subsequent years!). A dozen years ago I began the practice of ending the sermon on this day by asking the congregation to stand, to turn to page 280 of the Prayer Book, and say the post-baptismal thanksgiving (substituting "us" for "this child," "we" for "he," etc.) as an act affirming our own baptisms. In the Green Book, the collect on page 618 can be so recited. All of this is easy to arrange, and the same pattern can also be followed at an early service. For the daily offices, one can substitute appropriate lessons. If a procession to the font is desired at the office, it might appropriately take place after the third collect, or after the sermon. One or more prayers pertinent to baptism could then be led from the font.

There is one problem the writer of this column cannot solve, and that has to do with hymns. The *Hymnal* provides two hymns for baptism, 185 and 186; neither is notable for its popularity. Our Lord's baptism is referred to briefly in the second verse of three hymns, 53, 268, and 344. Are there any others? Hymn 10 ("On Jordan's Bank") has some suitability and 545 ("Hail to the Lord's Anointed") is theologically relevant. It is shocking that

not one of our hymns is specifically devoted to our Lord's baptism and not one well known hymn devoted to the administration of this sacrament. Is this an index of Episcopal concern for the entire subject of baptism? If so, it is hardly surprising that the House of Bishops has had such difficulty discussing the topic in a constructive manner. Is it not time for us to renew our awareness of the meaning of this fundamental sacrament, by looking to him who is the source and author of Christian baptism, Jesus Christ?

Finally, what does the baptism of Jesus really have to do with your baptism and mine, or the baptism of our children? After all, we are mere sinful humans whereas he was and is the eternal Son of God and the Christ. This is precisely the point. In his baptism, Jesus was declared to be God's Son. When we follow him into the water of the font, we are made sharers of his sonship, we are adopted as his brothers and sisters and hence, through him, adopted as the children of God. Similarly, he was and is the Christ. Uniting ourselves to him in baptism, we are christened, made Christians.

What does "Christ" mean? In the Old Testament, prophets, priests, and kings were anointed with olive oil and this was associated with the giving of spiritual power (see for instance I Samuel 10: 1-12). The hoped-for savior of the future was to be anointed by the very Spirit of God (see Isaiah 42:1, 62:1) and came to be called the Anointed One, or in Hebrew "Messiah." This was translated into Greek as "Christ," which means Anointed One. Hence the descent of the Spirit on Jesus at the Jordan expressed his christhood.

As Bishop Wordsworth wrote in Hymn 53:

Manifest at Jordan's stream,
Prophet, Priest, and King supreme.

Jesus, however, was to be an unexpected kind of Messiah—his kingship would be expressed on the cross. When we are christened, we receive his mark of the cross. Throughout most of Christian history, a specially blessed oil called "chrism" (Greek for ointment) has been applied to the forehead of the newly baptized, when the sign of the cross is made. This gives vivid sacramental expression to our sharing in Christ's anointing, our sharing in his sacrificial ministry of prophet, priest, and king. The biblical and theological implications of this anointing are very extensive, and the reasons for restoring the use of chrism in the Episcopal Church are strong. If we had a clearer view of "christening," it might help us attain a wiser understanding of the whole process of baptism, confirmation, and incorporation into the Christian life. There is quite a lot to think about and pray about when we commemorate Christ's baptism in January.

The Answer

This was my dirge:
We are apart, and cannot merge.

Then came the answer: I am Christ;
I've joined you, and I have sufficed.

Henry Hubert Hutto

LETTERS

Continued from page 4

services undermines the advocacy system at its roots and creates a supply and demand crisis that makes for more legal services and intensifies, in the long run, the needs for legal services.

So, perhaps by default, the Executive Council acted more wisely than it knew; or, perhaps the Executive Council is privy to some first rate legal counsel that caused them to accidentally-on-purpose forget to send Mr. Rosando. The failure of the council to match the Roman Catholic \$5,000 grant may not be justified on any grounds. Although it might be explained by the fact that 3% of our giving went to the national church, my hunch is that Executive Council hasn't got \$5,000 available.

