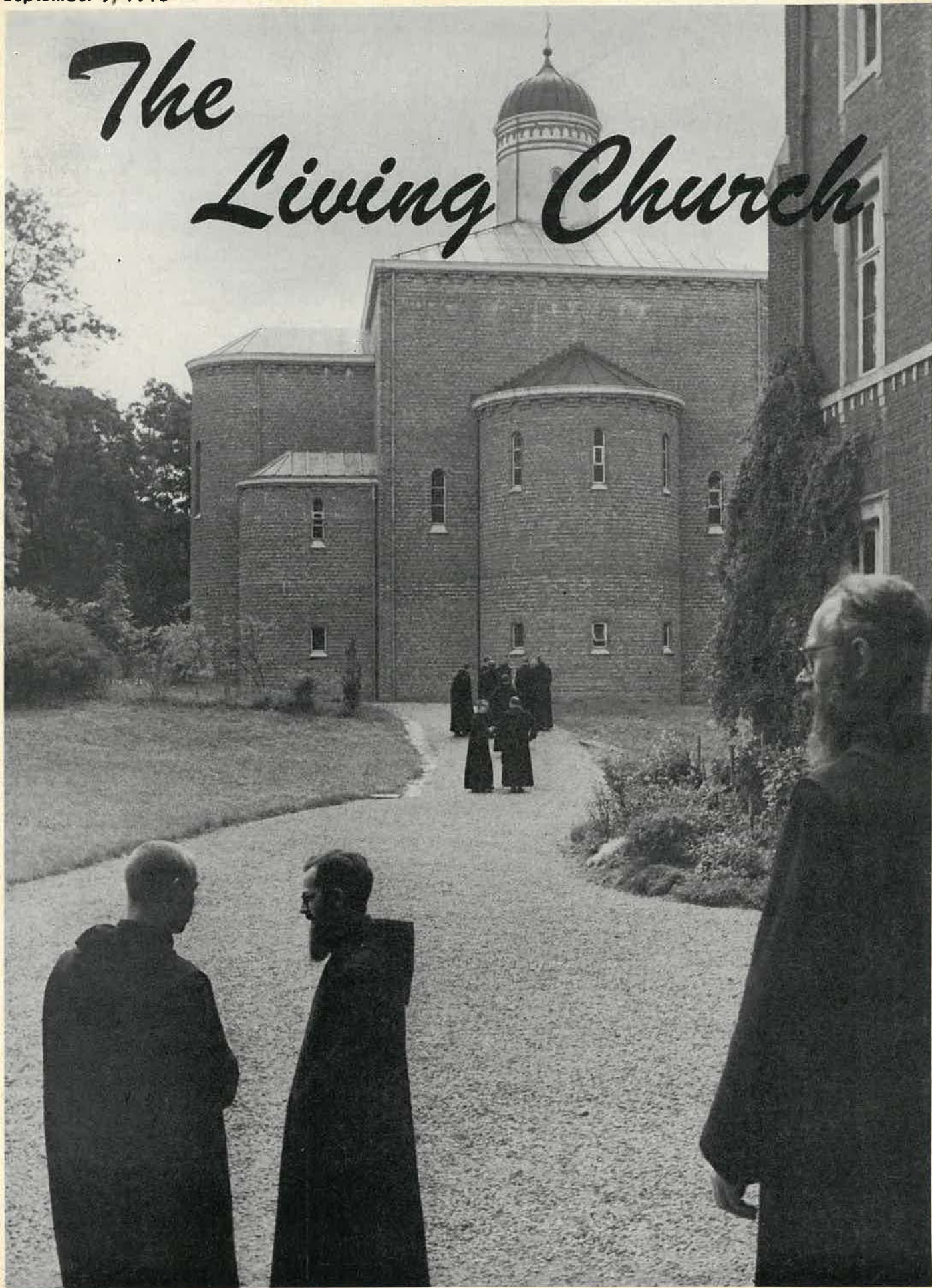
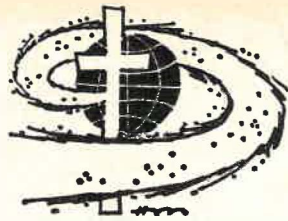


# The Living Church



# Around



# & About

— With the Editor —

## Notes to the Overworld

**T**O **Robert Frost:** If ever I get around to putting together that opus I've dreamt of for years, an anthology of Christian epigrams, be sure that I will include something that you said in your Introduction to Edwin Arlington Robinson's *King Jasper*. You wrote: "Grievances are a form of impatience. Grievances are a form of patience." As a patriotic American you would never regret, I'm sure, that our colonial forebears were nobly impatient under their grievance of taxation without representation, and did something about it. We ought to be impatient and downright rebellious about just grievances that can be removed. But a grief is a much deeper, more radical thing, more uniquely, even exclusively personal. It may be a sorrow of bereavement, or it may be a loneliness or a feeling of insignificance or self-contempt or any of a thousand hurts in the soul. For years I have known of the agony of grief in a woman, now in her 50s, who as a child was made to feel inferior to a sister brighter and prettier than she. A grief requires for its healing the kind of personal love which only true religion can produce. We can cure a grievance sometimes simply by passing a law, or voting some rascals out of office. We can cure a grief only by bringing to its victim the love of God in us. Grievances can never destroy us; only griefs can. I hope that all Christians have this distinction as clear in their minds as you had.

## To Henri Frederic Amiel:

Having just got off a note to Robert Frost (whom you should know, if you don't already) about griefs and grievances, I want to get you into this "conversation." In your Journal, under date of Apr. 16, 1855 — a happy day, remember? — you entered this prayer: "God of joy and of grief, do with me what thou wilt; grief is good, and joy is good also. Thou art leading me now through joy. I take it from thy hands, and I give thee thanks for it." I assume that in your experiences of grief you accepted that gift also, gratefully, from God's hand. Not everybody who calls upon the Lord sees it this way. Some of them criticize Job for saying to his wife: "What! Shall we receive good from God and not evil?" (by which he meant griefs). Surely, grief is, or can be if we will have it so, one of the greatest of instrumental goods in the hands of the Lord as he hammers out our souls on the anvil of affliction. I wonder if even

he could ever make us into lovers in his own image if there were no griefs in us that he could use for our sensitizing. Off-hand I can't think of a single great exemplary soul, to whom we turn for light on our journey, who did not come to joy through grief. You understood this mystery better than most, because you *felt* truth and reality so keenly. I wish I had known you in the flesh. I fain would call you soul-brother.

## To Professor E. K. Rand:

Re something you said in *Founders of the Middle Ages*: Brother, would you catch it if you were to visit one of our seminaries today and say it! Commenting on the Roman legal tradition in Christian theology you remarked: "The Roman dogs have been given a bad name and hanged—not by due process of law." You added: "So far from lamenting that so many of the Roman theologians were lawyers, I am sorry that so many of the Greeks were not. Many of them were professors. And if there is one subject on which a professor should not talk, as I am amply demonstrating, it is theology." I wouldn't go quite so far. I'm glad that you talked about theology, and that many of the Greek "professors" did too; and Professors Paul Elmer Moore and C. S. Lewis and lots of others. But I'm with you on the main point: Here in Western Christendom we are expected to deplore the supposedly "legalistic" influence of Rome upon Christian thought and life. (Some of the most doleful deplorers of it nowadays are Roman Catholic theologians. How strange the *tempora*, how muddled the *mores*!) That there were cancerous excesses of Roman "legalism" (as of Greek "intellectualism") is undeniable. But surely that Roman genius for law and order is of God's wonderful providence to his people. Through the Greeks God taught us to think straight. Through the Romans God taught us to put straight thinking into straight action, and if we fail to learn that lesson to our profit it may be that the fault is not in the teachers but in the pupils. Thanks for saying it! As a lover of lost causes it is my pleasure to defend you.

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## THE KALENDAR

September

9. Pentecost XIII
12. John Henry Hobart, B.
13. Cyprian, B.M.
14. Holy Cross Day
16. Pentecost XIV

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

## Watergate and the Constitution

The Watergate committee offers, as their purpose, to be not a tribunal but an investigative body. They suggest that the American people have a "right to know" though some people will be defamed. At the same time, they insist that the Constitution intends to protect the individual rather than society. The public letters to the committee are 50% against the use of the committee to secure information while 50% intimate that the methods are not sufficiently severe. The real question, of course, is whether, if criminality is involved, it should be tried by the committee and the American people or by the courts of law as Mr. Peterson of the Justice Department was already 90% prepared to do.

Are the witnesses being tried by the committee? It can issue subpoenas based upon the expectation that information to be received will support their inquiry. They can offer immunity from prosecution to obtain that information. They can ask the Justice Department to prosecute for perjury of information sworn to under oath. They can accept hearsay information, rumor, personal opinion, or outright deceit. All these methods of obtaining information were excluded under the Constitution to protect the individual, but evidently the Constitution can be set aside to suit the convenience of the committee composed of conflicting political interests.

The question is not whether anyone is guilty but rather how your rights and mine are protected in the process of getting at the truth. And all the committee has succeeded in doing so far is to confuse the issues.

LEONARD O. HARTMANN

*Evanston, Ill.*

## The Peace

I fervently agree with TLC's editorial position with regard to the exchange of the Peace at Mass: "An interlude of banal fatuity." I have long felt that this intrusion in the service is not only embarrassing but also an imposition of falsity. In God's name, are we being forced—in too many instances—to be hypocrites? I do not go to church to be programmed into a pal of those sitting near me, although I may feel a worshipful communion with them in silent separateness.

