

The Living Church

November 21, 1965

30 cents



When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.



— The Gospel for the Sunday next
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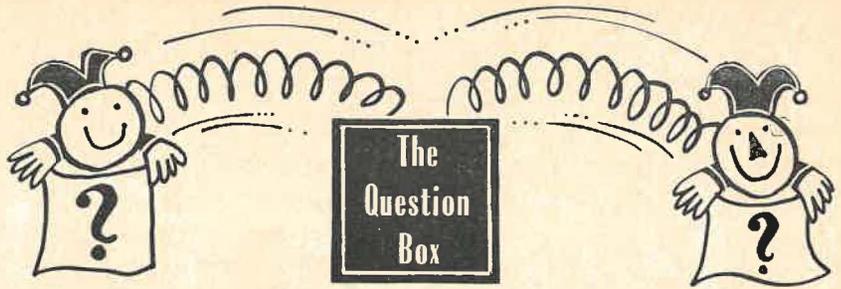
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Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered.

by Carroll E. Simcox

I have been told that the Eastern Orthodox as well as the Roman Catholics believe in the doctrine of transubstantiation. Is this true?

It is true. To say that the doctrine is held in precisely the same form by both traditions would be something else. Theologians of both sides teach that, by the power of the Holy Spirit and in fulfillment of Christ's promise, the bread and the wine consecrated in the Eucharist are changed—"transubstantiated"—into the Body and Blood of Christ. The Orthodox generally are content to accept the sacred mystery without trying to explain or to describe the process of the divinely effected change in the elements, whereas in the Roman doctrine there is a more specific account of "what happens." But the Easterns use the term "transubstantiation" and maintain the essential doctrine implied by the term.

The late and learned Dr. Frank Gavin states, at the close of his discussion of the matter in his book *Some Aspects of Contemporary Greek Orthodox Thought* (Morehouse-Barlow), that "the teaching of the Orthodox Church as to the Real Presence is indistinguishable from that of the Roman Church in the Council of Trent."

???

If a person does some wrong thing because he is emotionally sick, can a Christian justifiably condemn him? If a thing is sick behavior, can it be sinful behavior?

First of all, the question itself needs clarification. Alcoholism, for example, is an emotional sickness. But its victim is obligated to do all that he can, with all

the resources God makes available to him, to overcome his sickness. If he does not, if he simply gives in to his sick impulse to drown reality and responsibility in booze, he sins by leaving undone the thing that he ought to do. So—to indulge in sick behavior, knowing that it is sick behavior but indulging anyway without resistance, is itself sinful behavior.

The next point is that it is never justifiable for a Christian to condemn any person. This is the clear import of our Lord's precept, "Judge not, that ye be not judged" [Matt. 7:1]. If there is to be any condemnation of any person, it is for God to do, not man. What the Christian can and must do is to call certain kinds of behavior evil in themselves, regardless of who does them or for whatever reason.

The poor alcoholic driving while drinking and killing a child has done an evil thing. If we say that he couldn't help doing it because of his sickness I fail to see who is helped and how the consequences are changed or mitigated.

To say that a man is helplessly doomed to a certain kind of behavior by the fact of some psychic disorder in him is pure fatalism, and this is what a good deal of contemporary theorizing about man's behavior evidently assumes. It is totally incompatible with at least two fundamental articles of faith for the Christian: the love of God for His human child, and the freedom of man to choose between the way of life and the way of death.

???

Why is it that the members of some religious groups are exempted from military service while others are not; isn't this flagrant discrimination?

It would be flagrant indeed if it were true, but it is not. Some religious bodies, such as the Friends, the Mennonites, and Jehovah's Witnesses, are corporately and officially opposed to military service, while in most other religious bodies the issue is one of individual conscience. But legal provision is made for the exemption from combatant duty of any citizen who is able to show that his stand is taken on a basis of religious conviction.

The Living Church

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THINGS TO COME

November

- 21. Sunday Next before Advent
- 25. Thanksgiving Day
- 28. Advent Sunday
- 30. St. Andrew

December

- 5. Second Sunday in Advent
- 12. Third Sunday in Advent
- 15. Ember Day
- 17. Ember Day
- 18. Ember day
- 19. Fourth Sunday in Advent

NEWS. Over 100 correspondents, at least one in each diocese and district, 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

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

Appreciation

Thank you very much for publishing Bishop Higgins' proposals for realignment of the Church's resources for theological education [L.C., November 7th].

Long overdue is the need to concentrate on how the best results can be obtained even if it be at the cost of patterns and loyalties cherished by virtually every clergyman in the Church. It would seem to me especially helpful if additional candid observations by bishops on the question were forthcoming, since they should have an investment in the question that has more to do with the future than the past.

The timeliness and realism of Bishop Higgins' article is much appreciated.

(The Rev.) DONALD ROGAN
Chaplain, Kenyon College

Gambier, Ohio

Dissent

As a matter of conscience I feel compelled to write a letter of dissent about your editorial "The Price of Dissent" [L.C., November 7th].

I question the validity of some of the statements you so boldly asserted—I believe written without using any logic at all. True, the "Church must assert and uphold the right of an individual to dissent from the majority opinion on any subject if the majority opinion violates his conscience." Be it known that I in no way condone those who are noisy rabble-rousers against our policy in Vietnam, nor do I condone those who are noisy rabble-rousers in opposition to those who feel compelled in conscience to dissent our administration's policies. I regard my fellow dissenters as immature when they regard our American soldiers as "jerks." And I regard the opposing element of our stand, in conscience, as immature when they have to resort to violent means of protest to change the minds of those who are resorting, as our Lord would and did, to non-violent means of protest.

I charge that the writer of this article or editorial attend a Vietnam protest by pacifists and unaffiliated individuals to witness just how noisy these people are and how demonstrative they are of shameful spectacles of individuals and organizations who "blatantly proclaim, their renunciation of responsibility for defending the society which has nurtured and apparently spoiled them." Did you ever stop to think that perhaps this is a responsibility they have wrought upon themselves for the betterment of a just and peaceful society? If the individuals who are in favor of bombing Hanoi are saying this in good conscience, I respect them. And I also charge them with accepting responsibility as American citizens to go and "bomb Hanoi" and volunteer for armed service in the United States Armed Forces, women included!

It is true, Churchmen and educators have

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a special responsibility—for teaching that it is never a citizen's right to dissent just for "kicks." But they should not in turn condemn those who are dissenting for a good and conscientious purpose.

