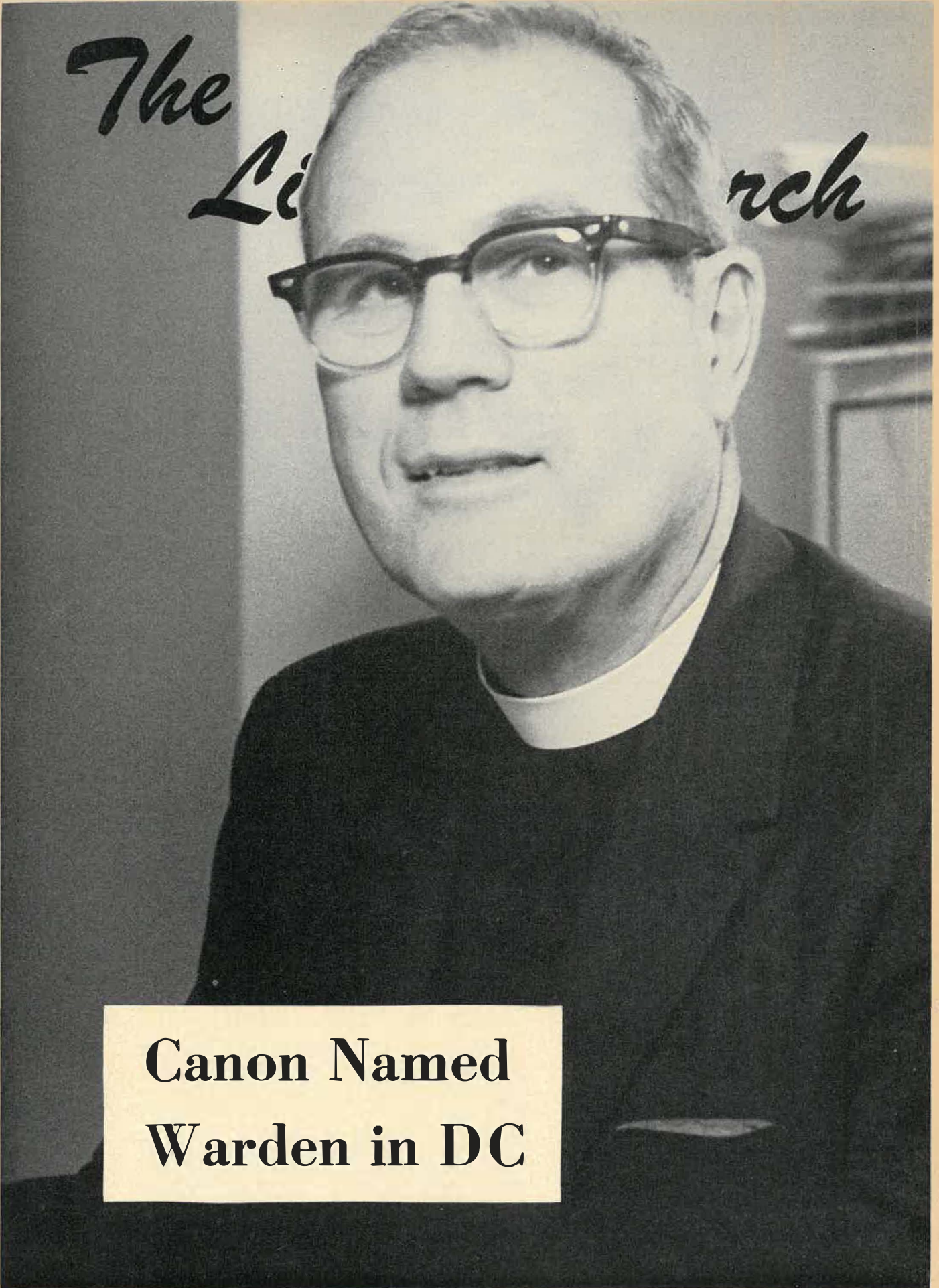
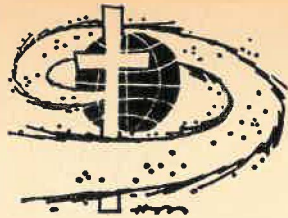


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**Canon Named  
Warden in DC**







## With the Editor

IS God masculine, or feminine? I'm not going to try to wrap this one all up for you. I want only to pass along some thoughts about it recently expressed by Michael Novak (*Commonweal*, June 2), with one or two of my own.

Mr. Novak says: "The use of 'masculine' and 'feminine' as types dividing human qualities was unfortunate in ancient and medieval days" and it is "even more painful today." Such terms "force humans to 'specialize,' to curb their own spontaneous instincts to one side of the cultural spectrum."

Most of us know only too well how this has worked in our own lives. Many a man is incapable of the emotional catharsis of weeping, for either sorrow or joy, because it was drummed into him as a lad that "men don't cry." Many a woman who is miserable as a teacher is not the happy engineer God meant her to be because she was assured as a girl that engineering is a purely masculine profession.

However, some past ages were not without wisdom in this matter. Mr. Novak recalls from his youth: "My reading in medieval literature reinforced my sense that 'the feminine principle' is as much at the heart of the universe as 'the masculine principle.' I used to be touched by the prayers of medieval knights—barbarians, of great ferocity and cruelty—asking to be made vehicles of courtesy, charity, compassion, gentleness. As Nietzsche argued, Christianity did bring about a certain 'feminization' of the western spirit."

Modern culture has been largely formed and informed by a "masculinization of intellect." Thus the "feminine" quality of resignation is now scorned as an opiate of the people, while "activist world-improvement" is the course the "hero" must follow. As man becomes more "masculinized" so does God: "No longer 'static' or 'passive' or 'unchanging' or 'contemplative' (mother with child) or Pure Act, but Judge, Issuer of 'manifest destinies,' 'Co-creator' of evolutionary history, Fellow Struggler, Pure Activist."

Recently, however, some perceptive and sensitive minds have tempered their zeal for a pure and unbridled "masculinity" in man. "The 'masculine' qualities have taken something of a beating," Novak observes. "'Masculine' will look like an ego trip. 'Masculine' assertiveness is known as aggression. 'Masculine' courage is ridiculed as *machismo*. Men are wearing long hair and preaching gentleness. Silence, contemplation, abandonment, emp-

teness, waiting, 'doing nothing at all' are again valued by a significant minority."

Here I part company with Mr. Novak, not to disagree but to follow another line of thought. He notes that in all the ancient languages there are both feminine and masculine words for deity. This means, I believe, that we have always recognized both "masculine" and "feminine" qualities in God.

I further suggest that God is always communicating to us his own "masculine-feminine" life; but such is our constant interior imbalance that God must always be ministering to our undersupply, or correcting our oversupply. *E.g.*, God must teach the miseducated man that it is not unmanly to weep, since it is not ungodly to weep (John 11:35).

A holy life is a whole life, and, whichever its sex, it cannot be holy or whole except as it is *both* "masculine" and "feminine." To any person lacking either the "masculinity" or the "femininity" proper to himself God will supply what is lacking, from his own perfect being; but the gift must be wanted to be received.

If you wonder why I've been putting these terms in quote-marks it's because I just don't know what they mean. What is "masculinity" or "femininity"—in God, man, or woman? We *seem* to recognize "masculinity" and "femininity" intuitively when we encounter them in God or in people. This may be one of those "primitive intuitions" of which some philosophers speak, like our intuitive recognition, or sense, of good and evil. It may be. But who knows?

How do you classify St. Joan of Arc? How "masculine" or how "feminine" was she? Can we even be sure that we know what in her was one and what was t'other? We've always said that, of course, the Maid's piety was "feminine" and her fierce courage "masculine." But we may learn, on that Day of Final Clarification that it was the man in her who prayed so well and the woman who fought so well.

Blessed Bob Benchley (*ob.* 1945) said something epochal about all this in what he called a graduation talk to young men on "the decline of sex." Quoth he: "An Austrian scientist has come out with the announcement that there is no such thing as a hundred percent male or a hundred percent female. If this is true, it is really a big step forward."

I began by saying that I wasn't going to wrap this whole big thing up for you. I respectfully submit in closing that I have kept my promise.

# The Living Church

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Number 26

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## THE KALENDAR

### June

- 25. Pentecost V
- 28. Irenaeus, B.
- 29. SS. Peter and Paul, App.

### July

- 2. Pentecost VI

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 to the Editor

## Military Padres

Well, here I go again, the spur to action this time being the editorial [TLC, May 7], "First Amendment and Military Padres," in which you opt for a civilian clergy accredited to the Armed Forces instead of the present system of commissioned clergy. I wasn't aware that it had been decided in any court that the current system is, in fact, unconstitutional. Perhaps I missed the decision or opinion. In any event, I am writing under the assumption that the current practice is constitutional and that it does work well.

My obvious bias: I am an Episcopal priest who is an Army chaplain. I have been back on active duty since 1966 and am a lieutenant colonel. I have served two tours in Vietnam and am presently assigned as hospital chaplain at Fort Knox, Ky. I have eight years in the parish ministry, three in two small missions in Idaho and five as chaplain at a prep school in California. If I didn't disagree with your conclusion, I wouldn't be writing. I think my disagreement is sound, coming as it does from my experiences while an Army chaplain, and especially from those in Vietnam.

I have not found that my rank has been in any way a barrier to serving the enlisted man. When someone is in pain—and there has to be a pain of sorts which brings the man to the chaplain, he wants help and he will go where he can get help. The chaplain is the one who will listen. I know this because of the men who have come to me, their rank going from new private with a week's service to senior officer. And, not only do they want a listening ear, they want effective help. In this, my rank is of benefit to them. It does open doors.