VIRGINIA DOEPKÉ

*Milwaukee*

## Whose Dirty Linen?

The news story about Dr. Eugene Carson Blake [TLC, Aug. 19] served as an emetic to me. After recovering from reading the story, I couldn't resist the urge to give vent to my equally unimportant opinion.

## The Cover

On this week's cover is a photo of the Roman Catholic Monastery of Chevetogne in Belgium. For a report of one Episcopal priest's life in this community see the news feature on page 6.

Dr. Blake must think that the Presbyterians whom he headed for so long are stupid. Surely no thinking person would blame President Nixon for the decline in membership and influence of his church and of other liberal, main-line churches (for that was at least one thrust of his sermon). The dirty linen is in Dr. Blake's own hamper, not the president's.

JAMES F. NORMAN

*Lexington, Mich.*

## The Unhappy Hour

At long last Canon Fulkerson has said it [TLC, July 29] in *What about the Unhappy Hour?* When I was a boy I laughed about Carrie Nation smashing barroom mirrors with a hatchet in Kansas but now I understand why she did it.

JOHN HULING, JR.

*Elkhorn, Wis.*

## Correction

I was sorry to see the notice of the death of Bp. Huang [TLC, Aug. 12]. Our sympathy goes out for his wife and family. There is one correction in the excellent account of his career which should be made. The second paragraph states that "during the WW II he was bishop of the area at the end of the Burma Road. . . ." He was not consecrated until 1946, after the end of WW II. The Bishop of the Burma Road during the war was the Rt. Rev. Y. Y. Tsu, who is still living in Wilmington, Del. I was treasurer of our mission in China in 1946 and helped the Rev. Quentin Huang secure passage from Shanghai on the ship to take him to California where he was consecrated, after which he returned to Yunnan as bishop.

I want to go on record to thank TLC for the splendid editorials on Watergate. You have stated insights beyond what our secular press has given us. Fr. Clarke's editorial in this week's TLC is just what this nation needs.

(The Rev.) C. L. PICKENS, JR.

*Annisquam, Mass.*

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For all Churchmen

# The Living Church

September 9, 1973  
Pentecost XIII / Trinity XII

For 94 Years,  
Its Worship, Witness, and Welfare

## EVANGELISM

### Key 73 No Threat to Jews

Far from posing any threat to the Jewish community, Key 73 has apparently failed to catch fire even among Christians, Rabbi Henry Siegman said on a recent television show. Many Christians with whom he had talked had not heard of Key 73, while virtually every Jew knew about the evangelistic program, he added.

If Key 73 presents a challenge to the Jewish community, that would be good, he said, but it does not construe a threat.

The rabbi was one of the participants on a recent CBS-TV program, "Look Up and Live."

Other participants were the Rev. Herb A. Donovan, rector of St. Luke's Church, Montclair, N.J., and one of the numerous churchmen who had advised Episcopal Church leaders not to affiliate formally with Key 73; the Rev. John F. Anderson, Jr., pastor of First Presbyterian Church, Dallas, and a member of Key 73 executive committee; and the Rev. Raymond A. May, secretary of evangelism of the Lutheran Church in America.

Moderator of the CBS program was Dr. Paul Deats of Boston University's School of Theology. He asked the panelists to give their views on the reason for the "outburst" of evangelistic interest in recent years. As possibilities, he suggested that churches with declining membership were "running scared," that churches were responding to an "inner hunger" found among many people, and that possibly there was a retreat from social responsibility.

The panelists generally agreed that all of these are involved.

#### To Join or Not to Join

In discussing the general orientation of Key 73, Fr. Donovan said the evangelistic effort had developed with a bias toward a style of evangelism that he considers too narrow and there was some "uneasiness" over the organizational structure—major church bodies having no more voice in decision-making than various smaller groups that joined. He also indicated that the national church's shortage of funds and staff resources are factors.

The LCA decision to take part, Mr. May said, was influenced by a survey of 1,000 laymen showing that out of 90 issues concerning them, the one they put in first place was diminishing membership and low morale.

He and Mr. Anderson both stressed

the ecumenical aspects of working in the evangelistic program.

The panel also touched on questions sometimes raised about the danger of Key 73 promoting a national religion with its slogan: "Calling Our Continent to Christ."

Fr. Donovan said some of Key 73 "rhetoric" gives this impression.

But Mr. May said that such fears would be answered by looking at the "track record" of Key 73 where, he said, there has been little that would tend toward a civil religion.

Fr. Donovan expressed the wish that the same breadth of cooperation secured for Key 73 could be enlisted to work on such national problems as racism.

## ABORTION

### Priest Heads Pro-Life Group

After two years as rector of St. Andrew's Church, Minneapolis, during which he became president of the Minneapolis Pro-Life Association, the Rev. Warren A. Schaller, Jr., accepted the post of interim executive director of the National Right to Life Committee in Washington D.C.

Formerly affiliated with the U.S. [Roman] Catholic Conference (USCC), the committee is an independent organization and has given up the financial support it had been receiving from the USCC.

A major goal of the National Right to Life Committee is securing an anti-abortion amendment to the U.S. Constitution.

Fr. Schaller said that while pro-life groups formerly concentrated primarily on abortion, they now give an increased amount of their time to the question of euthanasia. Opposition to the two practices, he said, represents a single position: the pro-life movement stands for protection of life from its biological beginning until natural death, he said.

He claims that there is increasing publicity through the mass media for the viewpoint of those who favor euthanasia, and contends that medical and legal journals are being "carefully seeded" with pro-euthanasia articles.

"I'm not saying there is a well-organized plot," he continued, "but that a number of people who are in favor of euthanasia realizing that this is a time when their opinions will be listened to, have become more active."

He said he feels that an attempt is being made to prepare public opinion for the acceptance of an extension of eutha-

nasia beyond the hopelessly ill, to include the repetitive criminal, the mentally defective child, and the suicidal patient.

The National Right to Life Committee, he said, will push for passage of a constitutional amendment that will not only outlaw abortion but also place restrictions on euthanasia.

## JERUSALEM

### American Jews Warned

Rabbi Arthur Hertzberg, president of the American Jewish Congress (AJC), cautioned while in Jerusalem that American Jews should not become entangled in political affairs in seeking to aid Soviet Jewry.

"Our purpose cannot be to save the President from Watergate or to advance Sen. Henry Jackson's presidential ambitions. Our purpose is to rescue Soviet Jews."

He referred to congressional attempts led by Sen. Jackson to tie a bill that would grant the Soviet Union most-favored-nation trading status to Soviet promises of better treatment for its Jewish population.

In calling for a "double strategy" on the part of the U.S. Jewish community, Rabbi Hertzberg declared: "We must support to the fullest the Nixon-Kissinger effort through 'quiet diplomacy' to pressure the Kremlin to free the Soviet Jewish prisoners of conscience, to end the harassment and humiliation of Jewish activists, and to step up the pace of Jewish emigration from the USSR."

At the same time, he said, "we must also mount a powerful campaign in support of the effort by Sen. Jackson and Reps. (Wilbur) Mills and (Charles) Vanik—endorsed by the great majority of the Senate and House—to deny U.S. trade concessions to the Soviets as long as they restrict emigration.

"Both avenues must be pursued with all the force our community can muster, for both the executive and legislative branches must act in concert if the Soviets are to heed our cry, 'Let my people go,'" he said.

Rabbi Hertzberg, who was in Israel for a study mission by the executive committee of the AJC, also discussed Jewish emigration to Israel from the U.S.

"Realistically speaking," he said, most American Jews will not "pack up and move to Israel. Our response can be either to continue to preach Aliyah (Jewish immigration to Israel) or to undertake

programs of infusing Jewish content into our communal institutions based on the proposition that the Jewish community in America cannot be written off and must be preserved."

## Dr. Appleton Plans to Resign

The Archbishop of Canterbury has accepted the resignation of the Most Rev. George Appleton as Archbishop in Jerusalem, effective Mar. 10, exactly five years after receiving the appointment.

During his term in office, Dr. Appleton has been recognized as an outstanding ecclesiastical figure at the center of the Mideast conflict, meeting with representatives of all sides in efforts to bring about conciliation.

The Archbishopric in Jerusalem contains five dioceses: Israel with Cyprus and the Aran Trucial States; Iran; Egypt and Lybia (and North Africa); the Sudan; and Jordan, Lebanon, and Syria which constitute one diocese.

In 1970, at the request of Dr. Appleton, the Israeli government granted "The Episcopal Evangelical Church in Jerusalem" official status as a recognized community. The church has about 1,000 members in Israel proper and about the same number in Israeli administered territories including East Jerusalem.

The archbishop, who will be 72 in February, has had a full and varied ministry. He was sent to Burma in 1927, to head the Theological College in Rangoon. From 1933 through 36 he was principal of the Divinity School there and during the next five years served as warden of the College of the Holy Cross also in Rangoon.

With the exception of three years during WW II spent in India, he remained there until 1947, serving the last four years as archdeacon of Rangoon.

One of the results of his years of contact with Burmese Buddhists was his book *On the Eightfold Path*, considered by scholars to be a "lucid introduction" to Buddhism.

After his return to London in 1947, he was drawn into the Jewish sphere when he was made a secretary of the Conference of the British Missionary Societies in charge of the committee dealing with Jewish matters. Also as secretary of the London diocesan council for Christian-Jewish Understanding, he took part in the annual lecture in which Christian and Jewish scholars alternate in speaking about subjects of mutual concern.

He was consecrated Archbishop of Perth in 1963, and in 1969 was sent to Jerusalem.