I venture to say that the majority of the people involved with protest against our administration's policy in Vietnam would willingly and obligingly, in good conscience, "take up arms" to ward off the enemy of the United States, to keep our freedom alive. In another word, North Vietnam is not an enemy of the United States inasmuch as it constitutes a national emergency where all, perhaps in good conscience, would resolutely defend our administration's policy in that event.

DOUGLAS WAYNE PIEPER
Executive Director,
Prayer for Peace Program

Farmingdale, N. Y.

Dictators without Spine?

You report [L.C., October 10th] that Fr. Ischie has become a priest of the Syrian Orthodox Catholic Church. This was the result of being served with two "informations" by the diocese of Pennsylvania.

Yet the Bishop of Pennsylvania could not find any irregularities with which to serve the Bishop of California at the last meeting of the House of Bishops. It has been said that an earthworm could not find the makings of a spine in the whole House of Bishops. I would like to add that we find substantial evidence of dictatorial powers over priests in many a diocese, but ever so much cowardice when bishops face bishops over such important matters as the birth of our Lord and the mystery of the Godhead.

On the other hand, from Fr. Ischie's ordination and his mother's re-confirmation we evidence the fact that the Eastern Orthodox do not recognize Anglican orders either. And this after THE LIVING CHURCH had assured us all along that they did.

MILT F. NOVACEK
San Francisco, Calif.

Editor's comment: THE LIVING CHURCH is not aware of having assured its readers all along, or at all, that the Eastern Orthodox recognize Anglican orders.

Clergy Pensions

Bishop Mosley of Delaware is to be commended for his effort to acquaint all the clergy and parish treasurers with the cost factors that would be involved if the Church Pension Fund were to give retiring clergy the same benefit at age 65 as they would now get at age 68. I agree with Bishop Mosley that the great cost as reported by the Church

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

Pension Fund could not be justified at this time. His logical thinking, based on actuarial factors, should certainly outweigh the purely emotional arguments.

Much good could be done if our bishops would get some clear and authoritative guidelines as to what can be done *now* under full Social Security benefits, plus reduced Church pension benefits, at age 65, for clergymen who wish to ease up a bit. Each case would need a tailor-made program. Talents of these men could be used to good advantage, by combining the income from Social Security and reduced Church pension, plus the earnings allowed by the rules, and the tax-free housing and travel allowances. The Pension Fund rules might need to be liberalized, but this would be at far less expense to the Church than to grant full retirement at 65 instead of 68. I believe it would be better for an older priest to have some work to do, and an assured modest living, rather than approximately the same income and nothing whatever to do.

The matter of a "sabbatical" year's leave after age 65 could also be worked out to fit individual cases, in connection with full Social Security and reduced Church pension, if assurance were given that the priest could return to some kind of a job after his period of travel, study, or "rest" is over.

Guidance of the bishops, working jointly so that diocesan lines could be crossed, would be the key to success in any given case of partial retirement.

(The Rev.) DON M. GURY
Rector, Emmanuel Church
Hastings, Mich.

Clarification

In reference to my letter in THE LIVING CHURCH dated October 31st:

I am distressed if my letter concerning the Hayneville matter conveyed the idea that I thought Jonathan Daniels and Fr. Morrisroe were carrying sub-machine guns. I also know that it is frequently a bootless task to write a second letter explaining what you meant in the first. Nevertheless, I have found through several channels that about half of those who read by letter interpreted it, as did your "Editor's Comment," namely, that I believed these men were armed with such weaponry.

The Executive Council communication simply stated in effect that it was inconceivable "that Jonathan Daniels flashed a knife or that Fr. Morrisroe was armed." With this I agree and to my mind we do not have to defend these two men on such grounds. I tried to make that position even stronger by saying in effect that had they been armed even with machine guns (which is such a preposterous idea that I assumed it would be taken as a deliberate exaggeration as indeed I meant it to be) there was still no imaginable reason that I have heard or read of for gunning them down as they were.

But again, I am sorry if my use of words, which, by the way, is not outside dictionary meaning, did not give proper consideration of the subtle shades of meaning between "if" and "though."

Further, deponent saith not.
(The Rev.) SHERMAN S. NEWTON
Rector, Church of the Holy Nativity
Chicago, Ill.

Appreciation

Belated thanks for the material you published on the progress of the Episcopal version of the Christian Family Movement [L.C., October 10th]. You might be interested in knowing that there are presently eleven groups meeting in the Chicago diocese. Groups vary in size from 5 to 9 couples. We have received enthusiastic support from our clergy in organizing the groups.

FREDERICK STITT
Chicago, Ill.

Point of Information

Can anyone tell me whether or not Paul van Buren, William Hamilton, Gabriel Vahanian, and Thomas J. J. Altizer are in the process of being deposed by their respective communions? The first is an "Episcopal minister." The "God Is Dead" Movement is too much. The article in *Time* Magazine [October 22d] was unbelievable. As reported in *Christianity Today* [November 5th] one leading lay Churchman calls their theology "the most blasphemous idea ever perpetrated in the name of Christianity."

Surely we have come full circle. The Pikes, the Robinsons, the Fletchers should now be satisfied. There isn't much left to shock anyone. What else is there to say?

Through this letter to you I hope I hear from the Rev. Mr. Paul van Buren's bishop. I want to know how he can remain in Orders in this Church. Someone might say, "Is this a heresy hunt?" To this I say, "You bet it is." And I also say, "Let's get on with it." "I tell you too, that the man who disturbs the faith of one of the humblest of those who believe in me would be better off if he were thrown into the sea with a great millstone hung around his neck" [The Gospel according to St. Mark, Phillips' translation].

(The Rev.) PETER F. WATTERSON
Rector, Church of the Holy Spirit
West Palm Beach, Fla.

Reactionary Radicalism?

Bishop Pike's recent proposal to ordain a woman to the diaconate will undoubtedly be condemned by many as "too radical" and a step too far in adapting the Church to modern times. In fact, however, his real fault lies in not being radical enough; his proposal may sound "progressive" in the novelty of its details, but when seen in the context of its underlying presuppositions it can only be called a reactionary step backward.

Just when the Church is beginning to develop a real appreciation for the idea of the ministry of the laity—of "every man (generic, of course) in his ministry"—one of our supposedly progressive bishops proposes a course of action which implies that if someone is *really* going to exercise a ministry in the Church, then he or she ought to be ordained; while the *real* progressives would have the ministry of the ordained clergy extended out into the whole Body. A superficial "progressiveness" would absorb existing lay ministries into the ranks of the three sacramental orders, as if they somehow needed to be "regularized." But this is not all. One of the big arguments for ordaining

Continued on page 17

Guide for Parents

Teen Agers and Sex. By James A. Pike. Prentice-Hall Inc., Englewood Cliffs, N. J. Pp. 146. \$3.95.