The question is not whether the rank is good or bad or indifferent. The question is how I use that rank, whether I feed my own ego with it or whether I use it in the service of others. But, it does open doors and it is rapport with the people to whom I am sent.

Before I came to Ft. Knox, the Episcopal congregation was served by a civilian priest who took care of the services and did other ministerial chores. The thought which was expressed to me by many of my congregation was gladness that they had an Episcopal chaplain. I think the thought is that, being a part of the Army, I can better understand their situation and their feelings, and thus better serve them.

Friction with commanders? Yes, there is at times. But, this is a reflection of the same friction which I found in my civilian ministry. I often tangled with the bishop's committee and/or with individuals in the congregation. I can truly say that there was more pressure on me in the civilian ministry than in the Army.

And, I resent the assumption that, because I wear a uniform, my integrity as a priest has been compromised in any way. The mere fact that the structure of my immediate society is much more evident does not mean that I have been had. The temptations so apparent in the military are equally as present in the civilian church. The measure of the individual's ministry is not the struc-

ture of the situation in which he finds himself, but the individual himself.

One last thought: I have seen the relationship between the Army and the Red Cross, and other civilian agencies, both in combat and in garrison duty. Non-military people simply cannot go where I have gone and do what I have done, especially in combat.

There are some changes which I would like to see. I would hope that we could, as our English brothers do, wear a clerical collar with the uniform. Something like this would mark us even more as chaplains. But still, the big thing and most important is how the individual priest or chaplain views his rank. Yes, we can forget that our real commander is Almighty God. But, I do believe that this is a temptation common to all priests regardless of where they minister.

(The Rev.) JAMES C. GRANT, JR.  
Chaplain (LTC) USA

Fort Knox, Ky.

The editorial, "First Amendment & Military Padres," supports a *Newsweek* (4/17/72) correspondent's recommendation that instead of uniform, rank, and pay in the military service, chaplains would be better in the company of correspondents and Red Cross representatives accredited to military units, and on the payroll of the particular church represented. Such action would be as disastrous a violation of the U.S. Constitution church-state separation provision, as it would be if ministers, priests, and rabbis would be allowed in the nation's public schools to teach religion classes. Military personnel would be prey to the aggressive, fanatical, religion groups for whom no price is too high for an opportunity to do their missionary work.

If the anti-religion USSR must have its Minister of Cults as part of the government structure, the USA, dedicated to "In God we trust," cannot afford to be without chaplains as part of the Armed Forces' structure, to attend to the needs of those drawn to this service. Church-state separation can be guaranteed by identifying military chaplains according to personnel need, as minister, priest, rabbi, and not by creedal association. Applicants to be a military chaplain should be in good standing with a church, qualified as able to utilize the needed religion resource by the National Association of Social Workers, and endorsed by the Military Chaplains' Association. In this way, every creed and the creedless, are served.

(The Rev.) ENOCH JONES, JR.

Los Angeles

Please, the solution to the problem of the minister to the military which Mr. Grose proposes is not simple. Consider: there are so many church bodies. Which among them are to be accredited by the government? And in what areas are their ministers to operate? The apparent analogy with the Red Cross is not valid because there is one American National Red Cross chartered by Congress. All field directors are recruited and assigned by that single headquarters. A similar arrangement for the churches



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would indeed be a formal "establishment of religion." Consider: the churches seem to be having great difficulty in meeting their present budgets. How are they to pay some hundreds of ministers to the military as adequately (even) as ministers to the parishes are paid? PECUSA would have to get up about \$2 million a year to maintain the number of chaplains reported in 1970. Does that sound probable in the present anti-military stance of our ecclesiastical leadership? Such men in their lonely jobs would have no ecclesiastical clout at all when it came budget time.

Consider: an Army chaplain is "morally obligated to provide for the religious needs of the entire command." The proposed minister sent by his church is charged with the pastoral care of his co-religionists as his real *raison d'être*; others come after. But the majority of our people, civilian or military, are at least remotely affiliated with some church. Are their religious needs to be ignored because they are unchurched in practice?

I could, of course, go on. However, it seems sufficient to point out these three areas where the speciously simple solution fails utterly to fit the mission's demands:

- The multiplicity of churches creates instant chaos in trying to administer such a program;
- The financial burden looks impossible for us, and I'm sure other communions would find it so;
- The scheme leaves the vast unchurched military community untouched and directs itself only to the already pious.

(The Rev.) PHILIP W. ROBERTS  
*Glastonbury, Conn.*

Fr. Roberts and our other correspondents on this issue have convinced us that they are right and we were wrong — a civilian chaplaincy is not the answer. Ed.

## Lay Catechists

Full marks to the Rev. John H. Goodrow [TLC, Apr. 3d], who is starting a planned program to train lay catechists. It may be of interest to him and others to know that the Diocese of West Virginia has had such a program for several years as an optional course in its School of Religion for lay persons. In addition to commissioning bishop's men, canon missionaries, and instituting lay persons into the Order of Jerusalem, a student can receive a certificate as a lay catechist.

(The Rt. Rev.) WILBURN C. CAMPBELL, D.D.  
*Bishop of West Virginia*  
*Charleston, W. Va.*

## The Filioque

I would like to put forth an argument for retaining the *filioque* phrase in the Nicene Creed. My reasons are three: historical, biblical, and theological.

Historically, we know that the phrase was not in the original text of the creed. The meaning was, however, understood and accepted by the theologians of the East and West. Karl Barth treats this controversy thoroughly at the end of Vol. 1.1 of his *Church Dogmatics*. The theologians, according to Barth, all opposed the Macedonian heresy of making the Spirit a creature as the Arians had made Christ a creature. As they

were opposed to diminishing the divinity of the Spirit, so they also did not want his procession misunderstood. They chose to counter the heresy in the second article of the creed instead of the third. Of Christ they wrote that he was "begotten of the Father." To say later that the Spirit proceeds from the Father placed the origin of the Spirit on a parallel with that of the Son. The theologians of the East and West agreed with the material content of the *filioque* phrase. It was not until the eastern church later repudiated what previously had been unwritten but assumed, viz., the procession of the Spirit from the Father and the Son, that those in the West found it necessary to articulate this by adding the *filioque* phrase in 1014.

Secondly, the verse from scripture that is used to support the phrase's deletion is John 15:26. But why should one verse be allowed to establish a doctrine when there are many verses that clearly teach the contrary? Let me give these references that uphold the *filioque* meaning: John 15:7; 16:13-15; 20:22; Galatians 4:6; Romans 8:9; Philippians 1:19. Certainly scripture alone must give us our doctrine, but one verse alone should never carry such weight when there are many verses that teach the opposite.

Finally, what is at stake if we delete the phrase? Two dangerous openings appear. The first is that, if the Spirit proceeds only from the Father, then the revelation of God to us is immediate. That is, God's will and truth would not be mediated through Jesus. This would allow any social movement to claim that its cause is God's cause. We see this in the arrogance of some of the leaders of our denomination and others in saying that their stand on an issue is the righteous stand. This would also allow any religious movement to claim that its teaching is what defines a Christian. We have seen this in some aspects of the Pentecostal movement. No! The Spirit reveals the truth of God as mediated through God's Son, Jesus. He is our wisdom, and he is God's truth.

The second dangerous opening if the phrase is deleted is that then the God-man relationship would be defined as creator-creature. Then the Christian Gospel would become essentially nothing more than an assertion that there is a power beyond the universe and the flower. Then Christ becomes a problematic religious misfit. Then any ethical standard is absolutely relativized. No! No man comes to the Father but through the Son, who upheld the Law, who commands us to obey him, who died as a sacrifice for our sin and a satisfaction for God's wrath.

Today, as always, we need to keep the *filioque* phrase, and we need to hear and hold to its teaching.

(The Rev.) E. A. DE BORDENAVE III  
*Brewton, Ala.*

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The Living Church



# The Living Church

June 25, 1972  
Pentecost V

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## COLLEGE OF PREACHERS

### Canon Named Warden

Effective Sept. 1, the Rev. Clement W. Welsh, Ph.D., will be warden of the College of Preachers which is located on the close of the Washington Cathedral.

Dr. Welsh, 59, has been director of studies at the college since 1963. In addition he has been canon theologian on the staff of the cathedral.

His background includes the parish ministry and college and seminary work. He taught at Bexley Hall when it was still in Gambier, Ohio, and was chaplain of Kenyon College. Prior to going to Washington, he was editor of Forward Movement Publications in Cincinnati, from 1953 through 63.

## NEW YORK

### Trinity Parish Invests in Venture-Capital

The Parish of Trinity Church in New York City has invested \$300,000 in a \$10 million venture-capital company, the Urban National Corporation, to invest in minority-owned business throughout the nation.

The Rev. Robert Ray Parks, rector of Trinity, said that this investment is another sign of the parish's desire to be of the growing edge of programs for social betterment. He expressed the belief that the church should wherever possible utilize its resources, financial and human, in programs of benefit to all mankind.

Twenty-four shareholders own the preferred shares of the Urban National Corporation and the entire \$10 million has been sold. The institutional shareholders include universities, banks, life and casualty insurance companies, oil companies, and church pension funds.

Urban National will assist qualified enterprises in sums that average \$200,000 to \$300,000 and are not less than \$100,000. Besides financing, it will provide management and technical assistance to its portfolio companies.