### NEWS FEATURE

## Report from Chevetogne

On the day that the Second Vatican Council opened, Nashotah House played football with the nearby Redemptorist Seminary. The Redemptorists won. We of

the Anglican side speculated if this might be a portent of the outcome of the council—a decisive victory for Roman Catholicism as we then knew it. Such, as we have all seen, has hardly been the case. In fact, in the aftermath of the council it began to appear that all had run and none had won prizes. Things are still up in the air in many quarters. One hears of the strangest things done in the name of relevancy. Only today I heard of a Roman Catholic parish in Germany where the priest has the congregation sit for the Gospel at Mass (this, I suppose, is the comfortable Gospel).

But there are many refreshing signs of a return to stability—not to the rigidity of those years roughly bounded by 1517 and 1963—but to a more profound stability based on deeper commitment to our Infinite Father as the Spirit reveals him in the living tradition of the Resurrected Christ.

At the present time I, a priest of the Episcopal Church, am living for several months in a community that must surely be a center of this return to stability. Paradoxically, however, this place has changed its ideals and way of life very little since its foundation in 1925. I speak of the Roman Catholic monastery of Chevetogne in Belgium. Long well-known to English churchmen, Chevetogne, until recently, has been relatively unknown in the United States both to Roman Catholics and Episcopalians. The publication this spring, however, of *Lambert Beauvain, a Prophet Vindicated*, the life of Chevetogne's founder, has brought to light for many the important work this dedicated band of Benedictines has been doing for Christian unity, not to mention their quiet (but often costly in terms of painful personal sacrifice) contribution to the various currents which led to Vatican II. (Their longtime openness to Anglicanism is manifested in one way especially interesting to readers of TLC. The monks have bound copies of the magazine dating back to 1927! The only numbers missing are from World War II.)

When the present Archbishop of Canterbury visited the community many years ago when the monks were still housed several miles away in much smaller quarters at Amay, he and Father Lambert spoke of the possibility of an "Anglican Church, united but not absorbed." One can imagine what dangerous talk that was in those days. Even in 1963, on my first visit here, the monks had to be very "delicat" in their openness to non-Romans. Nevertheless, from the first, Chevetogne has been a community dedicated to unity on the basis of the common tradition of Christians. Christians of all varieties make the somewhat out of the way pilgrimage to Chevetogne week by week. Halfway between Brussels and Luxembourg, several miles from both the nearest railroad station and the main highway, and near no large town, it is not unusual to have

two or three hundred worshippers at the monastery for the Sunday Liturgy. Both the monastery and the nearby convent of young French sisters (who wear simple, but very traditional habits) are constantly full of guests.

Some tourists do just "happen by," but most visitors come seeking what Chevetogne uniquely offers. Perhaps the most unusual aspect of the monastery is that the community is divided into two groups—Latin Rite and Byzantine Rite. It was Father Lambert's idea to have in his monastery a microcosm of East and West, and this is certainly the case. Not only is the monastery "bi-ritual," but the monks themselves include men of many nationalities.

There are two chapels (the Oriental church being extraordinarily beautiful) and for the Divine Office the monks simultaneously repair to their respective chapels. Thus, the guest can worship in the western or the eastern manner, according to his preference at the time. All join together for the Eucharist, which varies during the week between the rites. The "Latin" rite is celebrated in French, the common language of the monastery, and the language of this half of Belgium. The Byzantine rite is celebrated either in Old Slavonic or Greek, with a generous admixture of French in either case; it is common procedure for the celebrant to sing his part in French with the choir answering in Old Slavonic or Greek, or vice-versa.

On Sundays, however, the Liturgy is always celebrated in the Byzantine Rite. Perhaps the extremely traditional character of this rite is one factor which draws such crowds on Sunday. I am of the opinion that many "relevant" changes in the liturgies of western Christendom have left faithful Christians starving for a form of worship which indeed enables them to "lay aside all earthly anxieties," lifting up their hearts that they may go forth renewed. This is not to say that the monks encourage a sort of "otherworldliness" which is indifferent to the problems of life. Chevetogne has always been a place where men and women can meet to discuss (in many languages—all the monks are multilingual, some speaking fluently 10 to 15 languages!) their problems, the problems of Christian unity, to pray about them, and in the Divine Anaphora to lift them up to the Lord.

STERLING RAYBURN

### JUDAISM

## Groups Again Voice Concern Over Film

As the film version of *Jesus Christ Superstar* opened in New York, two national Jewish organizations expressed concern over what they feared might lead to a reinforcing of anti-Semitic stereotypes through the movie.

Elmer L. Winter, president of the

The Living Church

American Jewish Committee, cautioned at a press conference that the film "should be viewed not simply as the entertainment its producers claim it to be, but as a Passion Play, comparable to the anti-Semitic Passion Play of Oberammergau."

Benjamin R. Epstein, national director of the Anti-Defamation League of B'nai B'rith, issued a statement in which he warned that "the movie's sharp and vivid emphasis on a Jewish mob's demand to kill Jesus can feed into the kind of disparagement of Jews and Judaism which has always nurtured anti-Jewish prejudice and bigotry."

#### A Priest Protests

Writing for an edition of *Newsday*, the Rev. Malcolm Boyd, Episcopal priest and author, says of the film version of *Superstar*:

"... Now we come to the heart of the mystery that inexplicably shrouds this movie. It is anti-Semitic. Oberammergau couldn't top this one. Jew-haters, whether in Germany or Middle America, will rub their hands with glee and chortle loudly—maybe go out and get drunk in a combination of bewilderment and delight that somebody else, no doubt inadvertently, has done their work for them—when they sit down in a theater to see *Jesus Christ Superstar*. . . ."

The movie, Fr. Boyd continued, "with its G rating which will draw in families and youths, equates Jewishness with villainy. Jewish priests, scowling unhealthily beneath their grotesque hats that resemble medieval caricatures, peer down from a scaffold at the Middle-American Jesus who strides up the road surrounded not by sweaty disciples but—of course—flower children. Theirs is the kingdom; their enemy (shades of Nixon Enemy Lists!) is organized religion—and this is Judaism represented before our eyes by unsmiling, conniving, murderous, unprincipled, unloving, always Machiavellian Jewish priests. *Viola!*"

"The film's dialog introduces Jewish references that cannot be found in the Bible. Why were they glued onto the script? Pilate addresses the crowd, 'Look at me—am I a Jew?' He says: 'You Jews produce messiahs by the sackful.'"

"The movie tells the Passion story against a backdrop of modern Israel. So the Temple scene shows machine guns for sale—this, a long giraffe's leap from the money changer's tables in the Temple. When this is combined with the film's imagery of Judas running from military tanks driven over the desert as war planes streak through the sky overhead, one has another unmistakable, violent, clear image: Israel as militaristic, a warlike nation possessing invincible power. This lends nothing to the telling of the Christ story. Indeed, it provides the most jarring of distractions.

"When the Broadway version of *Jesus Christ Superstar* presented a black Judas,

# NEWS in BRIEF

■ In order to pay for his trips to Geneva, Switzerland, as a member of the central committee of the World Council of Churches, the Rev. Neil Gilmore, minister of an Australian Churches of Christ suburban congregation, holds a second job as an office cleaner. He has tried to solicit funds for his travel expenses which average 1,000 Australian dollars each trip—attempts he describes as "the most humiliating experience of my life." Mr. Gilmore was recently elected president of the Australian Council of Churches to succeed the Rt. Rev. David A. Garnsey, Bishop of Gippsland, who completed two successive 18-month terms as president, the maximum tenure allowed under the ACC constitution.

■ The board of directors for the Southern Christian Leadership Conference (SCLC) has rejected the resignation of the Rev. Ralph D. Abernathy as president and he has agreed to continue as its top official. Following the assassination of the Rev. Martin Luther King, Jr., in 1968, founder of SCLC, Mr. Abernathy was elected to succeed him as president.

■ The Rev. I. Yesudasan, principal of Kannammoola Theological Seminary at Trivandrum in Kerala State since 1965, was elected on a unanimous ballot to be Bishop of South India. He succeeds the Rt. Rev. William Vachalan.

■ Roman Catholic and Anglican leaders have presented similar statements to Premier Robert Bourassa of Quebec Province, urging that the rights of Indians be respected and their opinions taken into account in any plan for the James Bay hydro-electric project, which has long been a matter of controversy.

■ Of the 185 Roman Catholic women's colleges in operation in 1960, only 73 continued functioning as all-women institutions by 1972, it was disclosed by the Educational Testing Service's College Research Center in Washington. During the same period, 27 Roman Catholic colleges of all types went out of existence, due to a variety of pressures, the survey said. It further reported that many RC schools began to end formal relationships with the church during the past dozen years.

■ The appointment of a seminarian consultant to the Board for Theological Education (BTE) of the Episcopal Church has been announced. He is William D. Nix, Jr., a native of Amarillo, Tex., and he will serve for two academic years. He will visit with fellow seminarians in the church's theological training schools and will represent the student point of view to the board. He is presently a senior at the Episcopal Theological Seminary of the Southwest, Austin, Tex.

I simply accepted this as a producer's decision. However, Black Judas is back again in the movie, and this time I find that I have serious questions about the casting, primarily because of the film's potential impact on a worldwide audience.

"There is a scene, for example, when Judas angrily stalks away from Jesus. Dozens of white hands are raised in a praise-and-clapping sequence; super-imposed over these is the departing and alienated black figure. This scene will be instantly understood in South Africa or anywhere else—alas, locations are legion—where Manichaeism still lurks in human minds, black is night and white is day, black is death and white is Easter lilies of resurrection.