It is absolutely essential in reading this book to understand the author's aim in writing it. Unless that is done the book may become very easily part of that monumental journalistic misrepresentation which has generally been Bishop Pike's lot. Despite its title the book is not advice to teenagers but rather an instructive guide to parents in handling the sexual problems of their children. It would very well serve, also, as a directive for priests and teachers. In other words this book is not a treatise upon morals but a work within the field of pedagogy.

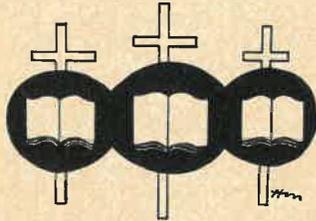
Nevertheless, since sex is a moral matter, it is necessary in the very beginning for Bishop Pike to explain briefly the two "main-line" ethical philosophies upon which parents will base their advice and exhortation. The first of these is the "conventional," which the author sometimes calls the "absolute," which rests its moral attitudes and founds its values upon codes and law. The second foundation he sometimes calls "existential" and sometimes "situational," for it does not rest upon a legalistic or authoritarian approach but upon a sense of responsibility for the appropriate and right response to the factors in the situation.

Obviously Bishop Pike favors the second approach personally, but he avoids evaluation of the two for he is merely concerned with accepting as a fact that these are indeed the two prevalent ethical bases for the morals upon which parents will shape their instruction. This oversimplification, perhaps, has blinded, for the moment, the bishop to a much more creative approach to ethics and that is to include within the factors that lead to a responsible choice or decision, the aspect of law as being the structured deposit of human experience and an express codification of justice and right. However, the author is right in saying that most parents are either conventional or situational in their attitude towards sex.

Sex education is divided into three time-phases, namely young children, older children, and teenagers. Throughout all three phases the necessity of keeping channels of communication open between parents and offspring is most rightfully stressed because it is felt that there is little use in trying to answer unasked questions and the asking of questions will only come if children have confidence in their parents. Such problems as knowledge about sexual physiology, masturbation, menstruation, homosexual play, teen-age heterosexual play, premarital

intercourse, and the problems of pregnancy and infection are then dealt with in a reasonable, lucid fashion. Throughout, the author has an ever pervading sense of the actual realities of sexual life in our time, an awareness that there has been a sexual revolution, and an alertness to the fact that many inhibitions and barriers of our Puritan heritage have been eroded without necessarily involving an equal passing away of puritanical guilt.

Bishop Pike obviously stands with those who are the prophets of the new morality, but he is not, as some are, an



apostle of the antinomianism of love. He is an apostle of love as the root and mother of Christian ethics, but he is also aware of justice and of responsibility as factors guiding people through the miasma of rationalization that can confound people who seek "the most loving thing that can be done."

Though this work is not a moral treatise, it is a practical directive to parents seeking to guide children through the chaos of modern sexual morality. It is written with deep sympathy and with far-reaching understanding of how far from the girl of the Limberlost the teenage world has been hurried on waves of paperbacks, movies, television, and the hectic standards of this present generation.

No New Morality. By Douglas Rhymes. Christian Personal Values and Sexual Morality. Bobbs-Merrill. Pp. 155. \$3.50.

Moral Theology in the Modern World. By Lindsay Dewar. London: A. R. Mowbray. Pp. 154. 18 shillings.

The Rev. Canon Douglas Rhymes writes in *No New Morality* like a man compulsively at war with his own super-ego. He advocates sincere appraisal of the unique value of the human person and the morality of love; neither personalism nor *agape* are new foundations.

Canon Rhymes does not really develop a firm foundation in the values of the human person—in ethics, psychology, or existential personalism. His compulsive antipathy seems to get in the way of a thoughtful analysis. This antipathy is for anything that can be labeled as standards, principles, elements, rules, and laws. All moral generalities are labeled "legalism." He does not see that critical distinction which Hooker made between legalism and the guiding direction of lawfulness when Hooker defined law as "a direc-

tive rule unto goodness of operation." Law is for Rhymes not a generality of operation but a straight-laced authoritarianism of codified moral stipulation. He fails to see law as operative not mandatory.

Rhymes makes a great deal of A. T. Robinson's somewhat poetic advocacy, in *Honest to God*, of love as having a "built-in moral compass" which enables it to "home intuitively" and allows it to be "completely directed by the situation." Lindsay Dewar counters this, in *Moral Theology in the Modern World*, with an anecdote of a loving elephant who, seeing a neighbor ostrich leave her nest momentarily, helpfully sat upon her eggs to keep them warm. Love can be as blind as this elephant who loved his neighbor as himself.

Rhymes frequently deals discerningly with the sexual problems of youth, and his suggestions as to how the no-new-morality can be taught are good. Some of what he says about the value of the human person is excellent. However, he is no sooner mounted upon some sort of constructive approach to morality than he has to tumble out of the saddle and go off and kill the snake of legalism all over again. The book can be summed up by saying: Human beings are valuable persons; every generality but this one, including every moral principle, is abortive and imprisoning.

Lindsay Dewar has written *Moral Theology* because, "it is absolutely essential to distinguish between law on the one hand and legalism on the other." In part, then, this book is an attack upon the no-new-morality. In his first chapter he summarizes the Carolines with particular attention to the problem of law and legalism. This is followed by an analysis of the effect of the Reformation upon traditional moral theology. The third chapter is a summary of some modern tendencies. Dewar then proceeds to examine conscience, moral responsibility, sin, and forgiveness in a comparative approach that sets side by side the opposed methodologies of antinomianism [moral law of no use because faith alone is necessary to salvation] and the traditional teaching. A chapter on the morality of inspiration and the morality of ends is probing and incisive. He then discusses two contemporary sexual problems as a sort of trial-run of the principles he has invoked.

The book should be read along with a recent work of V. A. Demant, *Christian Sex Ethics* [L.C., July 25th], which shows the sociological relevance and necessity of much that antinomianism has brushed aside.

It would seem then that the no-new-morality is arousing examination and interest in moral theology, which Dewar calls "the Cinderella of modern theological studies."