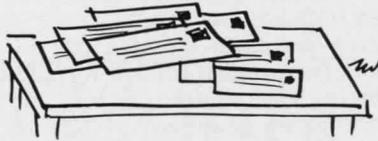
(The Rev.) DAVID S. LANGDON
Church of the Good Shepherd

Elizabethtown, N.Y.

Ministry to Aging

The Episcopal Society for Ministry to the Aging is conducting a nationwide survey this fall in cooperation with the National Interfaith Coalition on Aging to learn what is being done and what needs to be done in work for and with the aging person.

Questionnaires are being sent to all dioceses, parishes, seminaries, service organizations and institutions serving the aging. To all who receive these questionnaires, may I



ask that they be filled out as quickly as possible, and even submit the questionnaire indicating that you are not doing any special work for the aging.

The results of the survey will be compiled and ready for distribution within a year's time. If you have not received a questionnaire and want one, please write ESMA, RD#1, Box 28, Milford, New Jersey 08848.

(The Rev.) CLARENCE W. SICKLES
President, ESMA

Hackettstown, N.J.

Executive Council's Priorities

Re the Executive Council Report [TLC, Oct. 20]: a more mixed up Executive Council would be difficult to imagine.

The report of the Presiding Bishop's Fund for World Relief "focused on the need to educate and sensitize the membership of the church to its opportunities and responsibilities for service in this area." This report immediately follows the report of the cost of the "Modeste Report." I have read one report by Modeste which contained much jargon and bureaucratese, and I think the Executive Council would be well advised to bury the report along with the remains of the special program to which it applies. Twenty-two thousand, four hundred and thirty-one dollars—priorities are certainly askew.

(The Rev.) CHARLES W. SEARCY
St. Joseph's Church

Buena Park, Calif.

December 1, 1974



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NEWS

Continued from page 7

to cope with the stresses of the job, he said, but the selection process should be giving greater emphasis to personality and psychiatric assessment.

Bishop Wakeling said it was "vital" that the priesthood, as a working group, should maintain society's confidence to cope with supernatural needs. There had been a "vast recourse to spirituality on a do-it-yourself basis" because some people had already lost confidence.

"Interest in the occult also reflects a failure by the church to be convincingly able to meet man's anxieties about life and death," the bishop said. "We may not want to be put on their level but society cannot do without a guru or a witch doctor."

Bishop Wakeling was speaking on a motion proposed by the Bishop of Wakefield, the Rt. Rev. Eric Treacy, who said the church needs to search harder for the

right sort of recruits, but must be careful not to take on larger numbers than it could adequately pay. He recommended a stipend of \$3,600 for assistant curates, plus accommodation, a situation that with inflation would be increasingly difficult to provide.

Convocation approved renewed church support for "Call to the North," the great interchurch evangelistic campaign which was launched in the industrial north of England last year.

Observers saw the move as "significant" for its timing as well as its impact.

EVANGELISM

Campaign Planned for Wales

A massive evangelism campaign, "Wales for Christ, 1975," is expected to draw the support and participation of almost all religious bodies in that country.

It will be Wales' own version of "Call to the North," a large scale and highly successful evangelical campaign in 1972 that was backed by the churches of northern England.

The campaign is the outcome of years of planning by a committee representing most of the Christian communions in the principality. The year 1975 was chosen because the timing would coincide with the publication of a new translation of the Bible into Welsh planned for St. David's Day, March 1, 1975, giving the campaign added impact in Welsh-speaking areas.

The campaign was lauded by the Rt. Rev. Derrick G. Childs, Bishop of Monmouth, who said: "Among the many lessons which we have re-learned as Christians in the last 20 years, one of the most important has been the truth that the carrying out of God's mission in the world is a task in which all members of the church must share. The proclaiming of the meaning of Christ's Gospel for today's world cannot be left to the clergy alone."