"The producer-director, Norman Jewison (who is not a Jew, despite the fact that many people would ironically construe from his name that he is), has stated that his casting of Judas had to do only with the excellence of the performer. Yet Black Judas, critically standing apart from Jesus and his followers, speaks in a condemnatory manner of their spending money on ointment when there are 'people who are hungry, people who are starving'—this, in an explicit modern Israeli film location. His presence unmistakably suggests a Third World identification. Sym-

bolism in juxtaposition with the film's script speaks for itself.

"This racial mark takes on bizarre connotations when Judas says to the Jewish priests, 'I don't need your blood money,' an exacerbating line in an era of strained Jewish-black relations in the schools and changing neighborhoods of modern American urban life. Black Judas reaches out for the bag of death money. A Jewish priest drops it on the ground. Black Judas kneels down to pick up the Jewish money, a scowl on his face. Uh-uh. If this is done without any awareness of present racial tension amid urban stress, it reflects an incredible human insensitivity. . . ."

#### PERSONALITIES

### Bp. Sheen Receives Acclaim from Lutherans

Young people are looking for "something good" and "some real challenges," said the Most Rev. Fulton J. Sheen as he addressed 20,000 young people attending an all-Lutheran gathering in Houston.

Resplendent in his episcopal vestments, the 78-year old Roman Catholic prelate drew a standing ovation from the young

*Continued on page 12*

# ABANDON THE CURIA MENTALITY

By JAMES L. DUNCAN

**T**HE LIVING CHURCH has carried a number of articles concerning restructuring the General Convention into a unicameral legislative body of bishops, priests, and laity. Various numbers and qualifications have been suggested such as one priest, one lay person, and, perhaps, a limited number of bishops. All these suggestions are worthy of study, but the real problem has not been discussed.

It would matter little if the houses were combined and even if one lay person, one priest, and one bishop from each diocese made up the delegation. With 104 jurisdictions there would be far too many to handle effectively the volume of issues and concerns raised in the 10 or 12 days of the convention as well as legislate the program for the whole church.

The basic problem is that the parish (clergy and laity) and the diocese look to the national church to provide the answers to parish, diocesan, and national problems. No "governmental" body meeting once every two or three years, no staff, however competent, can execute programs by which the national church can meet the needs of the parishes, the dioceses, or the nation as they exist in the local community. Such expectations create frustration and resentment at all levels of church life, both in terms of cost and effectiveness.

The further the solution is removed from the problem, the less use is made of the local creativity and human resources which alone can meet the needs. For instance, should those now engaged in training local dioceses and parishes in evangelism or education move out of the way for a national program directed by the 815 staff? Or if these effective people and agencies are to continue to meet the local felt needs what is the national staff to do? What would the relationship be? Is a national staff needed?

In listening to the church, the Executive Council, in good faith, raised the issues of the church's concerns. Then the process asked the question, if you had \$10, \$12,



BISHOP DUNCAN

or \$15 million, how would you allocate the money to meet your agreed-upon priorities. Having raised the question of where do you "itch" as church people, the suggested program by the Executive Council tries to scratch every "itch" in the church's life.

The real questions are: To be effective in carrying out the Lord's mission, where must this program be executed? Can this program be developed better and carried out at the local, diocesan, or provincial (regional) level? If so, then the only question the national church should ask is, what are the national church's resources that are necessary to enable the parishes, the local community or diocese, or region to meet effectively God's call?

## What Functions Must GC Perform?

There seem to be seven functions of the General Convention which are absolutely necessary. Other functions may be delegated to the provinces (regions) for programming and implementation. They are: Constitution and Canons, Liturgy, Faith and Morals, Ecumenical Relations, Creation of New Dioceses, General Social Policy, and the Ordained Ministry.

(1) Constitution and Canons: For a common ecclesiastical law to exist, it is obvious that the General Convention must act;

(2) Liturgy: The common life of the

church is dependent on a common liturgy and with the mobile society in which we live there must be a basic common liturgy;

(3) Faith and Morals: The faith is expressed in liturgy and disciplines (canons) and then must be interpreted and related to our society. The General Convention should give guidance and direction in this area both in terms of maintaining the apostolic and historic witness to the New Testament faith, and also in exercising its prophetic ministry and witness in changing situations;

(4) Ecumenical Relations: The General Convention, alone, must be the determining body which sets the policy and guidelines for ecumenical relations. The awesome responsibility of agreement in faith and order which will lead to intercommunion and mutual recognition of ministry rests with the General Convention;

(5) Creation of New Dioceses: The problems of urbanization and population depletion or growth must be dealt with by the whole church as dioceses are divided or reunited. This matter rests on the assumption that the General Convention is a union of dioceses under the authority of the Constitution and Canons;

(6) General Social Policy: The general social concerns for justice, equality, and freedom should be expressed by the church as a whole. The Christian ideals and goals should be set forth clearly and prophetically. The implementation of these concerns should be the responsibility of the regions or diocese. The regions and dioceses should be accountable to the General Convention as to the implementation of such concerns;

(7) The Ordained Ministry: The mobility of our society demands that the national church set the standards for clergy education, a national insurance program, pension, and deployment.

These should be major concerns of the General Convention. If the convention spent its full time (10-12 days) studying, debating and legislating on these major areas of concern, its work would be fruitful and give leadership to the church. The mission of the church would be clarified and strengthened. Responsibility and accountability would become clear.

The 63rd General Convention handled over 200 separate pieces of legislation and already the volume of material for the

*The Rt. Rev. James L. Duncan, D.D., is the Bishop of Southeast Florida.*



The basic problem is that the parish and the diocese . . . look to the national church to provide answers to parish, diocesan, and national problems.

64th General Convention is overwhelming. Would it not be better strategy to limit the concerns to major areas and to do the work in depth?

#### Provinces or Regions

This paper assumes that the present regional or provincial system would have to be revised. It also assumes that the provinces would be given authority to tax the dioceses in order to carry on the program of the church within the guidelines and goals as set forth by the General Convention, and to meet the programs and needs of the diocese and area for which the region is responsible.

The provinces or regions would be responsible for developing programs in such areas as Christian education, evangelism, empowerment, youth, stewardship, and social concerns. In most provinces there already exist the resources and staff which could assist the dioceses and the province in designing and executing hand-tailored programs to meet the needs of the area. If not, there are consultants available throughout the church who could be employed to give needed expertise. This would reduce the cost of operations greatly.

Such a reorganization of the service and programming structures of the church would make the Presiding Bishop a chief pastor and not the chief administrative officer of the church. The Presiding Bishop and the presidents of the regions (provinces) could become the voice of the church. The presidents of the provinces, the Presiding Bishop, and the elected representatives of the Executive Council would provide the means of communicating and interpreting the work being done by the provinces of the church. They would seek to discover the needs of a region and to equalize resources (personnel and material) so as to make it possible for the needs to be met throughout all areas. Then this would free the Executive Council and staff to give support services to the General Convention Committees.

It would be the responsibility of the Executive Council to provide guidance for the division of armed services, ecumenical relations, and to coordinate the regional work of ministry councils. Also the Executive Council would be responsible for overseeing the small "switchboarding" staff in order to assist the gathering of resources and program mod-

els which were developed in the church as a whole. Finally, the Executive Council would be responsible for assigning the 25 aided dioceses to the 75 unaided dioceses in such a way as to provide the basic support for the aided dioceses. The goal however should be to make it possible for self-supporting dioceses to develop parochial and individual involvement in the outreach of the church.

With such a model, the General Convention could be reduced in size and become an effective national instrument. The regions (or provinces) would become much more effective and the mission of the church would be better served since more people would be involved and committed. In order to bring this matter to the church for study and refinement, the following motion is being offered:

**W**HEREAS: *The church has expressed a desire for decentralization; and . . .*

**W**HEREAS: *The experience of the past triennium has found that the process of "switchboarding" has been more efficient and produced results equal to the service provided by a much larger professional staff; and . . .*

**W**HEREAS: *Many programs have been executed on provincial or regional levels with greater success than in the past; and . . .*

**W**HEREAS: *The size and time of General Convention makes it difficult to handle the business of General Convention and many issues are neglected or inadequately handled; and . . .*

**W**HEREAS: *The people of the church have responded to the Executive Council's invitation to be involved in the decision making powers; and . . .*

**W**HEREAS: *There is a widespread desire to have closer relations to the aided domestic and overseas dioceses . . .*

**T**HEREFORE BE IT RESOLVED, *the House of \_\_\_\_\_ concurring, that the 64th General Convention request the Committee on Structure to study the feasibility of granting to provinces (or regions) the power of taxation and the responsibility for programming the church's response to the needs of today's world; and . . .*

**B**E IT FURTHER RESOLVED, *the House of \_\_\_\_\_ concurring, that the results of this study be submitted to the church prior to the 65th General Convention together with the necessary canonical changes for such decentralization to be effected by the 65th General Convention if the church should decide to make such a change; and . . .*

**B**E IT FURTHER RESOLVED, *the House of \_\_\_\_\_ concurring, that the Committee on Structure and the Executive Council assign to the contiguous dioceses in a province (or region) responsibility for an aided diocese or dioceses as will recognize both the needs of the aided diocese and the ability of the province (or region) to support the work of each diocese and plans be made to implement such a program by the 65th General Convention; and . . .*

**B**E IT FURTHER RESOLVED, *the House of \_\_\_\_\_ concurring, that the Committee on Structure study the regional structures (provinces) boundaries and make recommendations as to the creation of better functioning units as needed by such a reconstruction of the church's work.*

#### For Job

I don't know  
why  
either. A tear  
has streaked  
my  
cheek, too.  
The answer  
is yes.