(The Rev.) WILFORD O. CROSS

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November 21, 1965
Sunday Next before Advent

For 87 Years:

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LONG ISLAND

Struggles Seem Ended

"We're not quitting," the Rev. W. Lesley Damian Pitcaithly said August 18th after he and Rabbi Richard I. Schachet had been thwarted twice in efforts to find a location for their narcotics treatment center [L.C., August 22d and 29th]. Now—almost three months later—the struggles of the two clergymen seem ended.

They announced in early November that word of their tribulations had resulted in enough contributions for them to purchase a hamlet in Ancramdale, N. Y., and rent a mansion in Queens. The hamlet will be used as a halfway house for about 50 "clean" addicts, and the old Steinway Mansion in Astoria for a clearing house and short-term treatment center.

The 32-room mansion, built in 1870 as a replica of a German castle by the founder of the Steinway piano company, will be rented with an option to buy. The purchase price is reported to be \$200,000. The hamlet—14 buildings and 75 acres of rolling farmland—is in the foothills of the Berkshires, about 30 miles northeast of Poughkeepsie.

The clinic will continue to operate five

evenings a week to help reformed addicts return to the community, to keep in contact with their families while they are being treated, and to treat addicts "who are strong enough to stay home," according to Fr. Pitcaithly. "Once all operations are fully underway," he said, "about 600 addicts will be accommodated each year."

At the Queens clinic about 1,800 patients have participated in the rehabilitation program for the last four years—about 40 addicts at a time. During that period Fr. Pitcaithly and Rabbi Schachet, along with their present staff of six professional social workers, have served the clinic without pay.

ROCHESTER

First Cathedral

Christ Church, Rochester, N. Y., was set apart on October 24th to be the first cathedral in the 34-year-history of the diocese of Rochester.

Bishop Barrett of Rochester was enthroned in the cathedra during the ceremonies, but before that the building was offered to the diocese, accepted, and placed in the care of its dean and chapter. In the service, Dr. Clarence P. Thomas, warden of Christ Church, formerly pre-

sented the church to Mr. Donald Harter, chancellor of the diocese, "for the use of the diocese of Rochester, and henceforth to be known as Christ Church Cathedral." Mr. Harter accepted the building and then asked that the rector and his clergy be presented in order that they might be acknowledged as the dean and chapter of the new cathedral.

The rector, the Rev. Donald H. Gratiot, S.T.D., was appointed dean. Other members of the cathedral chapter are the Ven. Chester T. Baxter, archdeacon; Mr. Donald Harter, chancellor of the diocese; the Rev. Canons Arthur R. Cowdery, David A. Edman, Cyril V. Roberts, St. Julian A. Simpkins, and Nathaniel T. Whitcomb. Other members-at-large appointed are—the Rev. Canons C. Dalton Scott, John C. Kimball, and Frederick M. Winnie, D.D.; and lay members Mr. James H. Boomer, Dr. Calvin O. Dash, and Mrs. Wallace R. Seeley. Also included in the chapter are the wardens and vestrymen of Christ Church Parish.

The preacher at the service was Bishop Craine of Indianapolis.

WOMEN

Plans for the Future

Plans for future Protestant, Orthodox, and Roman Catholic coöperative women's work programs were fashioned by representatives of the three Churches at a consultation at Vicarello de Trevignano near Rome, Italy.

Sponsored by the World Council of Churches and the Vatican Secretariat for Promoting Christian Unity—with the assistance of the Permanent Committee for International Congresses of the Lay Apostolate—the group's recommendations will be submitted to the joint WCC-Vatican "working group."

Participating in the conference were Roman Catholic and Anglican nuns; Lutheran, Reformed, and Anglican deaconesses; women engaged in Church administration; heads of women's organizations; leaders of secular institutes; and women from secular organizations who are active in the life of their Churches.

Discussions included common family life concerns, the role of women in the world and the Church, and the need for deepening understanding of marriage and celibacy.

Delegates from the United States in-



Performing the traditional act, Bishop Barrett knocks for admission to the new cathedral.



In Connecticut, a demonstration of the young people's Christian commitment.

cluded Miss Frances Maeda, secretary for program with the U. S. Conference for the WCC; Mrs. Theodore Wedel, associate general secretary of the National Council of Churches; and Mrs. A. C. Porter Brown, general secretary of the Methodist Board of Missions. [RNS]

CONNECTICUT

Appreciation Expressed

Before a stage transformed into a resplendent chancel, more than 3,000 Episcopal young people from throughout the diocese of Connecticut gathered on October 17th to demonstrate their Christian commitment, to pay tribute to Bishop Gray of Connecticut, and to hear the Rt. Rev. John E. Hines, Presiding Bishop.

The young people gathered first at the State Armory in Hartford, and then, accompanied by four bands, paraded four blocks to Bushnell Memorial Hall.

A choir of 100 members from South Kent School for Boys, Kent, and St. Margaret's School for Girls, Waterbury, Conn., moved down the aisles for the processional. They were followed by torch and flag bearers, Bishop Hutchens and Bishop Esquirol, Suffragans of Connecticut; Bishop Sterling of Montana; Bishop Gray; Bishop Hines; and other Church officials.

Bishop Gray was presented a scroll recognizing the 25th anniversary of his consecration and expressing appreciation for his work with young people of the Church through the years.

"Nothing has meant more to me in the life of the Church than the Church's young people," the bishop said.

Bishop Hines then addressed the youthful audience, telling them that the three essentials of maturity are "discipline, freedom, and godliness."

SCHOOLS

New Buildings

San Miguel School, a college preparatory school for boys in San Diego, Calif., on October 10th dedicated three new buildings of 30,000 square feet which, with furnishings, cost \$450,000. The Rt. Rev. Robert C. Rusack, Suffragan Bishop of Los Angeles, dedicated the buildings.

One building contains administrative and school offices, a faculty lounge, a bookstore, a library for 20,000 books, and a study hall. Another building has athletic facilities, a dining hall, and a kitchen. A dormitory provides double rooms for 40 boarders, a student lounge, and apartments for two faculty families. The first of several athletic fields also has been completed.

VIETNAM

Death of the Valiant

by CARROLL E. SIMCOX

Captain John D. Musgrove, aged 37, was a member of the 557th Tactical Fighter Squadron, stationed at MacDill Air Force Base at Tampa, Fla. He was well known for his participation in seven successful picture-taking missions of space craft launchings at Cape Kennedy. As the commander of one of the three Phantom F4C jets which took part in the missions, he directed a split-second

maneuver which enabled cameras mounted on the jets to shoot motion pictures of the launchings. A career man in the Air Force, he had been awarded the World War Victory medal, the Defense Service medal and the Reserve medal.