## CHURCH AND CORPORATIONS

### Standard Oil of NJ Stockholders "Hostile"

Anti-war activists from various religious groups were given a generally hostile reception by stockholders at the annual meeting of Standard Oil of New

Jersey, held in Houston. Boos, hisses, and applause designed to drown out their remarks greeted the protesters as most of the corporation's 1,162 shareholders attending indicated that they were in no mood to hear a debate on the morality of the Vietnam war or the company's involvement in it.

The Rev. James Q. Barnett, O.P., Roman Catholic chaplain at the University of Houston, had organized protests of Clergy and Laymen Concerned, a national interreligious peace group. Along with members of the Houston Committee to End the War, the Clergy and Laymen Concerned protesters held a peace vigil at the Humble Building and gave shareholders attending the meeting in the city's Music Hall leaflets asking them to consider "corporate responsibility."

The protesters accused Jersey Standard of "fueling the war" because it fills Defense Department contracts for fuel. A home-made coffin draped with an American flag was carried from the Humble Building to the shareholders' meeting in the Music Hall by some of the demonstrators.

Fr. Barnett attended the meeting by representing four shares of stock purchased by Clergy and Laymen Concerned. The Rev. Joseph O'Rourke, S.J., representing the New York Jesuit Province, which holds 8,300 shares, asked the corporation to "cease in genocide" in Vietnam.

Fr. O'Rourke was greeted with hisses, as was Sr. Ann Gillen of Houston, who was representing the Society of the Holy Child Jesus, which holds 1,100 shares of Jersey Standard Stock. Sr. Gillen was interrupted by applause intended to drown out her words as she tried to ask company officials how much profit the corporation was making on the war.

After Board Chairman J. K. Jamieson asked for questions from another speaker, the nun took the microphone from her neck and charged to the left side of the stage. When prevented from getting on the platform there, she went to the center of the front row, to be told by Mr. Jamieson that she would be asked to leave if her remarks did not pertain to business.

Although Sr. Gillen was then allowed to speak, the lack of a microphone prevented most of the audience from hearing her. Stockholders booed and heckled as she left the auditorium. Outside, the nun complained: "I have as much right to speak as they do. They're supposed to be cultured and educated people. They

wouldn't even let me speak." She added: "It proves to me that we are a violent people. This group is only concerned about profits. They don't care about human beings being killed."

Fr. Barnett said that the Clergy and Laymen Concerned protesters had originally planned to introduce three resolutions asking the corporation to close all its government contracts, stop its involvement in the war, and investigate its "corporate responsibility." He explained that after the meeting with company officials before the annual corporation meeting he and the other protesters decided not to introduce the resolutions, with the understanding that a committee to study corporate responsibility might be formed by company officials.

Although this suggestion was later rejected, Fr. Barnett said, Mr. Jamieson agreed to "take into advisement" a suggestion that a meeting be held between church representatives and the company. The priest accused the company officials of sidestepping, and said the stockholders' behavior had been "at least impolite." He added that they were "very cruel" to Sr. Gillen.

Other church spokesmen at the meeting represented Quaker, United Presbyterian, Roman Catholic, Unitarian, and United Methodist units.

## UNITED PRESBYTERIANS

### COCU Ties to Be Cut by Oct. 31

"We have turned our backs on the ecumenical movement," the chief executive of the United Presbyterian Church said in Denver in opposing the church's action to withdraw from the Consultation on Church Union (COCU) [TLC, May 18]. "My heart aches," Dr. William P. Thompson, Stated Clerk, said, and added that the action by the Church's General Assembly has destroyed interdenominational confidences built up over many years.

Following his comments, an unsuccessful attempt was made to reconsider the action in which delegates to the assembly voted to terminate participation in COCU, the decade-old attempt to bring

### Correction

In the Executive Council report in TLC, June 11, the figure used in JED should have been \$19,147.



nine churches together. The motion to reconsider failed to get the necessary two-thirds. It was 85 votes short of the required total.

In a decision between the withdrawal and the Thompson appeal, delegates determined that United Presbyterian ties with COCU must be severed completely by Oct. 31. Observers will not be sent to consultation meetings.

Mrs. Lois Stair, past moderator of the church and a COCU vice-president, said about the withdrawal, "We obliterated one sign of hope."

Dr. Thompson said the most disturbing aspect of the withdrawal is that the "action will be interpreted as your turning your back on local expressions of ecumenism. The last plenary meeting of

COCU recognized that discussion at the national level won't get it."

The action on COCU did not seem to be a battle of conservatives vs. liberals, as there was heavy support for social resolutions opposed by conservatives.

Delegates voted to continue joint efforts with Southern Presbyterians to pursue reunion.

#### Indo-China

In other actions, assembly delegates condemned continued American involvement in Indo-China and called upon Congress to cut off funds for the war effort. But a "message to United Presbyterians," also placed some blame for the recent escalation of the fighting on the North Vietnamese. The document was

adopted by a vote of 401-245 after long discussions and referral back to committee. A legislative committee was able to reconcile most of the views expressed by those wanting to recognize President Nixon's efforts for peace.

While the final text registered disapproval of "the recent violent and aggressive acts of the North Vietnamese, including the presence of their troops in Laos and Cambodia," the weight of the document was critical of U.S. handling of the war.

Delegates were reminded that people can deduct \$50 from federal income tax as contributions to anti-war candidates.

#### Chaplaincy

Among the other social and political

## NEWS in BRIEF

■ The senior Suffragan Bishop of Texas has announced his retirement as June 30. The Rt. Rev. Frederick P. Goddard, 68, stated that the work and office of a bishop, compounded by the considerable travel demands of covering 57 counties in the diocese, have become too strenuous for him. He and Mrs. Goddard will continue to live in Marlin.

■ Henry S. Noble, a partner in the New York Stock Exchange firm of Carlisle DeCoppett & Co., was elected president of the Episcopal Church Foundation at the annual meeting of the board of directors in New York. He succeeds William A. Coolidge, who was elected vice-chairman of the board. The foundation is a national organization of Episcopal laymen that initiates and underwrites projects in support of the work of the church. Mr. Noble, who has been a director of the foundation since 1965, is also on the board of Union Theological Seminary, a trustee of Seabury House in Greenwich, and a trustee and treasurer of Kent School, from which he graduated.

■ The Bishop of New York has asked the U.S. government to allow former Beatle John Lennon to stay in this country. Bp. Moore submitted his request in a letter to a federal hearing which will determine whether or not Lennon is to be deported. At issue is a charge of marijuana possession in England. Mr. Lennon and his wife, Yoko Ono, want to stay in the U.S. primarily to continue to search for Miss Ono's daughter by a previous marriage. The child's custody was awarded to her provided she be kept in the U.S., but the father took the girl and cannot be located. Bp. Moore said in his letter that he knows Mr. Lennon and Miss Ono "rather well in a pastoral relationship" and welcomes their presence in New York.

■ \$500,000 of Executive Council funds and \$370,000 of Ghetto Loan and Investment Committee funds are now deposited in minority banks throughout the U.S.

■ The General Convention Special Program (GCSP) has announced the following recent grants: to Chad School, Newark, N.J.—\$40,000; Center for Technical Analysis, Washington, D.C.—\$46,800; and EXODO, San José, Costa Rica—\$10,000 (regular grant) and \$5,000 on a 1:1 matching basis.

■ The 1973 Church School Missionary offering will go to projects of the Presiding Bishop's Fund for World Relief. Educational materials on these projects is being prepared by the Committee on World Relief and Interchurch Aid.

■ The Rev. Stiles Bailey Lines, senior tutor and professor of ecclesiastical history and applied Christianity at the University of the South, will become interim dean of the School of Theology of the university in September of 1972, according to Dr. J. Jefferson Bennett, vice-chancellor. Dr. Lines succeeds the Very Rev. George M. Alexander, dean for 17 years, who moves to an administrative post which will place him in charge of the university's church relations in the 24 dioceses from Kentucky and North Carolina to Florida, Texas, and Missouri.

■ The Diocese of Minnesota has received a \$500,000 legacy to be used for work among Indians in the state. The money, bequeathed to the diocese by Harriet C. Weed, Newburgh, N.Y., is a memorial to her grandfather, Lucien Carr. According to the Rt. Rev. Philip F. McNairy, Bishop of Minnesota, the money will be invested and only the income from it will be used.

■ The Rev. Richard J. Anderson, communications officer for the Diocese of Western New York, will be editor of the 1973 General Convention official newspaper. During past General Conventions a daily paper has been issued, but at this time no definite decision has been made on the news form or the frequency of publication.

■ The General Synod of the Church of England has approved full communion with the new United Churches of North India and Pakistan, both inaugurated in 1970. Last year the synod gave provisional approval of the move, saying it was satisfied that the churches are "true parts of the Church Universal, holding the catholic faith and possessed of the apostolic ministry of bishops, priests, and deacons." Final approval was given after short debate. There were a few critical speeches and some complaint about the lack of documentation on the exact nature of the unions.

■ Resolutions which would have eliminated or altered a controversial legal-aid fund which contributed \$10,000 to the defense of Angela Davis were rejected by delegates to the 184th General Assembly of the United Presbyterian Church. The assembly instead adopted a series of resolutions commending the church's Council on Church and Race for developing new guidelines and criteria governing the fund, and praised the local presbyteries which have instituted their own legal-aid programs.

■ A companion diocese relationship between Central New York and Mexico, to be effective until May, 1975 and a similar relationship between Ohio and Zanzibar and Tanga, to be effective until May, 1975, have been approved by the Executive Council of the Episcopal Church.



issues delegates considered was the matter of military chaplains. A council on church and society was directed to study armed forces chaplaincies with attention to alternatives to the current system, experimental ministries being carried out by chaplains, the training of ministers to armed forces personnel, and potential for chaplain involvement in community social interests.