Sheila Hard

# PEWS- ACTION

By ALLEN W. BROWN

THE organization of voluntary societies in the Episcopal Church is not news. The *Episcopal Church Annual* lists more than 50 such organizations, and it is probable that another 50 such groups have been organized and have disappeared in the course of the last hundred years.

The General Convention is essentially a legislative body, and special concerns, therefore, can be promoted only by the organization of persons who are concerned. The special interests are legion: evangelism, devotion, churchmanship (in the past), study, social action, racial justice, peace, mission, liturgy, church unity, the religious life. Anglicanism is an ongoing process; its reformation is unfinished; its response to the Gospel flexible; its apostolic tradition not closed. These many organizations, sometimes in conflict with one another, exist to promote a particular position, to correct what is seen as theological imbalance, and to respond to contemporary human need. The organization of such societies, especially in times of change, is not news.

On the other hand, when a number of such organizations rise above their special interests, to embrace a larger cause, that is news. *Pewsaction*, a coalition which has come into being somewhat informally since Houston, therefore, is *news*.

HOUSTON demonstrated that "Prayer unites." Since Houston, 10 voluntary groups in what has been described as "an unlikely movement," and without any particular formal organization, have united to create a common exhibit area, a common opportunity for intercession, and a common emphasis on prayer, evangelism in the traditional sense, study, and witness. It is the common belief of these groups that from such a theological imperative creative action must result. In days of semantic agility when religious vocabulary often is distorted or abandoned as obsolete, *Pewsaction* represents a coalition of groups committed to belief in a personal God who is not dead, the historic and risen Jesus, holy scripture as revela-

*The Rt. Rev. Allen W. Brown, D.D., is the Bishop of Albany.*

tion (in contrast to "myth" and fundamentalism alike), and the Holy Spirit with the full biblical promise of his effectiveness and power.

*Pewsaction* is no "cop-out"; it stands for the "both/and" quality in every form of religious involvement. It sees spiritual realities not as a pious decoration for real life but as basic to the Gospel and its expression in terms of both persons and society. That which happens without results from that which happens within. Prayer is not, as has been suggested, a form of decision-making; it is an environment in which right decisions are made. Prayer, evangelism, witness, and study are not ends in themselves; neither is action. The Parable of the Talents illustrates the futility of the "spiritual" life which is ingrown and self-centered. The story of Mary and Martha reminds us that there is a viability to the "spiritual" life. The balance in Christ's Summary of the Law is germane: "You shall love the Lord your God with all your heart and with all your mind and with all your strength and the Second is like unto it, you shall love your neighbor as yourself." There is no conflict between the inner life and activism when activism is seen not as a goal but as a consequence. Pragmatically the distinction is significant.

*Pewsaction* has taken a bloc of 20 exhibit booths at General Convention. Those participating include: Anglican Fellowship of Prayer, Faith Alive, the Fellowship of Witness, the Brotherhood of Saint Andrew, the Daughters of the King, the Bible Reading Fellowship, and the Episcopal Center for Evangelism. There will be a booth for continuous intercessory prayer as well as a booth for Christian witness, a far cry from some of the "sideshows" of the past. The religious orders' Conference on the Religious Life will be on the aisle alongside Fishermen, Inc., (charismatic) and Fish International which is service oriented.

OBVIOUSLY such a coalition is neither political nor, to use an old term, "churchmanship" oriented. *Pewsaction* has no position on the ordination of women, GCSP, or Prayer Book revision. It has no quarrel with special-interest, politically-oriented groups or the special interests they promote. Without denying its membership the right to act as appropriate in these matters, *Pewsaction*, as an umbrella structure, is committed to the idea that prayer, evangelism, witness, and study are the essential things and that responsible Christian action will result just so far as persons have a right relationship with Jesus Christ.

In times of tension it is not easy to give priority to one central thing. *Pewsaction* membership repeatedly has resisted pressures to "take sides" on issues which must be faced by the church. *Pewsaction* believes that the real issue is in the area of conscious relationship to Jesus Christ,

that there are two kinds of people: those who believe and those who do not, and that if deputies are honestly prepared to be led by the Spirit all else will fall into place. Idealistic perhaps, but strictly New Testament.

This catholicity of concern is illustrated by the fact that *Pewsaction* people have agreed to support daily prayer breakfasts, the ACU solemn Eucharist Oct. 2, the Coffee House celebration Oct. 7, the Silent Prayer Vigil in the Faith Alive Prayer Tent, and all official worship services, as well as attending all plenary sessions and all open meetings.

Illustrative of this philosophy was *Pewsaction's* rejection of a resolution to have been presented to the convention asking that, since the Executive Council has officially committed itself to the inclusion of "All sorts and conditions of people whom this church is called to serve and with whom it shares its mission (i.e., minorities)" *Pewsaction* membership, representing another and significant group in the church, be considered in the appointment of persons to future program groups and planning committees. Proponents reasoned that such inclusion would be equitable, would bring a significant and largely unrepresented group into the decision-making process, and would make for better theological balance. Opponents felt such action inconsistent with the principle that the Kingdom of God does not use the methods of this world and not in keeping with the understanding which had made so unlikely a coalition possible. The proposal, discussed for many months, was abandoned, not, however, without the hope that responsible representation of these voluntary groups will be included in an "endeavor to strengthen the church's mission and response."

Last year's visits, gathering data from 91 of the church's 92 jurisdictions, make it abundantly clear that at the grass-roots level education and evangelism in the traditional sense, and renewal, are regarded as priorities. The evidence is in the book, *What We Learned From What You Said*, available to all convention deputies. Episcopalians will not agree completely as to what constitutes renewal, education, and evangelism, but no Alice in Wonderland logic can obscure the concern of the church for these things which is what *Pewsaction* is about.

The Lord Jesus expects obedience; "If you love me keep my commandments." He teaches that our concern for others will be the test at the Day of Judgment; he also commands prayer, study, witness, and evangelism. The Holy Spirit works in proportion to our obedience (Jn. 14:15, 16). *Pewsaction* claims no monopoly of the Holy Spirit; he will not be boxed in! It exists, however, as an unlikely movement, bearing witness to a common belief that the Holy Spirit will be much in evidence at Louisville, and that this will be a different kind of convention.

# EDITORIALS

## Those Tapes: "Privileged"?

THERE are indeed privileged communications which are respected by the courts and protected by the law, such as those between lawyer and client, priest and penitent (or pastor and counselee), doctor and patient, husband and wife. President Nixon told us in his most recent address that what goes on in his office when he confers with somebody comes under the same privilege of inviolable confidentiality, and on this basis he refuses to release the tapes of these recorded conversations either to the special prosecutor or the select Senate investigating committee.

Is there merit in his claim? Eventually the Supreme Court will rule on the issue, but because the question is a broadly moral one as well as a more narrowly legal one we have our own opinion about it (as who has not?). There are some obvious and very substantial differences between the kind of communication Mr. Nixon has in mind and those others to which he compared it.

In the first place, there has already been a violation of confidentiality—specifically, of the right of the President's conferees to know whether or not their words were being recorded. Many foreign diplomats and observers have expressed no surprise that the White House is bugged by presidential decree. This may be routine procedure in other parts of the world. It may have been going on for years in the White House, before the present administration. But it is of dubious legality, and to old-fashioned American libertarianism it is odious and intolerable. Those who conferred with the President were not told that they were being recorded, and thus they were deceived. No lawyer, no doctor, no priest, in the proper exercise of his office would inflict such a deception upon client, penitent, or patient.

However, that is only the first chapter in the deception. Mr. Nixon has stated that these tapes are among his official papers and are being preserved for posterity. Posterity is people. One day, posterity will be hearing those tapes. Somebody who talked—he thought confidentially—to the President will be heard saying what he did not intend to be heard by anybody except the President or to be remembered beyond the moment it was said. Mr. Nixon has announced in effect that he intends to break that seal, not today but tomorrow—when "posterity" begins. That is another violation of confidentiality. And there is still another one, already done: Mr. Haldeman's listening to some of the tapes—as a private citizen. Clearly, Mr. Nixon doesn't really object to other people's hearing the tapes—if they are the right people.

In view of all such past and pending violations of the confidentiality of these communications we must conclude that they are no longer under the seal, if they ever were. Therefore, the appeal to the principle of the seal as a reason for withholding the tapes falls to the ground. It will be strange if the Supreme Court sustains it.

We cherish that legal provision for privileged communications as traditionally defined and normally prac-

ticed, and we can also see why a President of the United States should claim such a right to privacy for necessarily confidential communications between himself and his counselors on many subjects. When, for example, Dr. Kissinger reports to the President on a delicate diplomatic mission, there is every reason and necessity for strict secrecy. But in his report to the nation Mr. Nixon, defending his refusal to release the Watergate tapes, invoked the principle of confidentiality that applies to such relationships as lawyer-client and priest-penitent. By his own violations of that principle he has invalidated his claim.

We see nothing in common between his handling of those hot tapes and what goes on in the confessional or the lawyer's office. To convince us, he or somebody will have to come up with something better.

## After Watergate — Election Reform?

IF any good comes out of Watergate and associated scandals, it may well be a drastic reform and cleanup of political campaign practices in this country forever. Secretary of State William Rogers recently told a group of college students that the financing of political campaigns now is so "rotten" that "otherwise honorable men can be corrupted by it." He said that "When so much money is floating through the political system with so little effective accounting for it, that fact invites evil."

Mr. Rogers has positive ideas about what the essentials of the necessary reform should be. He gives priority to setting low limits on cash contributions by individuals or corporations, open books on funds, and heavy penalties for violations.