I knew him as a fine friend, a devoted husband and father, a staunch Churchman and a Christian gentleman. At the time of his death he was a vestryman and lay reader of St. Mary's Church, Tampa, of which parish I was rector when I met him. Most clearly and happily do I remember a conversation with him about his ministry as a Christian and whether he could better fulfil his ministry as a priest or as a layman. He was the kind of Christian who faced and wrestled with the question of vocation on that level. I can only say now what I remember saying to him then: He would have made a wonderful priest. But he was probably at least as effective a soldier and servant of Christ in the ministry which was his as a layman.

Recently he was sent over to Vietnam, and was killed when the helicopter in which he was riding was shot down by the Viet Cong. More details are unavailable at this writing. But what seems especially important, to me and I hope to all of us, is John's attitude toward the work he believed God had given him to do. Nancy, his wife, summed it up to me by saying, "He completely believed in what he was doing." It isn't often that this can truthfully be said of anybody. Of John Musgrove it can.

He believed, with all his heart and soul, that America's cause in Vietnam is just. There are, after all, good men like him who have seen the ugly alternative

to freedom, and have seen that to abandon our friends in other parts of the world to the Communist enslavement is to forfeit our right to our own freedom.

"I'm getting lots of help from God and from friends," Nancy Musgrove told me. "My main feeling is one of pride in what he did."

Captain Musgrove is survived by his widow and by three children. Burial was at Arlington National Cemetery.

He seems to qualify pre-eminently for the Shakespearean epitaph:

"Cowards die many times before their deaths;

The valiant never taste of death but once."

[*Julius Caesar*, III.ii.220].

NEW YORK

Gift from England

A 700-year-old piece of Westminster Abbey was presented on November 3d to Bishop Donegan of New York, at the Cathedral Church of St. John the Divine by Algernon Greaves, dean's verger of the abbey. Bishop Donegan accepted the 28-pound piece of Norman stonework and assured the dean and chapter of Westminster that it would be "incorporated within the fabric of our cathedral church."

The stonework is a piece of carved capital from one of the abbey's ambulatory chapels and dates back to the 13th century, when Henry III began to rebuild Edward the Confessor's church. It measures one foot by nine inches by eight inches. Until the abbey stone is permanently built into the cathedral church, it will be on exhibition in the nave. The gift is designed to emphasize the 900th anniversary of the founding of Westminster Abbey.

Progress Told

Dr. Peter M. Day, one of two laymen to represent officially the Anglican Church at the Second Vatican Ecumenical Council in Rome, made his first address since returning from Rome, in the Cathedral of St. John the Divine, New York City, on November 1st. He addressed 250 Episcopalians gathered for the first session of the annual School of Worship.

In his remarks, Dr. Day told of progress being made in "the world-wide movement toward the fruition of Anglicanism's ecumenical hopes." He pointed out that union discussions are going on in many parts of the Anglican Communion and said, "The Church of England is hard at work on a plan to unite with the British Methodists and is conducting talks with the Scottish Presbyterians in which the Scottish Episcopalians and English Presbyterians are also involved."

Other such union movements are taking place in Canada, Australia, Ceylon,

North India, Pakistan, and Nigeria.

Dr. Day said the Episcopal Church in the United States is currently involved in serious ecumenical discussions with the United Presbyterian, Methodist, United Church of Christ, the Disciples of Christ, and Evangelical United Brethren Churches.

Dr. Day is Ecumenical Officer of the Executive Council and former editor of THE LIVING CHURCH.

NEWS FEATURE

Dream Come True

by the Rev. RICHARD W. DAVIES

In the typically humid air of Washington, D. C., Churchman William S. Moorhead pondered the work of the 88th Congress. In August of 1964, Mr. Moorhead reflected on the tax cut, the civil rights bill, and the anti-poverty bill. Six hot days after the anti-poverty legislation was passed, the Congressman from the 14th district of Pennsylvania introduced H. R. 12406. The purpose was the creation of a national humanities foundation.

As it turned out, this legislation was too late for the 88th Congress. Over the winter of 1964-1965, the friends of the humanities had the time to discuss and debate the merits of a new foundation. Meanwhile, the Congressman, communicant of Calvary Church, Pittsburgh, reinforced his convictions about education and one sadly neglected area of our culture which over the long run can have a profound effect. Just as the National Science Foundation has had a distinguished record of 15 years of assistance in the sciences, so the proposed foundation for arts and letters could follow an illustrious precedent.

On September 29, 1965, a dream came true for Mr. Moorhead—the National Foundation on the Arts and the Humanities Act of 1965 became a law of the United States.

In stating the meaning of the new foundation, Mr. Moorhead quotes from T. S. Eliot and his *Notes Toward the Definition of Culture*: "Nor does it follow that in a society of whatever grade of culture the groups concerned with each activity of culture will be distinct and exclusive: on the contrary, it is only by an overlapping and sharing of interests, by participation and mutual appreciation, that cohesion necessary for culture can be obtained. A religion requires not only a

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body of priests who know what they are doing, but a body of worshippers who know what is being done." Mr. Moorhead adds here:

"The new foundation will not resolve every plight of the arts and the humanities. While it is certain that in the brotherhood of knowledge, the arts and humanities have been poor relatives to science, the new Foundation by itself will not remedy this condition, any more than the National Science Foundation could create a complete metamorphosis in the scientific field after Sputnik's roar took away our illusions that we had no technological peers. Like the National Science Foundation, the Foundation for the Arts and Humanities can be a key element in the essential rejuvenation and revitalization of these areas. It can encourage youth to study the humanities as government support of sciences has led them in that direction since 1957. It can help redress the imbalance between sciences and the humanities caused by the government, causing, were it not corrected soon, an irreparable erosion in the character of our national life."

MILWAUKEE

No One May Be Denied

The council of the diocese of Milwaukee met for the first time this year in a one rather than two day session, in Trinity Church, Janesville, Wis., on October 22d. Bishop Hallock of Milwaukee opened the council with a celebration of the Holy Eucharist, at which time he also gave his annual pastoral letter.

The council voted, after a moderate amount of discussion, to amend the diocesan canons to permit women to serve as wardens and vestrymen. The executive board was also streamlined to reduce the number of appointed members.