#### Evangelism

Delegates declined to endorse "Key 73," the broadly based ecumenical evangelism campaign set for next year. A motion for endorsement of the move was defeated 387-237. ["Key 73" which was originated by evangelical Protestants, has now come to include more than 130 groups and organized jurisdictions some of which are Roman Catholic.]

However, in further action delegates challenged their whole church membership to greater participation in mission during the 70s. The resolution said "too much of our mission history in recent years has been in the area of retrenchment, reduction, and elimination."

An appeal for renewed missionary and evangelism effort was heard from the Rev. Chi Yil Pang, moderator of the Presbyterian Church in Korea.

#### Reorganization Ordered

Under a new plan approved in Denver, United Presbyterian agencies will be reorganized and centralized in New York City, and the number of synods will be reduced from 35 to 17, with the possibility of further realignment in the north-eastern section of the U.S. The new structure calls for a mission council that will represent local congregations, presbyteries, and synods in all planning, budgeting, and evaluating processes of the General Assembly. This is considered a major feature of the new organization.

Support for busing as an acceptable means of school integration was voiced by delegates. They opposed President Nixon's proposals to bar new busing until July 1973, as a "retreat" from the civil rights gains of the past 18 years.

#### EPISCOPAL CHURCH FOUNDATION

### Graduate Study Grants Made

Seven young Episcopal clergymen have been awarded grants for graduate study during the academic year 1972-73 by the Episcopal Church Foundation, it is announced by William A. Coolidge, president of the foundation. These men become fellows of the foundation's Graduate Fellowship Program which was begun in 1964.

Among those receiving grants are two new fellows: the Rev. Robert D. Hughes III, a graduate of Yale University and the Episcopal Theological School, presently serving as assistant at the Church of the Epiphany, Nelsonville, Ohio, and

Harry H. Lacey, a graduate of Princeton and of Nashotah House.

Mr. Hughes plans to study for his Ph.D. in theology at the Institute for Christian Thought, the University of St. Michael's College, in Toronto. Mr. Lacey will study for his doctorate in historical theology at Duke or Vanderbilt University.

Receiving grants for their second year of graduate study were these three fellows: the Rev. Timothy Hallett, a 1965 graduate of Seabury-Western, now working for his doctorate in New Testament at the University of Chicago; the Rev. Ronald S. Laura, a graduate of Harvard Divinity School, now studying at both Cambridge and Oxford Universities in England, concentrating in the area of linguistic philosophy as applied to religious discourse; and the Rev. Philip W. Turner, III, a 1961 graduate of the Virginia Theological Seminary, now studying for his doctorate in social ethics at Princeton University.

Two men received grants for their third year of graduate study: the Rev. David B. McIlhiney, a 1968 graduate of Union Theological Seminary, now doing doctoral study in church history at Princeton, and the Rev. Reed M. Merino, a 1968 graduate of the Philadelphia Divinity School, continuing his studies toward a doctorate in the Department of Theology at Fordham University.

The grants to the seven fellows total some \$40,000.

#### CHURCH PRESS

### First International Convention Held

The first international religious press convention drew more than 330 delegates to the Banff Conference Centre in Alberta's Banff National Park. Participating jointly were the Associated Church Press (ACP), the Catholic Press Association (CPA), and the Canadian Church Press (CCP).

In a joint resolution the CPA and ACP urged the U.S. Postal Service to reconsider mail increases for the non-profit religious press which, the two groups said, is already "suffering severe financial disabilities" due to present mail rates. Declaring that "moral and cultural damage" will result if many publications are forced out of business, the CPA and ACP also called on their members to appeal to Congress and "all men of good will" to inform the postal service of the urgent need for equity in this matter.

The joint convention also saw a historic action in which the CPA and ACP voted overwhelmingly to initiate a new stage of "structural cooperation" beginning next fall. The two groups, in addition to joint conventions, will work toward establishing joint offices, joint

*Continued on page 12*

# CONVENTIONS

## New Hampshire

The 170th annual diocesan convention of New Hampshire asked the 1973 General Convention to remove all restrictions against the ordination of women to the priesthood. The vote of the clergy for the measure was 29 to 21; the lay vote, 100 to 68, with nine abstentions.

The Rt. Rev. Charles F. Hall, Bishop of New Hampshire since 1948, announced that he will retire next April, and called for a special diocesan convention in October to elect a bishop coadjutor. Bp. Hall has been closely linked to programs involving work with alcoholics and has been an ecumenical leader. He was a strong opponent of a state lottery in the early 1960s.

In addition to the resolution on women priests, the convention passed resolutions urging an end to the war in Indo-China and advocating a shortening of presidential campaigns. The latter resolution said that the time and effort expended on the ever-lengthening political drives should be shifted to "matters of greater priority for this nation and all of God's people."

## Iowa

Presiding at the 120th annual convention of the Diocese of Iowa and his first as diocesan was the Rt. Rev. Walter C. Righter. Much of his address was based on comments made to him during visitations since his consecration last January.

After extended debate, delegates approved a budget of \$355,778 for the coming year. The figure represents an increase of \$24,000 over present financial operations.

At issue was the possible addition to the budget of some \$12,000 to underwrite work at St. Paul's Indian Mission in Sioux City, which ministers to approximately 1,000 American Indians in the area. Some 500 of these people are Episcopalians, with about half of them active in the mission.

Although convention adopted a resolution giving this work high priority, delegates were reminded several times that, based on past experiences, the likelihood of finding the necessary funds for this particular work was dubious.

In other actions, convention:

(✓) Voted to memorialize General Convention to make certain changes in the present marriage canons;

(✓) Voted to memorialize General Convention to make necessary canonical changes to permit ordination of women to the priesthood; and

(✓) Tabled a resolution that called for the creation of an office of a Bishop for Peace, complementary to the present office of Suffragan Bishop for the Armed Forces.



# SPEAKING IN TONGUES

By PHILIP E. WEEKS

**T**HERE are within the discipline and worship of the Episcopal Church a growing number of people who are discovering that life is experienced in its abundance through the empowering of the Holy Spirit in ways not unlike the young church on the Day of Pentecost or during that period reported in the account in the Book of the Acts of the Apostles. To some, these Episcopalians are known as charismatics, derived from the Greek word for spiritual gifts; to others they are called Episcopal Pentecostals; and to some they are referred to questionably as "tongue speakers." There are thousands of such people in every church among old-line communions and the number is growing every year. For a time they were silent and it cost them much to reveal the experience they had had. In some instances it is still costly and many a clergyman burns all his bridges when he asks the Lord for this encounter.

In one way this is something new; in another way this is as old as the Acts of the Apostles. In each of the four gospels, St. John Baptist emphasizes the unique ministry of Jesus as the one "who shall baptize you with the Holy Spirit" (Mt. 3:11, Mk. 1:8, Lk. 3:16, Jn. 1:32, 33). In St. John's account, Jesus repeatedly speaks of the Advocate who will enable believers to "do greater things than I have done," and who would lead believers into truth as Jesus had revealed truth (chapters 14,15,16).

On one occasion Jesus claims to be the one to whom men of thirst should come that their thirst might be quenched, and the Evangelist John parenthetically adds that he was speaking of the Holy Spirit who had not yet been given (Jn. 7:37-39). Jesus substantiates John Baptist's prophecy when he tells his followers to await the coming of the Holy Spirit in Jerusalem before embarking upon their witnessing ministry (Acts 1: 5,8).

The importance of believers receiving the Holy Spirit in the early church is

noted by St. Paul's question to the Ephesians (Acts 19:2), and the commissioning of Peter and John by the Jerusalem hierarchy to go pray for the Samaritan converts (Acts 8:14-17). The unexpected outpouring of the Holy Spirit in the house of Cornelius, which was almost identical to the Jerusalem Pentecost, gave courage to the young church to proclaim the Gospel to Gentiles (Acts 10:44-46).

There have been other periods during church history of great revivals accompanied by a mighty working of the Holy Spirit. Some of these were not times of great lasting refreshments, and with each there were errors committed by men who



felt this particular renewal would be the final answer to all the problems of the church and the world. Such is reflected in the writings of men like Ireneaus, Francis Xavier, Martin Luther, John Wesley, and a host of others.

**N**EAR the turn of the century a Methodist minister, the Rev. Charles F. Parham, became fascinated by the excitement of the account in the Book of Acts and devoted much time to a study of the book. He gathered about him people who wished to study the experience of the early church, and on New Year's Eve 1900, Miss Agnes N. Ozman requested prayer that she might receive this experience enjoyed by New Testament Christians. Quietly, as they prayed for her, she began to pray in a language not learned by her nor known to the people praying with her. This was the beginning of a 20th-century pentecostal renewal. Six years later this phenomenon began in Los Angeles and a continuous revival lasted for three years, during which the signs and wonders of the Acts repeated

themselves as people experienced the in-filling power of the Holy Spirit.

For the next half-century or so this experience was limited to the Pentecostal sects which, because of their ethnic attraction and strange emphasis on holiness, were the target of much criticism from old-line denominational people. However, this experience has now spread to others and it is known among many of the main-line churches as the "charismatic movement"—a new Pentecost in Christendom. It is a movement of renewal that most certainly must be reckoned with by the church, and many of our leaders are sincerely trying to address themselves to this phenomenon. The response being offered by some of our leaders is less than helpful and, no doubt, precipitated by less than Christian attitudes from some who experienced this "baptism in the Spirit" and enthusiastically have gone out to correct all the wrongs they once were part of. Of course, this turns people off and creates all kinds of problems that force bishops and priests to deal, sometimes in what appears to be a harsh manner, with the "more spiritual."