These and other remedies are now being studied in the Senate with a view to legislative enactment. One proposal being prominently discussed in Congress and throughout the land would limit the amount of money that a candidate may spend on a campaign for federal office. Surely this is the right general line to take. More than 20 years ago, in his famous "Checkers" speech, the then vice-presidential candidate Richard M. Nixon made a point about running for public office that is being taken more seriously today than it was then. His point was that the cost of being a candidate in our age is such that only a rich man can pay his own way. If a poor man is to be in political life he must be financially supported by people of sufficient substance to finance him while running for office and even while in office. Mr. Nixon did not comment on the obvious danger in such a case to the candidate, that he will find himself in the pocket of his patrons. But he did place the problem on the mind of some people, and now it is on the agenda of the U.S. Congress. Unfortunately, indeed tragically, the explosion in the political cesspool which we call Watergate was necessary to trigger some remedial action which should have been done years ago. It is late in the game now, perhaps later than we dare to think; but we remain hopeful and we say "Better late than never."

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## News of the Church

Continued from page 7

people, most of whom were too young to remember his famous television series.

The Christian church is "like a wheel," the archbishop said. "Christ is the hub and we are the spokes. The closer we get to one another, the closer we get to Christ."

"God asks the same from us as he asks from Mary. He wants our human nature so that he can use it for something divine. The more we allow him to use us, the more Christian we are," he said.

During an interview before his address, Bp. Sheen was asked about the morality of the Watergate affair. He said that he does not feel competent to comment extensively on the matter, but that it seems people involved in the Watergate break-in "have an entirely different mentality from that of the rest of America."

When asked how he views the charismatic renewal movement, he replied: "If you're talking about the charisms described by St. Paul, you are talking about many things," and observed that some charismatics seem to concentrate on "speaking in tongues." A movement that does only that is "like a harp with one string," he stated. "But if the charismatic movement means more intensified devotion to the Holy Spirit, then it is very much needed indeed," Bp. Sheen said.

Before his address, the young people sang, "We are One in the Spirit," and "For All the Saints."

The event was sponsored by the American Lutheran Church, Lutheran Church in America, and Lutheran Church-Missouri Synod.

### HOLY ORDERS

## Arguments Continue Over Priestesses

Discussions continue over the subject of ordination of women to the priesthood of the Episcopal Church.

Opening the full priesthood to women, the Rev. Jeffrey Cave said in a recent sermon, should not result only because of "women's lib having hit the church." He claims exclusion of women from the order cannot be justified.

A group called "Concerned Fellow Episcopalians," among others, is ardently opposed to the ordination of women. It has issued a booklet called, "Sexuality, Theology, Priesthood," in which Anglican, Eastern Orthodox, and Roman Catholic arguments against women priests are presented. Contributors assert, in the words of the foreword, "the priesthood of the church is a male vocation."

According to Canon Cave, the church should embrace the struggle for sexual equality but he did not see that as the chief reason for ordaining women. Wom-

en, he said, have biblical, theological, and human rights to be priests. In his sermon given at the Washington Cathedral, he quoted St. Paul: "In Christ there is neither male nor female."

The Rev. Harold Riley of St. Paul's Cathedral, London, says in the booklet opposing female priests that the Apostle Paul was referring to church membership, not liturgical function, in seeing no distinction between men and women.

Canon Cave said that the "way the church has thought of women and used women in the past is very possibly one of its greatest corporate sins."

Opponents of women priests say an all-male clergy is not a judgment against the worthiness of women but is a matter of roles and symbols—"man" the symbol of Christ and "woman" the symbol of the church.

### SEMINARIES

## Lay Study Program Established

During the summer, a group of laymen of the Diocese of Chicago took part in the designing of a new educational program to be inaugurated by Seabury-Western Seminary this fall.

Called the Seabury Academy for Religious Studies, the program will offer regular seminary courses to the laity for academic credit.

The Rev. David E. Babin, of the seminary faculty and director of the academy, said the program is "our attempt to respond to an educational need being increasingly felt and expressed by lay people throughout the church.

"These courses," he continued, "are intended for people who are serious about furthering their theological education but who have no intention of becoming full-time seminarians. The courses are not an expanded version of the usual 'lenten study program,'" Dr. Babin added.

"They will call for a fairly high level of commitment from the students who will pay tuition, have a reasonable amount of outside reading to do, and may be assigned papers and examinations."

The fall quarter of study for the academy will begin Oct. 2.

### CHURCH AND MEDIA

## UCC Official Charges RC Pressure in Censorship

The director of the United Church of Christ office of communications has charged that Roman Catholic attempts to dissuade CBS affiliates from rerunning the two abortion episodes of the "Maude" series is a "blatant effort at censorship."

In a statement issued from his New York office, Dr. Everett C. Parker compared the actions to "the blackest days of the Legion of Decency when Roman Catholic pressure reduced motion pictures

to bland escape themes, devoid of social or moral content."

The Roman Catholic Church, Dr. Parker continued, "like all religion, is protected in its freedom by the First Amendment. It ill behooves Roman Catholic leaders to attempt to limit the First Amendment rights of others to access to thoughts and opinions, however distasteful they may be."

With regard to the response to two of the scheduled sponsors of the reruns, the UCC official commented, "the withdrawal of commercial announcements on the 'Maude' program by the Pepsi-Cola and J. B. Williams companies must also be condemned. These corporations were in no way responsible for the content of the programs. Their acceding to censorship pressures will lead to other boycotts by self-seeking groups hoping to impose their private views on the entire nation."

Protests against the CBS decision to rerun the two controversial episodes have come from Roman Catholic Bishop James S. Rausch, general secretary of the U.S. Roman Catholic Conference, John McDevitt, Supreme Knight of the Knights of Columbus, and several pro-life groups.

On the eve of the first rerun, 25 CBS affiliates had announced cancellations.

#### HOMOSEXUALITY

### "Create a New Atmosphere of Understanding"

A study panel of the Diocese of Michigan has recommended that the church open its ministries to admitted homosexuals and allow church buildings to be used by homosexual groups. The panel also stated that the Episcopal Church should oppose social discrimination on the basis of sexual orientation.

This panel report is one of several recent developments across the country that seek to focus church attention on homosexuality.

At Siena College, a Roman Catholic school in Loudonville, N.Y., a psychiatrist told a recent pastoral counseling session that society does grave injustice to homosexuals by viewing them as "untrustworthy or moral degenerates."

In Minneapolis, plans were disclosed for a national task force on gay people in the church with a consultation on the subject set for early fall. The organization is designed to assist homosexuals "to relate to church organization." An immediate goal is the drafting of a resolution to be forwarded to the National Council of Churches governing board in October.

The Michigan church commission said that "it is wrong and presumptuous to deny Christian value to any human relationship which involves attachment to another person in the spirit of sacrificial or self-giving love.

"Homosexuals seriously seeking to build such relationships with one another are

surely as deserving as heterosexuals of encouragement and help from the church and its ministry."

In the "Recommended Study Guide" sent to all parishes in the Diocese of Michigan, churchmen were urged to help "create an atmosphere of openness and understanding about human sexuality."

#### AMERICAN INDIANS

### War Bonnet Returned to Arapahoe People

The late Rt. Rev. Winfred H. Ziegler, fourth Bishop of Wyoming and benefactor of St. Michael's Mission, Ethete, was known to the Arapahoe people by his Indian name, Standing Rock.

In 1937, on the Annual Bishop's Feast Day, Chief Yellow Calf, last of the Arapahoe chiefs, gave his own war bonnet to his friend, Bp. Ziegler.

Sometime later this treasured gift became part of the personal collection of the Rev. C. E. Wilson, who was warden of St. Michael's, 1938-58.

During a recent visit to Fr. Wilson, who now lives in California, Mr. and Mrs. Ben Friday, Jr., of Ethete were charged with the task of returning the war bonnet to the Arapahoe through the Cultural Museum at St. Michael's.

Along with it were several other valuable artifacts including a medicine bundle which had belonged to the Hungry Wolfe family.

In returning these gifts, Fr. Wilson spoke of his continuing affection for his Arapahoe friends and of his joy that the recently developed museum could be a proper repository for the beautiful war bonnet owned so many years ago by Chief Yellow Calf.

#### CRIME AND PUNISHMENT

### Prelate Charges Prisoner Torture "Common"

The Archbishop of Melbourne stated that it is an "astonishing and terrible" fact that throughout the world "torture" of prisoners is "a common practice."

The remark was made during the current anti-torture campaign being conducted by the London-based group, Amnesty International. The organization has consultative status with the United Nations.

Amnesty International is seeking one million signatures to a petition drawn from Article Five of the U.N.'s Universal Declaration of Human Rights: "No one shall be subjected to torture or to cruel, inhuman, or degrading treatment or punishment."

The petition urges the U.N. to "outlaw immediately the torture of prisoners throughout the world."

Dr. Woods, decrying the violence inflicted on prisoners, said he feels it was the result of two world wars, which, he said, "made human life cheap."