Several actions were taken dealing with racial matters. An addition was made to the canon on burial grounds, which read: "In its by-laws, the committee [cemetery] shall reaffirm our Church's policy that no person may be denied burial rights for any cause arising out of his race, color, or national origin." The council adopted a resolution directing all parishes and missions to employ only those architects, builders, contractors, and sub-contractors who have demonstrated their commitment to equal opportunity of employment. A resolution was defeated, however, calling for the investment of diocesan and parish funds only in those corporations that have demonstrated their commitment to equal employment opportunities. This was thought to be very difficult to determine and therefore impractical, although the council was in sympathy with the spirit of the resolution.

The Hon. Howard T. Foulkes was appointed chancellor-emeritus after 25 years as chancellor, and the Rev. Warren

Boggs, perpetual deacon and Racine attorney, was named chancellor.

In other action the council:

- ✓ Admitted St. Luke's, Madison, as a parish, and re-admitted St. John Chrysostom, Delafield, as a parish;
- ✓ Voted to apply for membership in the Wisconsin Council of Churches;
- ✓ Adopted a budget of \$319,865 for 1966, an increase from \$306,467 last year.

Bishop Burrill of Chicago addressed the council dinner and spoke on current issues facing the Church.

WCC

Appeal Issued

An appeal for \$500,000 to help the Churches in India and Pakistan provide relief for civilian war victims was issued in Geneva by the World Council of Churches' Division of Inter-Church Aid, Refugee, and World Service.

The sum includes a request to the member Churches for \$25,000 to meet immediate needs arising from the war, sent out by the Division last month, and \$150,000 still outstanding from an earlier request to support this year's program in India for refugees from East Pakistan.

Dr. Leslie E. Cooke, director of the Division, said that the government of Pakistan has agreed to admit food, blankets, and clothing sent for war refugees free of customs and sales tax and would pay for their carriage and freight from the port of entry to destination if consigned to Church World Service, Lahore, Pakistan.

Also required, in addition to the basic fund request, are materials including 24 million pounds of food grains, 20,000 blankets, and for Pakistan \$160,000 to buy 40,000 quilts to be purchased there, and 200,000 sweaters or coats for men, women and children. [EPS]

VATICAN COUNCIL

Dante and the Council

An extraordinary epilogue to the Vatican Council's declaration on the Jews was provided by Augustin Cardinal Bea, its chief author, when he published a point-by-point refutation of the arguments which a conservative Italian bishop had used in opposition to the document. Cardinal Bea's article concluded with an invitation to all to come to terms with the problem of Christian-Jewish relations, saying: "The desired effect is the humble confession that all men are sinners and have great need of divine mercy. They also should have an attitude of adoration for the mysterious workings of God in the history of mankind."

More than 500 Council fathers accepted an invitation from the Archbishop of Florence to attend celebrations in that city, on November 13th and 14th, commemorating the seventh centenary of the



Washington Evening Star

The Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral (right), accepted a memorial statue of George Washington in behalf of the cathedral chapter of the Scottish Rite Masons. Attending the dedication ceremonies in the cathedral's Washington Memorial Bay on October 21st were Silas E. Ross, of Reno, Nev., second grand equeyry of the supreme council (left), and Luther A. Smith of Hattiesburg, Miss., sovereign grand commander (center).

birth of Dante Alighieri, whose tomb is in the Church of Santa Croce there.

The Council's Decree on the Adaptation and Renewal of the Religious (monastic) Life treats of the evangelical counsels in this order: chastity, poverty, and obedience. Chastity is said to "free the heart of man in a unique fashion so that it may be more inflamed with love for God and for all men." If chastity is properly fostered, then religious (monks and nuns) "will not be influenced by those false doctrines which scorn perfect continence as being impossible or harmful to human development, and they will repudiate by a certain spiritual instinct everything which endangers chastity." Through holy poverty, religious "share in the poverty of Christ"; and they "should diligently practice and, if need be, express also in new forms that voluntary poverty which is recognized and highly esteemed especially today as an expression of the following of Christ." Religious communities are "readily to offer a quasi-collective witness to poverty," avoiding every appearance of "luxury, excessive wealth, and the accumulation of goods." In professing obedience, religious "offer the full surrender of their own will as a sacrifice of themselves to God, and so are united permanently and securely to God's saving will." Religious "should use both the forces of their intellect and will and the gifts of nature and grace to execute the commands and fulfil the duties entrusted

to them." In this way religious obedience extends the freedom of the sons of God, and "far from lessening the dignity of the human person leads it to maturity." Parents, priests, and Christian educators should make "serious efforts" to foster religious vocations, "thereby increasing the strength of the Church," but all religious should remember that there is "no better way than by their own example to commend their institutes and gain candidates for the religious life."

OLYMPIA

Reorganization in Convocations

About 600 clergy and lay delegates attended the convention of the diocese of Olympia in Seattle, Wash., on October 29th and appropriated \$663,482 to underwrite Church extension within and outside the diocese. The convention voted to provide program support for this increased effort and added a provision for the support of an Institutional Ministry in Tacoma.

In reorganizing the convocational structure of the diocese, the convention approved a plan to have the bishop appoint convocation presidents who would serve as clerical members of the council. Plans also were made for hosting the 1967 General Convention in Seattle.

The Rt. Rev. Stephen F. Bayne, Jr., Director of the Executive Council's Overseas Department, addressed the delegates. Speaking on the mission of the Church, Bishop Bayne called for the whole Church and particularly the diocese of Olympia to be a "listening Church," a "receiving Church," a "believing Church," and a "serving Church." Calling himself the "maiden aunt" of the diocese, he said he hoped he might have more opportunities to "come home" and "baby-sit."

HONDURAS

Harvest Festival

by the Rev. JOHN SAXTON WOLFE, JR.*

Throughout the Church it was the 15th Sunday after Trinity, but to the casual visitor to Holy Trinity, La Ceiba, Honduras, on September 26th, the interior of the church building would have looked strange, indeed. There were giant stalks of sugar cane forming great arches around the nave. Along the aisles were freshly-picked grapefruit and coconuts. Around the altar were breadfruit, bananas, papayas, cabbages, sacks of beans and rice, bottles of soft drink—and a huge loaf of bread. Standing around the windows were stalks of corn. The people of Holy Trinity were celebrating their

Continued on page 14

*Fr. Wolfe is the vicar of Holy Trinity Church, La Ceiba, Honduras.

SEX and Sin

"Virtue never goes out

says I

A Mrs. X was convicted of impairing the morals of a minor, her own daughter. Just to pose the issue at stake in what follows, suppose we make note of this actual case. Mrs. X had tried to teach her daughter chastity but at the age of 13 the girl bore the first of three unwanted and neglected babies. With the third her mother had said, "If you persist in acting this way at least be sure the boy wears something." On this evidence, she was convicted and sentenced.