The major error committed by those who have entered this experience is a turning loose of their new enthusiasm in such a way that tends to be judgmental toward other Christians. Sometimes it isn't just a tendency but a real fact of warped piety. These revived people fail to realize that the Holy Spirit had been ministering to them for years and is still ministering to their brothers in Christ who have not had their experience. Certainly there is a difference but it is not in terms of one having the Spirit and the other not. Jesus said to the disciples that the Spirit was with them and would be in them. He ministers to us in so many ways during our Christian pilgrimage. In the baptism in the Spirit, the Holy Spirit ministers through us to others and when we show less than the life of our Lord in our relationship to others we are not living our sonship as he desires of us.

While great errors have been committed by those who have had this experience, those who are repelled by subjective experiences have also committed their share of errors. The gravest of errors is completely to dismiss the validity of this experience for today as if to

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*The Rev. Philip E. Weeks is rector of the Church of the Holy Comforter in Miami, Fla. His essay is intended as a response to the article, "Speaking in Tongues," by Bp. Stewart of Western Massachusetts, which appeared in TLC for Apr. 23.*



# The Other Side

say that we are no longer "one, holy, catholic, and apostolic church" in which the workings of God in the early church can again take place. Great caution must be exercised as to what in scripture we shall consider valid for today and what was for another era. Perhaps the church has for years overlooked this other aspect of Jesus's ministry. Dr. Sam Shoemaker once wrote that "we need an encounter with the living Holy Spirit." Churches of the catholic tradition have preserved the framework for the baptism in the Holy Spirit in the sacrament of confirmation but few evidence any change in their lives when today's successors of Peter and John lay on hands for us to receive the Holy Spirit. Are we perhaps being schooled not to expect anything to happen because this was for another era?

**R**EGRETTABLY some unkind words have passed back and forth from each side and the phenomenon of praying in tongues has caught more attention than it deserves. It is wrong for any manifestation of the Spirit to receive such attention that detracts from Jesus, regardless of who it is who is talking about the manifestation. The Holy Spirit witnesses to Jesus, not to tongues or any other sign.

No one favors categorical terms but terms are sometimes used such as evangelical or low churchman versus anglo-catholic or high churchman. Whether we use words such as charismatic or pentecostal, this experience is exactly what Jesus intended to be part of the life of the church and every Christian. It should not be seen as something apart from the historic, catholic, and apostolic teaching of our faith. It is that renewal or call to holiness which characterized the early church and that life of total commitment to which our Lord continually calls us.

Nor should there be any reason for Episcopalians to think that there is no place for them in the Episcopal Church now that they have entered this dimension. I have found that in the case of most Episcopalians this experience brings to them a deeper appreciation of the Prayer Book, a greater reverence for and participation in the eucharist, a keener understanding of the scriptures, a more devoted life in prayer and service, and a quiet display of such marks of Christian commitment as tithing and community involvement.

Lay people whose faith is being renewed and "put on fire" for Jesus look to the clergy for leadership. When we fail to be the shepherds the Lord wants us to be, they will find shepherds elsewhere and we have then to contend with our failure to understand. They will not accept the theological coffins in which we bury all subjective experiences; they *know* Jesus has done something in their

lives and they will not be persuaded otherwise. The Holy Spirit who was received by the faithful on the Day of Pentecost and by many Christians in this era is the life-giving energy of the church. We do not know where he will move next, but we dare not quench his movement if we desire to be the body of Christ he is building and molding us to be.



## Bulletin

**I**n an exclusive interview  
the Devil proclaimed his world-view:  
"Man has only a lifetime  
in which to repent;  
I have an eternity.  
It's true that I will be defeated  
at the last moment,  
but that leaves me 999,999,999 years  
and 364 days  
of pleasure.  
At least  
I think this is happiness."

Robert Hale



# WHO WANTS WHAT CHANGES IN THE LITURGY?

By HENRY I. LOUTTIT, JR.

THE Diocese of Georgia, hardly a hot bed of radicals or of the Eastern Establishment, has tried to give fair trial to those services proposed by the Standing Liturgical Commission. The clergy of the diocese counseled the bishop to request all congregations to participate fully in trial use at the same time. *The Liturgy of the Lord's Supper* (1967) was used for a year, then the Prayer Book for a year, then we returned for six months to that liturgy. When *Services for Trial Use* was authorized, the clergy recommended the same procedure. The bishop requested us to use Rite II from the Second Sunday in Easter until the First Sunday in Advent. At the close of each of these trial periods, a diocesan or nationally designed questionnaire was administered. This article is based on questionnaires on the Second Service, administered in the Diocese of Georgia (Rite II having been used exclusively throughout the diocese for six months).

Out of 10,000 lay people, 1,997 responded (a very thorough sample). They indicated their age range, length of time as communicants, and their frequency of participation in the Second Service. Out of a total of 63 congregations, all but 3

parishes and 3 missions responded. Choosing four critical areas of change, I shall describe the way the people of Georgia feel.

A TOTAL of 898 people said that they are willing to give up familiar texts (the Lord's Prayer, Creed, etc.) in order to have a form that would be common to the Roman Catholics, Lutherans, Presbyterians, and Methodists; 858 said no. (Not everyone answered every question.)

Asked whether they prefer contemporary English or Tudor English, 991 people said contemporary and 615 people said Tudor. Asked if they like the increased flexibility of Rite II as compared with the Prayer Book (the congregations had not at that point seen the First Service), 1,025 said yes, 431 said no. Asked what they would prefer in a future Prayer Book, 541 said they want the 1928 Communion Service as is; 390 said they want the Second Service; 837 said the future book should contain both.

In my own parish, I had been able to find no statistical difference in response between those over 60 and those 20 or younger. However, on the diocesan level, those over 60 were negative two to one on all the questions referred to in this article. Those under 30 were positive by better than five to one. The age ranges in between varied, but all were positive except for the over-60 group.

What do Georgia priests think? A

total of 24 prefer the Second Service; 9 feel that both the Second Service and the 1928 Prayer Book are excellent; 9 feel that the 1928 Prayer Book is much superior.

Not all congregations were equally positive or negative. One congregation, 90% of the respondents being over 60, had 153 people who think the Second Service is totally evil and only 20 who see *anything* good about it. On the other hand, some congregations favor the changes by better than two to one in all categories, including those over 60. Eleven congregations were basically negative (60% negative on the questions referred to in this article) and so were 9 priests, and there is a high correlation.

The priest is not the only factor. If there are already problems in any parish, any change is an excellent weapon to use in the strife. It is also true that many people have a major problem with change in any field. As a priest, I would like to say that I feel it crucial that we minister to those who love the 1928 Prayer Book and those who are having real problems with change, as well as providing for the majority, at least in our diocese, who think the church is moving in the right direction with liturgical revision.

To minister to those who are having difficulty with change, I would like to recommend *Future Shock*. Alvin Toffler suggests that any new situation requires choices and every choice requires emotional energy. As people face more and more choices (often about extremely unimportant things) they expend more and more energy. Some of them finally just do not have the energy to deal with any change. A Presbyterian psychiatrist of the Menninger Foundation, speaking to a national meeting of liturgical commission chairmen, described some people's response to liturgical change as "grief" for a long-loved friend, the 1928 Prayer Book. Certainly a small minority in my own congregation, who are most upset by the Second Service, exhibit grief symptoms. I'm certain that we need to minister to them in the love of Christ.

I'm also certain that Service II is a legitimate step towards providing vital worship for the majority of the church now, as well as making it possible for young people and those new in our tradition to appreciate our heritage of eucharistic worship.

*The Rev. Henry I. Louttit, Jr., in addition to being rector of Christ Church, Valdosta, Ga., serves as chairman of the liturgical commission of the Diocese of Georgia.*

## Self-Reliance

The little seed within the ground  
Must live its life alone.  
It cannot call the neighbor seeds  
Upon the telephone.

Nor can it lean against the fence  
To gossip by the hour  
Or ask advice on vitamins  
Or borrow cups of flour.

It must delve deep within itself  
The truth to find revealed there,  
And with God's help make of itself  
The glorious form concealed there.

Alice Rouleau



# EDITORIALS

## Ecclesiastical Populism

IN its report of the United Presbyterian Church's recent decision to pull out of the Consultation on Church Union, *Newsweek* (June 5) uses an arresting phrase to label the mood and movement of which this decision seems to be, at least in part, an expression: "ecclesiastical populism."

This movement is by no means restricted to the Presbyterians. It is alive and kicking within all of the mainline churches, the staid and comparatively "non-populist" Episcopal Church included. What is this thing? Dr. Paul Crow, Jr., general secretary of COCU, was talking about it, although not trying to define it, when he said that many laymen are opposed to the ecumenical movement because they are unwilling to relinquish their control over local congregations; and in his sight they are worthy only of reprobation. "In a world of constant change," he suggested, "the local church is one place where little people can control change by keeping their institution the same. They own it—the church property and the minister's soul. And if need be, they can control the property and fire the minister."