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# CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

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

## CALIFORNIA

**CALIF. POLYTECHNIC STATE UNIVERSITY**  
ST. STEPHEN'S 1344 Nipomo St., San Luis Obispo  
The Rev. Wayne W. Welch

**WHITTIER COLLEGE** Whittier  
ST. MATTHIAS 7056 S. Washington Ave.  
Clergy: C. Howe, r; M. Griffith, c; A. Jenkins, r-em  
Sun 8, 9, 11

## COLORADO

**UNIVERSITY OF DENVER** Denver  
ST. RICHARD'S  
Fr. J. B. McKenzie, chap.  
MP & HC Sun 9:30; MP, HC, EP daily  
Evans Chapel Vicarage 1965 Sa. High

## CONNECTICUT

**U.S. COAST GUARD ACADEMY**  
**CONNECTICUT COLLEGE**  
**MITCHELL COLLEGE**  
ST. JAMES' New London  
H. Kilworth Maybury, r  
Sun 8, 9:15, 11; Thurs 9:30

## FLORIDA

**ROLLINS COLLEGE** Winter Park  
ALL SAINTS' 338 E. Lyman Ave.  
Sun 7:30, 9, 11; Wed 12 noon; Thurs 6:30, 9:15;  
C Fri 5

## GEORGIA

**EMORY UNIVERSITY** Atlanta  
EPISCOPAL CAMPUS MINISTRY, Room 305 AMUC  
The Rev. John McKee, chap.  
Sun HC 7; 1 Thurs, Durham Chapel

## ILLINOIS

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

**UNIVERSITY OF CHICAGO** Chicago  
EPISCOPAL CHURCH at the University of Chicago  
The Rev. John W. Pyle, D.D.  
Bond Chapel on Campus: Tues 4:30 EP; Thurs 12 noon HC  
Brent House, 5540 S. Woodlawn: Sun 5 HC  
St. Paul & Redeemer, 50th & Dorchester: Sun 8, 9, 10 HC

## UNIVERSITY OF ILLINOIS

EPISCOPAL CHURCH FOUNDATION  
1011 S. Wright, Champaign  
The Rev. G. A. McElroy, chap.; the Rev. R. M. Hutcherson, ass't  
Sun 8, 10, 5 Folk Mass; Daily HC, EP

## IOWA

**UNIVERSITY OF IOWA** Iowa City  
TRINITY College & Gilbert  
COMMUNITY OF ST. FRANCIS Center East  
Clergy: Robert Holzhammer, r; Raymond Blakley, Ph.D. v. St. Francis; Ronald Osborne, Univ. chap.; W. Charles Hawtrej, hosp. chap.; Thomas Hulme; Paul Taylor  
Sun 8, 10, 5; Wkds & HD as anno; Sun 10 Center East

## MAINE

**BOWDOIN COLLEGE** Brunswick  
ST. PAUL'S 27 Pleasant St.  
The Rev. Wm. D. White, r  
Sun 8, 10:30

## MARYLAND

**UNIVERSITY OF MARYLAND** College Park  
MEMORIAL CHAPEL Gribbon, ass't  
Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't  
Sun HC & Ser 10; Daily HC 12 noon

## MICHIGAN

**CENTRAL MICHIGAN UNIV.** Mt. Pleasant  
ST. JOHN'S Washington & Maple  
The Rev. John H. Goodrow, r & chap.  
Sun 8, 9:30, 11

## NEW JERSEY

**RUTGERS UNIVERSITY** Newark  
GRACE CHURCH 950 Broad at Walnut  
The Rev. G. Butler-Nixon, r  
The Rev. Robert C. Francks, c  
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

**RUTGERS UNIVERSITY** New Brunswick  
Cook, Douglass, Livingston & Rutgers Colleges  
ST. MICHAEL'S CHAPEL  
The Rev. Thomas A. Kerr, Jr., chap.  
Sun 10, 7; other services as anno

## NEW MEXICO

**NEW MEXICO STATE UNIV.** Las Cruces  
CHAPEL OF THE HOLY SPIRIT 1605 Univ. Ave.  
The Rev. Alex Blair, chap.  
Sun HC 10, 5

## NEW YORK

**CORNELL UNIVERSITY** Ithaca  
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The Rev. Gurdon Brewster, chap.  
HC Sun 9:30. Full-time active program

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Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee Belford, assoc; William Tully, asst  
Sun 8 H Eu, 10 Morning Service, Sunday School & Choir, 12:15 H Eu

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

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

## NORTH CAROLINA

**DUKE UNIVERSITY** Durham  
EPISCOPAL UNIVERSITY CENTER  
The Rev. H. Bruce Shepherd, chap.  
Sun HC 9:15, 5:15

## NORTH CAROLINA (Cont'd)

**EAST CAROLINA UNIV.** Greenville  
CANTERBURY CENTER 503 E. 5th St.  
The Rev. William J. Hadden Jr., chap.  
Wed 5:30 HC, 6 Canterbury meet.

## OKLAHOMA

**CENTRAL STATE UNIV.** Edmond  
ST. MARY'S & CANTERBURY HOUSE P.O. Box 304  
The Rev. Sudduth R. Cummings, chap.  
Sun 8, 10, 6; Wed 7; Thurs 10; Fri 12

## PENNSYLVANIA

**PENNSYLVANIA STATE UNIVERSITY** University Park, Pa.  
EISENHOWER CHAPEL  
The Rev. Derald W. Stump, chap.  
Sun Eu 10:15, 6:15; Wed Eu 9; HD as anno

**SHIPPENSBURG STATE COLLEGE**  
ST. ANDREW'S Cor. Prince & Burd, Shippensburg  
The Rev. Ronald J. Lynch, v & chap.  
Sun 8:30 & 10:30. Canterbury (College Calendar)

**YORK COLLEGE, YORK HOSPITAL SCHOOL OF NURSING, PENN STATE UN.—YORK**  
ST. JOHN'S 140 No. Beaver St., York  
The Rev. George A. Kemp, r; the Rev. Frederic G. Stevenson, c  
Sun 7:30, 9, 11; Wed 10; Fri 7 HC

## VERMONT

**GREEN MOUNTAIN COLLEGE** Poultney  
TRINITY Church St.  
The Rev. A. Stringer, r  
Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-Nov.; Weekdays as anno

## VIRGINIA

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

**MARY BALDWIN COLLEGE** Staunton  
TRINITY  
The Rev. E. Guthrie Brown, r; the Rev. David W. Pittman, ass't  
Sun 8 HC, 11 MP (ex 1st HC); Wkds HC anno

## WISCONSIN

**MARQUETTE UNIVERSITY** Milwaukee  
ST. JAMES' 833 W. Wisconsin Ave.  
The Rev. E. N. Stillings, r; the Rev. M. T. Shaw, ass't  
Sun 8, 10:30 HC; H Eu daily

**MILTON COLLEGE** Milton  
TRINITY 403 East Court, Janesville  
The Rev. R. E. Ortmyer, r; Phone 754-3210  
The Rev. W. T. Lawson, c; Phone 756-1595  
Sun 8, 9:15, 11; weekdays as anno

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

# PEOPLE and places

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## Parochial Appointments

The Rev. William G. Black, former rector of Good Shepherd, Athens, Ohio, is rector of Our Saviour, Cincinnati, Ohio.

The Rev. H. Robert Burton, rector of St. John's, Cleveland, Ohio, is to be rector of St. Mary's, Lovington, and St. Timothy's, Eunice, N.M., Oct. 1.

The Rev. Leroy David is rector of St. Andrew's, Washington Court House, Ohio.

The Rev. James Diamond, former assistant rector of All Saints', Brookline, Mass., is rector of Holy Trinity, Minneapolis, Minn., and chaplain of the Episcopal Center, University of Minnesota.

The Rev. Philip G. Houghton, former curate, All Saints, Worcester, Mass., is assistant, Grace-St. Luke's, Memphis, Tenn.

The Rev. Kenneth Kinnett, former rector of Holy Comforter, Atlanta, Ga., is vicar of St. Gregory the Great, Athens, Ga.

The Rev. William MacMillan is rector of St. Thomas', Garden City, and vicar of St. Luke's, Scott City, Kan.

The Rev. John G. Macort, former associate, Trinity Church, Ambler, Pa., is associate rector of Bethesda-by-the-Sea, S. County Rd. & Barton Ave., Palm Beach, Fla.

The Rev. David O. McCoy is assistant, St. Stephen's, Columbus, Ohio.

The Rev. Jay McMurren, former vicar of St. Matthew's, Eugene, Ore., and chaplain to Episcopal students, University of Oregon, is rector of Grace Church, Portland, Ore.

The Rev. Roderic H. Pierce, former faculty member, Colgate-Rochester Divinity School, Rochester, N.Y., is rector of St. Andrew's, 300 Third St., Elyria, Ohio 44035.

The Rev. Edward N. Schneider, former assistant, St. James, Birmingham, Mich., has been associate rector of the parish for some time.

The Rev. Stephen Wisner, former vicar of St. Alban's, New Brunswick, N.J., is vicar of Holy Spirit, Bellmawr, N.J. Address: 18 E. Maple St. (08030).

The Rev. Stewart Zabriskie is rector of St. Andrew's, Cloquet, and Christ Church, Proctor, Minn. Address: 204 8th St., Cloquet (55720).

## Non-Parochial Appointments

The Rev. W. Warrin Fry, former rector of Trinity Church, Longview, Texas, is chief of chaplains of St. Luke's Hospital, Box 20269, Houston, Texas 77025.

The Rev. Peter Keese is chaplain, Duke University Medical Center, supervisor of students in ACEPE, and consultant to the Diocese of North Carolina.

The Rev. O. R. Littleford, former rector of St. Michael and All Angels, Baltimore, Md., has a counseling center in Orlando, Fla. Address: 185 Spring Lake Hills Dr., Altamonte Springs, Fla. 32701.

The Rev. Bradley T. Scheer, Ph.D., former acting American chaplain in Nice, has resumed his work as non-stipendiary assistant to the rector of St. Mary's, Eugene, Ore. He is professor of biology at the University of Oregon.

The Rev. Roger Tilden, former assistant, American Pro-Cathedral, Paris, France, is American chaplain to the archdiocese of the Riviera, France.