The secular law and legalistic puritanism combined forces to prevent loving help for the girl, her bastard victims, and the social agencies trying to assist her. Both (1) situation ethics and (2) personalism would praise that woman, they would not pillory her. What do these labels mean, what is their meaning in morals? If we understand them we can understand the "new morality"—which is not actually new at all!

There are three different lines of approach to moral decisions in our sex life, and to all moral decisions in general. One is the antinomian, which operates with spontaneous decisions and sometimes claims "guidance" by intuition or the Holy Spirit. These people, the antinomians, have no principles; their decisions are unpredictable. St. Paul contended with some of them in Corinth.

Opposed to the antinomians are the legalists who turn their maxims into rules, making general principles absolute. For example, they say that even if a particular act of adultery might be excused as the lesser evil—as in a situation where the only alternative is to resist and be killed—even so it is wrong because sex outside marriage is always wrong. Jesus contended with the legalism of the Pharisees, as in His advice to the hungry to eat the reserved sacrament [Luke 6:1-5].

In between these extremes lies the third line, "situation ethics." The situationist is like the legalist, on the one hand, because he has general principles, but they are only maxims—not laws. He is like the antinomian, on the other hand, because he allows the concrete situation rather than his abstract maxims to decide what is the right and good thing to do. Thus, stepping for a moment outside sex ethics, he holds that it is usually wrong to tell a lie but not when by doing

so we can, for example, save an innocent victim from a murderer. What is right depends on the situation. If in the situation a lie is the most just and loving thing possible, then it is not merely excusable; it is actually both right and good.

Some of us, some Christians, are among those who embrace the situational strategy or method of moral decision making. Ordinarily they combine it with ethical personalism—*i.e.*, the doctrine that persons or the welfare of persons is the highest good. They have theological reasons for it; *e.g.*, a creationist belief that God is "personal" and man is made in His image, and a redemptionist belief that God incarnated His self-disclosure to man supremely in the personhood of Christ. They say, therefore, that Jesus' summary teaching [Mark 12:29-32] means that we are to love people, not principles.

Christian love is not sexual love; it is far wider and more inclusive, an attitude of concern instead of desire. But Christian love must be sexual love's partner, its *senior* partner, or else, Christianly speaking, sex is wrong. (The question of sex ethics for our non-Christian neighbors is another and different matter, of course. One recalls the *Playboy* cartoon of a rumpled young male saying to a rumpled young female in his embrace, "Why speak of love at a time like this?")

The legalist is a what-asker (What does the law say?), but the situationist is a who-asker (Who is to be helped?). As Kant's maxim put it: treat persons as

ends, never as means. This is what the love-commandment means. People are to be loved; things are to be used. Immorality occurs when things are loved and people are used. When legalists "stick to the rules" with a great show of righteousness, even though people suffer as a result, that is what Henry Miller calls "the immorality of morality."

The Christian says to all who are person-concerned, whether Christians or not: Your love is like mine, like everybody's; it is the Holy Spirit. Love is not the work of the Holy Spirit, it *is* the Holy Spirit—working in us. God *is* love, He doesn't merely "have" it or "give" it; He gives Himself—to all men, to all sorts and conditions: to believers and non-believers, high and low, dark and pale, learned and ignorant, Marxists and Christians and Hottentots.

This moral posture, combining the substantive principle of personalism and the procedural principle of situationism, obviously cannot and will not agree with nor fit a legalistic or law-tied ethic. There are many kinds of relationships and obligations in which we could find revealing illustrations and applications of the situational personal approach, but suppose we focus on sex. There is so much emotional and spiritual insecurity and dishonesty about sex, including self-deception, that the very word "morals" is grotesquely narrowed down to suggest sex at once when the word is used! As Bertrand Russell has remarked, most people think an adulterer is worse than a grafter even though the grafter usually does a thou-

by the Rev.

Robert Treat Paine I
Episcopal Theologica

uation Ethics

style, but styles change,"

author

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sand times more harm.

Long ago St. Chrysostom said that sin is the substitution of means for ends, *i.e.*, it treats things as ends in themselves. Things are only means; only persons are ends. Another way to put it would be to say that sin is the exploitation of people. Most prostitution is this: the prostitute is more sinned against than sinning. (The "commodity theory of labor" is sin in principle as well as in practice.)

When a boy seduces or lures a girl into fornication just to be a "beeg man" he is using her, committing sin. When a girl seduces or lures a boy into marriage, with or without intercourse before or after marriage, she sins no matter how legal it is; she is using him. It is conceivable, given a peculiar set of circumstances, that the fornication or the marriage might be the right thing *in the situation*, but it would be unusual and atypical, what Karl Barth calls the *ultima ratio*—the outside or rare case.

In the Bible story of how Judith used her sex to save Israel from Holofernes' army the intent of the tale is clearly to justify it. When the C.I.A. uses a woman's sex to lure an enemy espionage agent into blackmail and inactivity, that is thought to be justified. Therefore we must amend the personalist principle and say that it is never right to use people except when we are serving more or many people, and even then only because no other way is open and the good gained clearly outweighs the evil entailed. This is the justification of wars of defense and of capital punishment, although in the

latter case at least the supposed gain is seriously in question as a fact.

True chastity is a matter of personal integrity, of sincerity and purity of heart. It is not sexual. Righteousness or virtue is willing the neighbor's good. Von Hügel said that "caring is the greatest thing, caring matters most." Sexual promiscuity is insincerity, care-less, indifference—and indifference, not hate, is the opposite of Christian love. Promiscuity denies the value and integrity of persons; it uses people as if they were things, as objects rather than subjects. Obscenity is not sexual frankness, which can sometimes be a result of innocence or creative honesty. Obscenity, as somebody said recently, is the word "nigger" on the lips of a Bull Connor type cop.

Even a transient sex liaison, if it has some element of caring, of tenderness and selfless concern, of mutual offering, would be better than a mechanical, ego-centric exercise of conjugal "rights" between two uncaring or even antagonistic marriage partners. In this ethic sexual intercourse is not right or good just because it is legal, nor is an illegal relationship wrong or evil just because it is outside the law. Our so-called common-law marriage is a recognition of this.