Undoubtedly there are many such laymen, here, there, and everywhere throughout the churches, and not all of them are "village Hampdens" or "mute inglorious Miltons." But Dr. Crow seems to think that these "little people" who aren't buying COCU are the only problem. The acerbity of his comment, which is so brutally candid a disclosure of the mind of the ecclesiastical bureaucrat, might suggest that this mind which is in the protest curialists may be at least part of the problem. We hear this mind saying, in effect: "How dare those *little* people claim to own the church property and the minister's soul! Can't they see that we *big* people at headquarters are the rightful owners thereof?"

This is just what the "little people" cannot see, and that's why they are stirring restlessly in the pews. They have the audacity to think that they should have something to say about church programs and policies.

Today's political populism helps to explain its ecclesiastical counterpart. Millions of Americans listen attentively to populist candidates George Wallace and George McGovern because these men accuse "big government" of ruling "little people" who have a right to rule themselves. In this populism there is protest against governmental indifference to the ordinary citizen, but there is also a positive assertion by the people of their right to a proper share in their own government, a demand for a genuine government of, by, and for the people.

What we find in the ecclesiastical populism is much the same protest and assertion. The American churches have been loudly and fervently "American" in proclaiming to the layman his rights within the church to "freedom" and "self-determination" and "responsible stewardship." He has been assured that his church wants him to share in church policy decisions and program-making since he, after all, *is* the church: the

church is the whole "people of God," not just the bishops or presbyters or synods or conventions. But after listening to this adulatory assurance for many years, the restive laity are beginning to wonder why they seem to have less and less voice about more and more of the things presumably pertaining to the kingdom of God.

Ecclesiastical populism is rife in the Episcopal Church. Many churchmen, not all of them laymen, feel that they have quite enough of a superchurch superstructure to cope with as it is, without joining the proposed COCU church for a superdose of the same.

Wise leaders of both church and state will try to respond to the populist plea more temperately and more receptively than did Marie Antoinette, and does Dr. Paul Crow, Jr. If the "little people" are indeed the people of God they need to be not only herded but heard.

We don't mind confessing that we shall do nothing to try to stomp out ecclesiastical populism in the church. It has our entire sympathy and full support, and we even suggest a battle slogan (not original with us) for it: "Don't let *THEM* immanentize the Eschaton!"

## Religious Freedom — AS Americans and believers in How Determined? religious freedom we re-

joice in the recent U.S. Supreme Court decision that Old Order Amish parents don't have to send their children to public high schools even in a state which legally requires parents to do so.

The Amish fear that "higher education"—which for them means education beyond the eighth grade—can place the soul of its victim in immortal jeopardy. Perhaps they worry overmuch; we have seen quite a lot of "higher education" which is too innocuous to jeopardize anything. But that's how the Amish see the matter. The State of Wisconsin saw it otherwise and tried to force them to go against their conscience, and the Supreme Court found for them against the state. We applaud this decision.

One argument, however, expressed by Chief Justice Warren E. Burger in his opinion seems questionable. He noted that the Amish are an old, well-established, and morally highly reputable sect in this country. So they are. But that this fact should be a factor in the decision perplexes and troubles us. Does it mean that if they were a brand new sect rather than an old one, or one whose moral code the rest of us found alien or obnoxious, their claim to religious freedom would have less merit?

Black Muslims are a new religious sect in this country. Their newness may be one reason why they are denied the privilege, granted to other sects, of having their own rites and ministrations in many American prisons.

What is Constitutional justice for the Amish is the same for the Black Muslims. We don't like to see decisions in this field made on the basis of the age and good repute, or lack thereof, of the individual or group petitioning for religious liberty.



Continued from page 7

publications, and joint regional seminars in the years ahead.

Among the special convention events were a workshop on the editorial treatment of violence in today's society and a general conference on youth and the religious press.

The workshop on violence keyed mainly on the approaches to the Vietnam war. Most participants agreed on the need for educating the public to the difference between violence and non-violence.

In the youth panel it was generally agreed that parents and pastors often stand in the way of meaningful communication aimed at young people by religious publications. The panelists said that parents and pastors commonly curtail the dissemination of journals they deem unacceptable. They urged adults to trust young people to determine their own standards of acceptability.

The two American press associations, CPA and ACP, declined to vote on a resolution urging an immediate end to the Vietnam war and openly confessing "corporate guilt" in the matter; but some 35 members of the two groups signed an *ad hoc* resolution expressing "moral outrage and horror" at what it called the latest effort by the U.S. to find a military solution to the Indo-China conflict.

### THIRD WORLD

## Barbara Ward Admonishes Nations to Share

With gentle irony, British economist Barbara Ward (Lady Jackson) has expressed her "commiseration" with the rich nations of the world in their "plight" of not being able to do more to help poorer nations.

Miss Ward, a member of the Pontifical Commission for Justice and Peace, is a member of the Vatican's delegation to the third United Nations Conference for Trade and Development (UNCTAD) which has been in session in Santiago, Chile, since Apr. 13.

In response to a newsman's question about the conference's proceedings, the world-famed economist remarked, "During the conference, rich nations have been wringing their hands over their inability to do more for the poor of the world. Why? Because they too have problems!"

Miss Ward said she invited all conference delegates to commiserate with the rich over their plight.

In a more serious vein, she suggested a number of steps which nations could take to resolve their plight. "The problem of the rich countries," she said, "can be solved by helping poor countries. The rich can cut down on their protective tariffs to let in cheaper food and a wider range

of cheaper manufactures. They can give the poor nations higher quotas in a new world monetary fund; . . . they can give the poorer countries greater purchasing power."

In this way, she added, the rich will enable the poor to "take off the hands of the rich" that surplus of goods they can no longer "foist off on one another."

"Self-interest, rightly conceived, will enable rich nations to help both themselves and their neighbors," Miss Ward said. "So enlightened self-interest is not a wholly unworthy object to pursue." She warned: "If nothing clear and decisive emerges from this great assembly, another step will have been taken towards disaster."

Some 2,500 delegates from 141 countries, including, for the first time, the People's Republic of China, took part in the mammoth conference.

### NEW ZEALAND

## Open Communion Voted by Synod

The General Synod of the Anglican Church in New Zealand decided to allow baptized members of other churches to receive Holy Communion in Anglican churches without special approval of the diocesan bishop. Anglican communicants will also be able to receive the sacrament in other churches if they wish, provided they are invited to do so.

"This means that at last we have open Communion, something we have never really had before," said the Ven. Raymond B. Somerville. In the past, a member of another church was expected to get episcopal permission before presenting himself for communion in an Anglican service.

The General Synod also approved plans for combining the Anglican theological college with a Methodist institution in Auckland.

During the meeting, the status of the Maori (native) bishop in New Zealand was upgraded. Known as the Bishop of Aotearoa (Maori name for the nation), he is the leader of the Maori Anglicans across the island. But technically he has been only a suffragan bishop in church organization. Now the Bishop of Aotearoa will be a "provincial," almost the equivalent of a diocesan bishop. Maori people will have a say in the nomination of candidates.

### CHURCH AND STATE

## Dorothy Day in Tax Trouble

Dorothy Day—the nation's foremost Roman Catholic pacifist, a friend of the poor for 50 years, and recipient of this year's Laetare Medal from the University of Notre Dame—is in trouble with the government again. She has refused to pay \$296,359 in back taxes, which were as-

essed because as head of the Catholic Worker Movement (CWM) she never filed an application for exemption as a non-profit, charitable agency.

The 74-year-old Miss Day, of whom the Rev. Theodore M. Hesburgh, president of Notre Dame, recently said, ". . . she has been comforting the afflicted and afflicting the comfortable virtually all her life," claims the federal government has no right to decide who can carry out works of charity.

Calling it "a matter of principle," she said "as personalists, as an unincorporated group, we will not apply for this 'privilege.'" Miss Day said that filing an application for tax-exempt status would put the CWM in the position of supporting the government's war effort.

"Christ went beyond natural ethics in the matter of force and war and taught non-violence as a way of life," she told *The New York Times*. "The Catholic Worker Movement believes that tyranny and injustice must be fought by spiritual weapons and by non-cooperation."

Miss Day earlier became involved in a dispute with the federal government over a legacy which the CWM shared with other Roman Catholic organizations. But the Internal Revenue Service deemed the CWM to be "political" and imposed an inheritance tax. An upcoming trial in July is expected to decide the tax status of the movement.

In papers filed in the tax-deficiency case, the CWM described itself as a non-profit, charitable organization, registered with the New York State Department of Social Services. It stated that all funds received are used "to feed the hungry, clothe the naked, and shelter the homeless."

Miss Day's movement conducts a hospitality house in Lower Manhattan and a farm in Tivoli, N.Y. About 100 persons live in the two establishments.

### CANADA

## Huron Diocese Rejects Intercommunion

Until there is a statement on matters of faith and order acceptable to all three churches, the Diocese of Huron in Canada has asked to go on record as opposing intercommunion among Anglican, United, and Christian (Disciples of Christ) Churches.

Delegates to the annual Huron Synod, in London, Ont., said that intercommunion would mutually recognize each other's ministries as equals. The motion will be forwarded to the national executive of the Anglican Church of Canada. It marked the first voice of dissent to intercommunion that has been heard from organized church structures.

The Diocese of Huron is the second largest diocese, numerically, in the country. Its resolution opposes a proposal on intercommunion and mutual recognition



of ministries passed by the General Commission on Church Union last December. At that time, the proposal was hailed as "a great break-through."

Backers of the Huron resolution maintain that the first draft of the plan of union for the three churches did not adequately safeguard the episcopal nature of the Anglican Church. They feel further that no agreement has been reached on the points of doctrinal disagreement between the Anglican and United Churches on communion.