The Rev. Thomas H. Whitcroft, former rector of St. Mary's, Pittsburgh, Pa., is chaplain, University of Pittsburgh. St. Mary's Parish has been closed. Address: 3318 Hardie Way, Pittsburgh, Pa. 15213.

## Seminaries

Seabury-Western — Fredrica Harris Thompsett, Ph.D., is assistant professor of ecclesiastical history at the seminary.

## Reception

Louisiana—The Rev. Joseph Theodore Miller, previously ordained by a bishop in the Apostolic Succession, was received as a priest according to the provisions of Title III, Canon 12, Section 5 (a) (1), by the Suffragan Bishop of New York acting for the Bishop of Louisiana. Fr. Miller is on the staff of St. John's, Larchmont, N.Y.

## Ordinations

### Priests

Oregon—The Rev. David T. Pace, curate, St. Barnabas', Portland, Ore.

Rhode Island—The Rev. Charles B. Payson, Christ Church, Cooperstown, N.Y.

Southern Ohio—The Rev. R. Charles Meyer.

Southeast Florida—The Rev. Percival George Brown, in charge of St. Christopher's, Ft. Lauderdale, Fla. Address: 3379 NW 17th Court (33311).

### Deacons

Lexington—George A. Berlin, 209 Broadway, Lawrenceburg, Ky. 40342; John H. McLeester, in charge of Advent, 200 Batchelor St., Enfield, N.C. 27823; Michael P. Milliken, in charge of St. Matthew's, 1870 Eastland Pkwy., Lexington, Ky. 40505; Peter J. Reynierse, curate, Grace Church, Haddonfield, N.J.; James L. White, curate, Parish of Flower's Cove, Plum Point, St. Barbe North, Newfoundland, Canada; Edward E. Williams, in charge of St. Luke's, 600 Chestnut St., Knoxville, Tenn. 37914; Arthur Edward Clarke, non-stipendiary curate, St. John's, Versailles, Ky., address 426 Henry Clay Blvd., Lexington, Ky. 40502; and Frederick S. Thomas, Jr., curate, Mount Calvary, 816 Eutaw St., Baltimore, Md. 21201.

Long Island—Thomas E. Schirmer, curate, St. Peter's Westchester Square, 2500 Westchester Ave., The Bronx, N.Y. 10461.

Northern Indiana—Dr. Gerhart Niemeyer, professor-emeritus of political science, University of Notre Dame, but still teaching there.

Southwest Florida—Frank M. Cooper IV, assistant, St. John's, 906 S. Orleans Ave., Tampa, Fla. 33606.

West Virginia—All locations in W.Va., except as indicated. Grady Frederic Waddell Barbour, in charge of Transfiguration, 65 S. Kanawha St., Buckhannon (26201); Raymond Robert Barry, in charge of St. Matthew's, Chester, address, 87 Virginia Ave., Chester (26034); James Peter Berco-vitz, 12 3rd Ave., Buckhannon (26201); Keith Pershing Burns, 26 Lincoln Way, Buckhannon (26201); Leonard Scott Gross, 316 Woodhawn Dr., Morgantown (26505); Jorge Martin Gutierrez, 14 E. 109th St., New York, N.Y. 10029; Rex Jennings Hartley, 1284 Colonial Dr., Morgantown (26505); John Edward Merchant, curate, St. Matthew's, Wheeling, address, No. 1 Chambers Ave., Wheeling (26003); Robert Lee Morris, in charge of St. Paul's, Pritchard at 5th, Williamson (25661); George David Moses, continuing studies for one year, address, 4411 Dallas St., Houston, Texas 77023; Howard Roger Perkey, in charge of Grace, St. Marys, address, 611 Riverside Dr., St. Marys (26170); and William Magill Skidmore, in charge of Holy Trinity, 608 Stratton St., Logan (25601).

## TLC Correspondents

Idaho—Mrs. Paul Tracy, Box 428, Payette, Ida. 83661 is the new correspondent for the diocese.

## Retirement

The Rev. Francis D. Daley, chaplain of the Seamen's Church, New York, N.Y., has retired. Address: Box 312, Penney Farms, Fla. 32079.

The Rev. Peter Katt, vicar of All Saints', Baytown, Texas, retired July 31. Address: 3404 Lantern Lane, Baytown (77520).

The Rev. Floyd J. Miller, rector of St. James', Fergus Falls, Minn., since 1956, retired Sept. 1. Address: Box 230, Fergus Falls (56537).

The Rev. David C. Trimble, rector of Antietam Parish, Lappans, and St. Paul's, Sharpsburg, and editor of Maryland Church News, retired June 30.

The Rev. Luther Tucker, rector of Indian Hill Church, Cincinnati, Ohio, retired June 30.

The Rev. F. Randall Williams, chaplain of Children's Hospital, Cincinnati, Ohio, retired July 1.

The Rev. J. Willard Yoder, rector of St. Luke's, Paterson, N.J. until last year when the parish was merged with St. Paul's, has retired. At the time of the merger, Fr. Yoder was named vicar of St. Luke's and associate rector of St. Paul's. He is continuing his work as research consultant with the addiction rehabilitation project, Marlboro State Hospital, Paterson, N.J. Address until July 1: 204 Maryland Ave., Paterson (07503).

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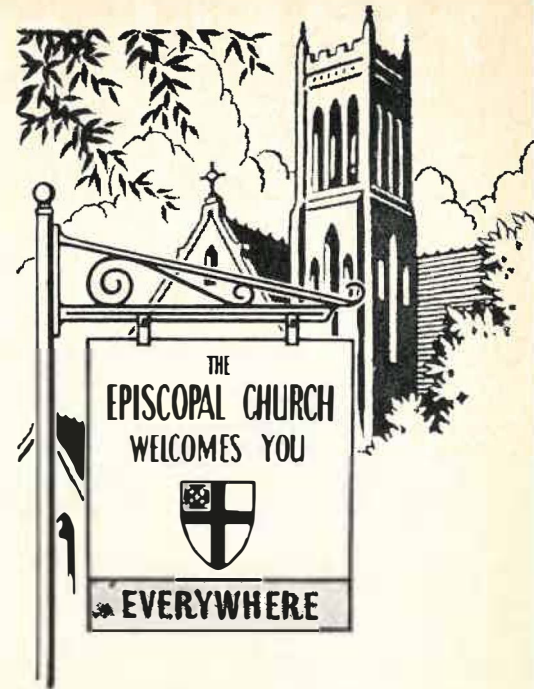
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## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
The Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. John D. Barker, r  
Sun Masses 8, 9 & 11 (ex summer, 8 & 10); Tues 6:30; Wed thru Fri 9; Sat 10; C Sat 11

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r  
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C by appt

## WHITTIER, CALIF.

**ST. MATTHIAS'** 7056 S. Washington Ave.  
Clergy: C. Howe, r; M. Griffith, c; A. Jenkins, r-em  
Sun 8, 9, 11; Wed 8:30; Thurs 10

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 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; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

## FORT MYERS, FLA.

**ST. LUKE'S** 2635 Cleveland Ave.—U.S. 41  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

## WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Road  
The Rev. Peter F. Watterson, S.T.M., r  
Sun Masses 8, 9 (Sung) & 11. EP & B 6 daily. C Sat 4. Healing Wed. 9. An Anglo-Catholic Parish Serving the Palm Beaches.

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c  
Sun HC 8, 9, 11; Daily HC, Hours posted

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL**  
Second and Lawrence (Near the Capitol)  
The Very Rev. Eckford J. de Kay, Dean  
Sun Masses 8 & 10; Daily as announced

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

## KANSAS CITY, MO.

**ALL SAINTS'** 9201 Wornall Road  
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c  
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

## OMAHA, NEB.

**ST. BARNABAS** 40th & Dodge, 1 blk N.  
The Rev. James Brice Clark, r  
Sun Masses 8, 10:45 (High)

## BOULDER CITY, NEV.

**ST. CHRISTOPHER'S**  
The Rev. Clark A. Tea, p-in-c  
Mass Sun 9; Daily 6; Sat 10

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz, r  
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

## BEACH HAVEN, N.J.

**HOLY INNOCENTS'** Engleside & Beach  
The Rev. Canon G. D. Martin, r  
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; other as anno

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, D.D., r  
The Rev. John M. Crothers, c  
Sun HC 8 & 10; Thurs 10

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wklys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wklys, Sun 12:30

## ST. BARTHOLOMEW'S

Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 8.



CHURCH OF THE HOLY SPIRIT  
WEST PALM BEACH, FLA.

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

**CHAPEL OF THE INTERCESSION (Trinity Parish)**  
Broadway at 155th St.  
The Rev. Frederick B. Williams, v  
Sun Masses: 8, 9, 10 (Spanish) & 11 (Sung). Daily Masses: Mon & Sat 6; Tues & Thurs 8:30; Wed & Fri 12 noon; P by appt. Tel: 283-6200

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c  
Sun HC 8, Cho Eu 11; Wed, 6; Thurs & Sat 10

## ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer; the Rev. S. J. Atkinson, O.H.C.  
Sun Masses 7:30, 9, 10, 11 (High), 5; EP & 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

## RESURRECTION

115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.  
Sun H Eu 8, Sung Eu 10; H Eu 7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11 & by appt

## ST. THOMAS

5th Avenue & 53rd Street  
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser  
Sun HC 8, 9:30, 11 (1S), MP 11; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10. Church open daily to 11:30

## PHILADELPHIA, PA.

**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

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, d  
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); EP 6. Thurs HC 1; HD as anno

## 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; Mass Daily; Sat C 4-5

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

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