ENGLAND

Fewer People Claim Belief in God

Fewer Britons — 29% now compared with 38% in 1963—believe in a personal God, according to a Louis Harris Poll conducted for a religious program of the BBC.

On the other hand 35% of the respondents described their convictions as faith in "some sort of spirit or life force."

Also learned from the poll: men are considerably less religious than women; only 14% of the population attends church once a week or more often; only 10% would turn to a minister in time of trouble; 15% of the women describe themselves as either "not at all religious" or did not commit themselves; 6% of respondents, as compared with 9% in

1963, claimed definitely not to believe in any sort of "god" or "life force."

In respondents by age brackets, a "solid block" of the 16-34 year olds expressed "total" disbelief and disinterest in religion.

Baden Hickman, church correspondent for *The Guardian*, said, "The findings of the poll . . . disclose an unease in all sections of the community over today's way of life, a search by many for deeper meaning, but the inability of the churches to meet these needs."

Another observer, Clifford Longley, religious affairs correspondent of *The Times*, wrote: "The national soul appears to have made a unilateral declaration of independence from the churches without abandoning religion as such. Of the 42% who said they never attended church (and they do not include those who said they went to church irregularly or less than once a year), the most common reasons given were that there was 'no need to go to church in order to be religious' and that the respondent was 'too busy these days.'"



CENTRAL NEW YORK

Centenarian Honored

The Rev. Thomas John Collar, rector emeritus of St. Paul's Church, Aurora, N.Y., was honored on the occasion of his 100th birthday, Oct. 29.

Many people in the area met in the Aurora Presbyterian Church for a festive eucharist. That church was used for the service partly because the steps to St. Paul's are difficult for wheel chairs to manage and partly because St. Paul's members have been absorbed into the Presbyterian congregation in a "united parish" venture.

Officiating at the service was the Rt. Rev. Ned Cole, Bishop of Central New York.

Clergy marching in procession escorted two of the ranks in wheel chairs—Fr. Collar and a former priest of St. Patrick's Roman Catholic Church. Another Roman priest from Auburn was also in procession and received with his Anglican brothers.

A reception followed the service in the Presbyterian lounge which had been remodeled and redecored with money from the sale of St. Paul's rectory in which the Collar family had lived for many years.

Until recently, Fr. Collar had been active with his hand-set printing press and his garden, sharing the results of both with neighbors.

Fr. Collar spent the early years of his ministry in Nebraska before moving to New York State in 1920. He was a prison chaplain at the Auburn women's institution from 1930-33, and the men's institution from 1930-42. During this time he was also a chaplain at Wells College from 1930-48 and rector of St. Paul's Church. He retired in 1949.

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BRIEFLY...

■ The Washington, D.C., Commission on the Status of Women estimates there were 2,534 live births in 1972 to women in the district between the ages of 11 and 18, and the percentage of births to school age mothers is increasing. By 1980, the commission reports, it is possible that 40 to 50% of the live births in the district would be to school age parents. The district has closed the special school for pregnant teen age girls for lack of enrollment. No one reported for classes this fall as the girls are attending their regular schools.

■ The Mexican government has repaired and restored 261 Roman Catholic churches in the past two years. Under Mexican law, churches and church property belong to the government. The current administration has continued a policy of restoring the most beautiful or most famous of the country's churches and giving them back into the custody of the clergy.

■ The All Africa Conference of Churches (AACC) will build a headquarters complex in Nairobi, Kenya, at an estimated cost of approximately \$1 million. The AACC has a constituency of some 45 million members, about one-third of Africa's total Christian population. It in-

cludes Anglicans, Orthodox, and Protestant churches in 33 countries. The new buildings in Nairobi will be completed next year.

■ Bishop John W. A. Howe, secretary general of the Anglican Consultative Council, received an honorary D.D. degree at a convocation held at General Seminary. The ceremony was preceded by a day of activities that included several meditations by Fr. Alan W. Jones, an ECTENE professor of theology, a noon eucharist, and a lecture by Dr. Langdon Gilkey of the Chicago Divinity School. Bishop Howe was executive officer of the Anglican Communion at the time of his appointment to the ACC post.