#### ROMAN CATHOLICS

### Pope Retains Ultimate Power in Episcopal Elections

Pope Paul has given the bishops of his church an official voice in the nomination of new bishops, but he still kept in the hands of the papacy the final decision on accepting or rejecting the nominations.

Since the close of Vatican II, which spoke repeatedly of a collegiality in the church through which the bishops would share more fully in policy-making, prelates in many areas of the world have been demanding that they have a formal voice in the naming of bishops.

The pontiff has now issued a document outlining the new bishop selection procedure which will go into effect immediately. It is expected that the voice given to the bishops will be considered by liberals as a weak one and that the regulations fall far short of the democratic process they had hoped to see.

Under the new policy, each episcopal conference in the world will select candidates for bishop by secret ballot and then submit the names to the Holy See. The Vatican will check into the background of the candidates and then the pope will make the final decision. He may select someone not even on the list if he so chooses. Also, a bishop will be able to recommend a candidate for bishop directly to the pontiff.

The new regulations pertain only to the Latin Rite of the church and have no bearing upon the Eastern Rite which nominates its bishops at synods.

The document seemed to place particular emphasis on the situation in Spain where Gen. Franco still exercises his centuries-old right as ruler of that country to name bishops for Spain. This privilege—termed "right of presentation"—gives Franco, in place of the monarch, the right to name six candidates to fill any vacancy that occurs in a Spanish diocese. The list then is sent to the pope who selects one of the six for the post. For years the Holy See has tried to rescind this Spanish privilege. It has been a key issue in negotiations between Spain and the Vatican to work out a new concordat replacing one signed with Spain in 1941. But the papal document made an obvious reference to Spain when it said that "the preceding norms neither

abrogate nor replace privileges or rights that have been lawfully acquired. . . ."

France, Germany, and some Latin American nations have veto power over appointments of bishops.

### Jesuit Calls Priesting of Women Impossible

A Jesuit priest in Rome said that there is no way possible under church tradition for women to be ordained priests in Roman Catholicism. The Rev. Jean Gallot, S.J., conceded, however, that his church has failed in the past to recognize women's equality with men in other facets of church work.

Writing in the Jesuit magazine *Civita Cattolica*, Fr. Gallot reminded women readers that they can serve the church well as nuns. But, he said, what has been absent in the church in the past centuries is a real acknowledgement of women's equality with men. "Women never received the consideration nor the right of participation in the life and the orientation of the church which should have been granted to them," he said. As a result, he added, "this explains the violence of certain reactions nowadays."

Fr. Gallot called his readers' attention to the ancient church tradition prohibiting women from assuming the role of ordained clergymen. He noted St. Paul's saying: "Women are to remain silent in the church assemblies." The fact that some protestant churches have ordained women will have no bearing on the Roman Church's practice, he said.

#### SOUTH AFRICA

### Journal Says Dean's Case Hurt Church

Despite the eventual acquittal of the Rev. Gonville A. French-Beytagh, formerly of Johannesburg, on charges of breaking laws against "terrorism," his original conviction caused "internal harm" to the Anglican Church, said an editorial in the newspaper of the Diocese of Kimberley. While the case against the dean was "thoroughly faulty," no parish has escaped the trial's ramifications, according to the item.

Dean French-Beytagh was considered by many to be a target of government action because he opposed *apartheid*.

*Highway*, the Kimberley church publication, said many laymen believed the dean was guilty. A priest reportedly heard a woman say she would no longer contribute to the church because it "supported terrorists."

"One leading layman walked out of a service in Kimberley last year because a priest was saying a prayer for the dean in his troubles," the editorial stated.

The French-Beytagh case has also contributed to a "campaign of persecution and harassment" of the Anglican Church, the editorial said.

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# PEOPLE and places

## Ordinations

### Priests

Minnesota—The Rev. Robert Babbitt, chaplain of Breck School, Minneapolis.

Southeast Florida—The Rev. Dwight Eugene Ogier, Jr., assistant, St. Mark's, 4130 Ortega Blvd., Jacksonville (32210).

### Deacons

Central New York—John LaVoe and Nathaniel W. Pierce.

Easton—James Edwin Pippin, in charge of St. Paul's, Trappe, and St. Paul's, Vienna, Md. Address: Trappe, Md. 21673.

Milwaukee—James Michael Jensen.

Northern California—Clark Hyde, church college work in the Diocese of Ohio.

## New Addresses

The Rt. Rev. Paul A. Kellogg, 26 Laurel Dr., Dover, Del. 19901.

Chap. (Cpt.) Theodore F. Sirotko, office of the chaplain, Ft. Dix, N.J. 08640.

## Executive Council

New members of the Church's Executive Council are the Rev. Canon R. Stewart Wood, Jr., Indianapolis, representative for Province V, and the Rev. G. Terence Ford, Panama City, Panama, C.A., representative for Province IX.

## Retirement

The Rev. Eugene H. Buxton, rector of St. James', Wooster, Ohio, since 1948, has retired.

The Rev. Canon A. E. Smith, Gethsemane Cathedral, Fargo, N.D., retired May 31. Address through Sept.: RR North Shore Pelican, Detroit Lakes, Minn. 56501; Oct.: Bismarck, N.D.

The Rev. Arthur R. Willis, rector of Grace Church, Hastings-on-Hudson, N.Y., since 1952, has retired. Address: 1401 Jamestown Rd., Williamsburg, Va. 23185.

## Non-Parochial Appointments

The Rev. William G. Lewis, former rector of Christ Church, Pittsburgh, Pa., is archdeacon of the Diocese of Pittsburgh. Address: Trinity House, 325 Oliver Ave., Pittsburgh (15222).

The Rev. James R. MacColl III, former president of the Academy of Religion and Mental Health, New York, N.Y., is executive director of Chestnut Hill Community Association, 8434 Germantown Ave., Philadelphia, Pa. 19118.

The Rev. Thomas M. Magruder, Ph.D., has been director of PEOPLE, Inc., Reno, Nev. for some time. This is a counseling agency. Address: Box 2246 (89505).

The Rev. Edward L. Sheppard, former rector of St. Martin's, Fairmont, Minn., is to be with the Twin Cities Urban Indian Ministries, July 1.

## Deaths

Maj. Gen. Luther D. Miller, chief of chaplains, US Army, 1945-49, former canon precentor of the Washington Cathedral, and father of the Rev. Luther D. Miller, Jr., died after a heart attack Apr. 27. He is also survived by his widow, Cornelia, one daughter, and nine grandchildren. Services were held in Fort Myer Chapel and burial was in Arlington National Cemetery. A memorial fund has been established in Chap. Miller's name at St. David's Church, Washington, where Fr. Miller is rector.

The Rev. Douglas Hargrave Loweth, 84, retired priest of the Diocese of Virginia, father of the Rev. Gerald Loweth of Toronto, and retired assistant rector of Grace Church, Alexandria, Va., died May 21, at Goodwin House, Alexandria, after a brief illness. A native of England, he was received into the Episcopal Church in 1920. He is also survived by his widow, Emma Florence, and another son. Services were held in Grace Church and burial was in Pohick Cemetery. A memorial fund has been established at Grace Church.

The Rev. William Burnham Stimson, 72, retired priest of the Diocese of Pennsylvania, died May 18, in his home in Mystic, Conn. He is survived by his widow, Florence, one daughter, and two sons. Services were held in St. Mark's Church, Mystic. He was a frequent contributor of articles and poetry to TLC.

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## NOTICE

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## POSITIONS OFFERED

HILLSIDES, Episcopal Church Home for Children offers a Work-Study Fellowship for the coming academic year for ordained clergymen or seminarians who will be ordained within the year (age limits 22 to 31 years) who are pursuing a program of graduate study or certification. Involves 20 hours a week as staff member and a stipend of \$4,800, renewable. Applications from Executive Director, Hillsides, 940 Ave. 64, Pasadena, Calif. 91105.

HELP WANTED: Cottage Mothers—young, active, social work, teaching, or nursing background preferred. Write: Director of Residence, Bethany School, 495 Albion, Glendale (Cincinnati), Ohio 45246.

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WANTED: Experienced woman teacher for position of principal in girls' boarding school. Reply Box M-881.\*

WANTED: Locum tenens to serve approximately three months. Write: Trinity Parish, Box 2246, Reno, Nev. 89505.