■ A recognized leader in the field of Biblical studies, Dr. Donald Coggan, the 101st Archbishop of Canterbury, has endorsed the new Spoken Bible produced by the Episcopal Radio-TV Foundation in Atlanta. "I am impressed with the reverence of these readings of the Bible. In listening to them, one can catch something of the drama of the message, and yet there are no histrionics to put me off," he said.

■ Bishop C. Edward Crowther, an assistant bishop in the Diocese of California and an opponent of apartheid, has accepted an appointment to the National Board of Advisors of the American Council of Executives in Religion (ACER). The

council is a nationwide organization offering educational programs, consultation services, and benefit programs in all areas of religious finances. ACER national headquarters office is in Huntington, N.Y.

■ To improve services and communications with deaf people in the Diocese of Ohio, a plea for fluent sign language interpreters has been issued. Help is needed in various areas of the diocese, not just concentrated sections of cities. The Rev. Jay L. Croft of Akron is vicar for the deaf.

■ Bishop Kenneth Skelton, 56, Assistant Bishop in Durham, has been nominated as Bishop of Lichfield. He will succeed Bishop Stretton Reeve who retires Dec. 1. The See of Lichfield dates back to the year 664. Bishop Skelton, whose first jurisdiction (1962-70) was the Diocese of Matabeleland in Rhodesia, is considered an expert on African affairs and racial problems and is known as a champion of justice and human rights.

■ Britain's first ecumenically sponsored industrial chaplain, the Rev. Aubrey Robson, a chartered mechanical engineer, design engineer, and Methodist minister, was inducted at a service at Dagenham, an east London district which is the home of the Ford Motor Manufacturing complex. Canon James Roxburgh officiated at the service and another Anglican, the Rev. David Muston, preached.

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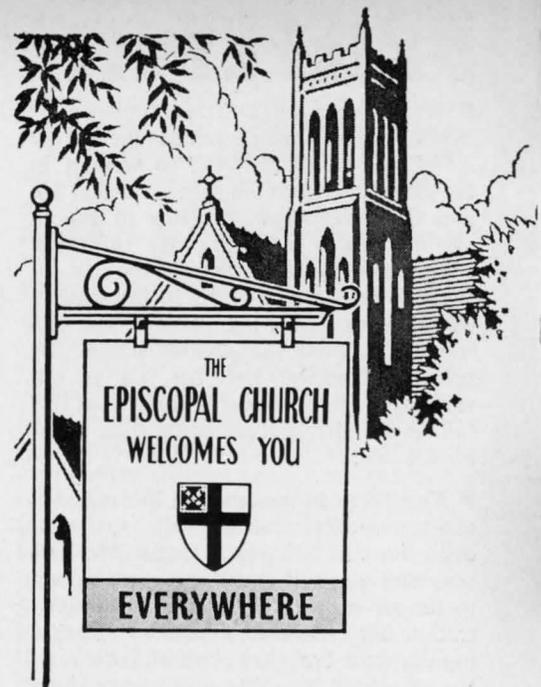
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115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun 8 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt



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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas Ousley
Sun HC 8, 9, 11 (1S) MP 11, Ev 4; Mon thru Fri MP 8, HC 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:40; Wed SM 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40. Church open daily to 11:30.

SAN ANTONIO, TEXAS

ST. PAUL'S Grayson at Willow
The Rev. J. F. Daniels, r; the Rev. K. D. Miller
Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 8 HC, 11MP (IS 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

STAUNTON, VA.

TRINITY
The Rev. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D. dean
The Rev. Thomas Wile, canon
Sun 8:30, 10:45; Thurs 10:30

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)
Rue Alfred Vincent
The Rev. Donald G. Stauffer, r
Sun 8 HC, 9:30 Worship with Choir, Ser & Discussion, Adult Classes, Sunday School (HC 1S)

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.

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