WANTED: Priest upper south. Strong Anglican Churchman who believes and practices a sacramental and liturgical approach to Church life. Reply Box T-904.\*

WANTED: Rector; Due to retirement. Small Illinois parish. Opportunity for development. Fast growing community. Strong youth program in addition to regular pastoral duties desired. Reply Box T-905.\*

WANTED: Women teachers for small Episcopal girls' boarding school in midwest. High school English, French, Spanish, maths, science, commercial, and P.E. Grades 7 and 8. Reply Box M-882.\*

## POSITIONS WANTED

INTERESTED PASTOR seeks parish or mission that is Catholic. Loves people and pastoral ministry, 45, single, one dependent. Catholic priest, Evangelical preacher, Orthodox teacher. Reply Box F-901.\*

ORGANIST CHOIRMASTER, Churchman, married, 20 years experience, desires position in East, South or Midwest. Part-time acceptable if piano, organ students available. Excellent qualifications and references. Reply Box A-906.\*

ORGANIST CHOIRMASTER, Churchman, thirty years experience, desires to relocate in Miami area of Florida. Reply Box S-898.\*

PRIEST, age 33, married, one child. Invites correspondence with parish looking for a rector. In present small, conservative parish six years. Location a secondary consideration. Reply Box M-902.\*

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 The Rev. Robert M. Wolterstorff, D.D., r; the Rev. Thomas M. W. Yerax, the Rev. Fred R. Bartlett  
 Sun 7:30, 9, 11; Daily HC Wed thru Fri & HD

**LOS ANGELES, CALIF. (Hollywood)**  
**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
 The Rev. John D. Barker, r  
 Sun Masses 8, 9 & 11

**SAN FRANCISCO, CALIF.**  
**ADVENT** 261 Fell St. near Civic Center  
 The Rev. J. T. Golder, r  
 Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; C Sat by appt

**SANTA BARBARA, CALIF.**  
**TRINITY** State & Micheltorena Sts.  
 The Rev. Richard Flagg Ayres, D.D.  
 Sun Masses 7:30, 9 (1S & 3S), 11

**DENVER, COLO.**  
**ST. MARY'S** 2290 S. Clayton  
 Sun Masses 7:30, 9, 11:30, 6; Daily 7, also 9:30 Mon, Wed, Fri, Sat; Wed 5:30

**DANBURY, CONN.** **CANDLEWOOD LAKE**  
**ST. JAMES'** Downtown West St.  
 The Rev. F. Graham Luckenbill, L.H.D., r  
 Sun 8, 9:15, 11; Thurs 10

**NEW LONDON, CONN.**  
**ST. JAMES'** 121 Huntington St.  
 The Rev. H. Kilworth Maybury, r; the Rev. John F. Flora III, c  
 Sun HC 8, 9:15 (Sung), 11 (Choral)  
 Seat and Burial Place of Bishop Seabury

**WASHINGTON, D.C.**  
**ALL SAINTS'** Chevy Chase Circle  
 The Rev. C. E. Berger, D.Theol., D.D., S.T.D., r  
 Sun HC 8, Service & Ser 10:30; Daily 10 HC Wed; 1S 8 & 10:30; HD 10

**ST. PAUL'S** 2430 K St., N.W.  
 Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; Sat C 4-6

**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

**PUNTA GORDA, FLA.**  
**GOOD SHEPHERD** 322 Cross St.  
 The Rev. Robert Caldwell, r  
 Sun HC 8, 9:30, 11 (1S, 3S); MP 11 (2S, 4S); Tues HC 6; Thurs HC 9:30

**ATLANTA, GA.**  
**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
 Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30; Fri 7:30 & 10:30; C Sat 5

**SAVANNAH, GA.**  
**OLD CHRIST CHURCH** Johnson Square  
 The Rev. Warren E. Haynes, r  
 Sun 8 & 10:30; Wed & HD as anno

**CHICAGO, ILL.**  
**CHURCH OF THE MEDIATOR** 10961 S. Hoyne Ave.  
 The Rev. Wm. D. McLean III, r  
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**GRACE** 33 W. Jackson Blvd. — 5th Floor  
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**FLOSSMOOR, ILL.**  
**ST. JOHN THE EVANGELIST** Park & Leavitt  
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 Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6 & Thurs 7; C Sat 5-6

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**ALL SAINTS'** At Ashmont Station, Dorchester  
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 Sun 8, 10; Tues 12 noon; Fri 7:30

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**MILES CITY, MONT.**  
**EMMANUEL** 11th & Palmer  
 The Rev. Delbert L. Achuff, r  
 Sun HC 8, MP & HC 10; Wed HC & Healing 9

**OMAHA, NEB.**  
**ST. BARNABAS** 40th & Dodge, 1 blk N.  
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**CHRIST CHURCH** 2000 Maryland Parkway  
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(Continued on next page)

**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, first 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; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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The Rev. Alan B. Crawford, ass't  
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## SEA GIRT, N.J.

**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
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## BROOKLYN, N.Y.

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The Rev. Frank M. S. Smith, D.D., r  
The Rev. John M. Crothers, c  
Sun HC 8, 9 & 11; Thurs 10

## HIGHLAND FALLS, N.Y.

**HOLY INNOCENTS** 112 Main St., near South Gate  
U.S. Military Academy, West Point  
The Rev. William M. Hunter, r  
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,  
HS, LOH; HD 10, 7 HC, Ser; C by appt

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
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3:30; Ev 4; Wkdys MP & HC 7:15 (HC 10 Wed);  
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**CHURCH OF THE ASCENSION** 5th Ave. at 10th St.  
The Rev. Donald R. Goodness, r  
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**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
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8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,  
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87th Street, one block west of Broadway  
Sun Mass 8:30, 11 Sol Mass; C Sat 4

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r  
Sun HC 8. Cho Eu 11

**ST. MARY THE VIRGIN**  
45th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Masses 7:30, 9, 10, 11 (High); 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

**THE PROTESTANT CHAPEL** Kennedy Airport  
The Rev. Marlin L. Bowman, chaplain  
Serving Protestant, Anglican, and Orthodox  
Sun 12:15 noon, H Eu

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord  
Hitchcock, Jr.  
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 7:30  
Daily ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC  
8:15; Tues 12:10; Wed 5:30. Church open daily  
7:30 to 11:30.

## NIAGARA FALLS, N.Y.

**ST. PETER'S** Jefferson & Second St.  
The Rev. W. Michael Cassell, r  
Sun HC 8, 10 (3S), 11 (1S), MP 11; Wed & HD  
HC 10

The Living Church

## UTICA, N.Y.

**GRACE CHURCH** Genesee & Elizabeth St.  
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Frank  
H. Moss III, c; the Rev. Lawrence C. Butler, ass't m  
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

## WATKINS GLEN, N.Y.

**ST. JAMES'** U.S. Grand Prix Town  
The Rev. Alton H. Stivers, r  
July-Aug. Sun HC 9; Wed HC 9:30

## YONKERS, N.Y.

**ST. JOHN'S, TUCKAHOE** 100 Underhill St.  
The Rev. Osborne Budd, r  
Sun Ser 8 & 10

## SYLVA, N.C.

**ST. JOHN'S CHURCH** Jackson St.  
The Rev. Reginald Mallett, II  
Sun HC 8, MP & HC 11

## SANDY, ORE.

**ST. JUDE'S COLLEGIATE CHURCH** Scenic Dr.  
Mt. Resurrection Monastery (Soc. of St. Paul)  
Off U.S. Highway 26 near Mt. Hood  
Sun HC 9:30 Daily Office, HC 6:30

## PHILADELPHIA, PA.

**CHRIST CHURCH** 2nd above Market  
The Rev. Ernest A. Harding, D.D., r  
Sun HC 9, MP 11 1S HC

**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
The Rev. Frederick R. Isacksen, D.D.  
Sun HC 9; 11 (1S & 3S); MP other Sundays

## VALLEY FORGE, PA.

**WASHINGTON MEMORIAL CHAPEL**  
The Rev. Sheldon M. Smith, r  
Sun 8 HC, 10 Service & Sermon

## WESTERLY, R.I.

**CHRIST CHURCH** 7 Elm St.  
Sun HC 8, HC 10 (1S & 3S) MP 10 (2S & 4S), HC  
7:30; Tues HC 10; Wed HC 9

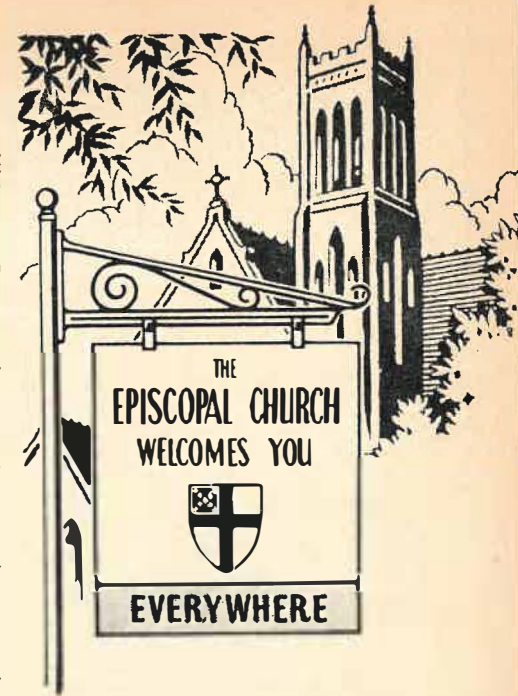
## CHARLESTON, S.C.

**HOLY COMMUNION** Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

**ST. PHILIP'S** 142 Church St.  
The Rev. Canon Samuel T. Cobb, r  
Sun HC 8:30, MP 10; 1S HC; Wed HC 10

## DALLAS, TEX.

**CATHEDRAL OF ST. MATTHEW** 5100 Ross Ave.  
The Very Rev. C. P. Wiles, Dean  
Sun 7:30 H Eu, 9 Family Eu, 11 Sung Eu; Daily HC  
Mon 7, Tues 8:30, Wed 10; Thurs & Fri 6:30, Sat  
8:30



## FORT WORTH, TEX.

**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by  
Matins) 6:45 ex Thurs 6:15; Also Wed & HD 10;  
EP daily 6; C Sat 1-2, 4:30-5:30

## HOT SPRINGS, VA.

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

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Daily as announced

## STAUNTON, VA.

**TRINITY**  
The Rev. E. Guthrie Brown, r  
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

## ASHIPPUN, WIS.

**ST. PAUL'S** 234 Highway P  
The Rev. Carroll E. Simcox, r  
Sun H Eu 9

## MILWAUKEE, WIS.

**ST. LUKE'S** 3200 S. Herman St.  
The Episcopal Church in Bay View  
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7; Sat 5



ST. JAMES' CHURCH  
WATKINS GLEN, N.Y.