It is the commitment, not the county clerk, that sanctifies the sex. A man who hurts or hates his wife is living in sin. And a couple who cannot marry legally but live together faithfully could be living in virtue, in Christian love. In our Christian sex ethic the essentials are caring and commitment. Few if any Christians will

"buy" a recent proposal by a Unitarian Universalist minister in Michigan to prepare teenagers for sexual maturity by temporary trial marriages of limited duration and parental consent. The teenagers would be simply practicing on each other, and the mere fact that their using each other would be *mutual* would not change the evil of the arrangement.

Advocates of the *Playboy* doctrine of promiscuity, arguing that sex is just "fun," are pushing a naturalistic hedonism which is light years away from the Christian ethic. They say that anything sexual is all right if it does not hurt anybody, but we Christians say that nothing is right unless it *helps* somebody. Here lies the real issue of sex ethics—not legal considerations nor sentimentality nor romanticism nor antisexual legalism. The Christian does not praise a technical virgin whose petting pattern is one of sexual saturation, nor does he condemn a loving violator of the law who is emotionally honest but technically unchaste.

One last word. The Christian criteria for sexual relations are positive: a matter of ideals of relationship based upon a faith. But most arguments against extramarital sex have been based on prudence, on the triple terrors of conception, infection, and detection. Medicine and urbanism have already nearly made these dangers old hat. Sex is safe. It is true that at a deeper level of prudence there may be delayed emotional reactions after coital adventures, but the same is true of petting and, in any case, these are largely guilt feelings which changing cultural norms are also making old hat.

If people do not embrace the Christian ideal there is no reason why they should live by it. And most of them do not. It is time Churchpeople faced this fact. Lip service to chastity in the sense of marital monopoly worked only as long as sex was risky. But now in the secular city it is easier and easier to tell who is committed to Christian ideals and who is not. On any serious view of the matter, sex of itself is not the decisive thing. Character shapes sex, not sex character. Virtue never goes out of style, but styles change. If chastity means a marital monopoly of sex, then let those who believe in that doctrine defend it rationally and try to win people back to it. Nothing is gained by condemning the unbeliever.

The Emphasis Of Advent

by the Rev. Canon R. B. Gribbon

Having been trained in the school of thought which says that "death and judgment, heaven and hell" are the right themes for this season; and having searched for years for scriptural foundation for this in the propers, I make bold to protest thus publicly and suggest that Advent is a season of joy, restrained but real, and of preparation rather than essentially a penitential time. As for these traditional themes, there are days and seasons of the Church year when they seem far more appropriate, according to the content of the propers.

Take now the Advent season themes as given in the Book of Common Prayer itself. On the first Sunday, the collect speaks of the armor of *light*, and petitions that we may, on the last day, "rise to life immortal." This is an encouraging and inspiring start, especially as followed by the words of the epistle: "now is our salvation nearer than when we believed; the night is far spent, the day is at hand." Dawn is not a time for despair or gloom or fear. In the Gospel we have the entry to Jerusalem with the joyous excitement of the people and the children's praises: "Blessed is He that cometh—Hosanna in the highest."

The second Sunday has most obviously for its theme and teaching *comfort* [strength] and *hope*, both in collect and epistle. The Gospel gives a magnificent panorama of the end, but the central figure is "The Son of man coming—with power and great glory" and His own exhortation to "look up and lift up your heads; for your redemption draweth nigh." There would seem to be place for alleluias here.

On the third Sunday we recognize that "judgment" is clearly indicated, but we must not overlook or minimize the astonishing conclusion of the epistle: "and then shall every man have *praise of God*." In the Gospel we may contemplate our Lord almost triumphantly displaying the signs of the kingdom as He tells the enquirers: "Go shew John" that He for whom John prepared the way, had indeed come.

And now we come to the passage which actually launched me on this train of thought, the epistle for the fourth Sunday, Philippians 4:4: "Rejoice—and again I say, rejoice." Many have deplored the triumph of commerce and society in filling the streets and homes with Christmas festivities in advance of the day, but perhaps the human instinct to anticipate is more right than the rigorist idea of a solemn season of "fear and trembling." Let us all take a further look at

what we find indicated in the chosen scriptures and prayers and follow the counsel of John Baptist as he cried, "make straight the way of the Lord." And as for the theme of heaven being suitable for the season, isn't the matter really quite otherwise, being all about the coming of heaven to earth in the Divine Person—at Bethlehem as born of Mary, and at the consummation in "power and great glory?"

There is no plea here for an omission or forgetting of the traditional themes. A rather cursory examination of the Prayer Book propers yields the following suggestions:

Death. The Passion Sunday epistle tells of Christ's establishment of the New Covenant "by means of *death*." In the Gospel He says, "If a man keep my saying, he shall never see *death*." These are texts to wrestle with indeed. In this respect, we may note also, of course, the Good Friday final words from the cross, and the propers for All Saints' Tide. Incidentally, what wonderful propers for All Souls' Day we have in the collect, epistle, and Gospel "At a Burial," page 268.

Judgment. Here I would ask you to see the propers for the Fourth Sunday after Easter where our Lord promises the Comforter who "will reprove the world of sin, and of righteousness, and of judgment." This and the context certainly need exposition. In the Fourth Sunday after Trinity we find what "Jesus said to his disciples" in these matters, giving stern criteria of divine *judgment*. With the Tenth Sunday after Trinity we learn of the *judgment* that was to fall on the city of Jerusalem and why. And on the Twelfth Sunday after Trinity there is an exposition of the *judgment* on the unforgiving servant.

Heaven. For presentations of this topic one may examine the propers for the feasts of the Transfiguration, Easter, and Ascension, along with the octaves of the latter two festivals.

Hell. We have in the Sixth Sunday after Trinity the danger of "hell-fire" for saying "thou fool." Other presentations of this last of the "Advent themes" may be found in the propers for the First Sunday after Trinity with the parable of the rich man and Lazarus wherein it is said of the former: "in hell he lift up his eyes, being in torments;" and in the Gospel for the Twentieth Sunday after Trinity where Christ tells the banquet story which ends on the thought of "outer darkness—weeping and gnashing of teeth."

As I have endeavored to demonstrate, the Church provides us with plenty of scriptural material on these solemn subjects customarily associated with the Advent season. We would all do well to study and preach as God gives us wisdom when they are before us. But they do not belong in Advent!

Canon Gribbon is canon emeritus of Trinity Cathedral, Easton, Md., and LIVING CHURCH correspondent for the diocese of Easton.

Situation Ethics

After reporting in our issue of July 18th a youth forum at which the Rev. Dr. Joseph Fletcher spoke in favor of the "new morality" in sex we received a stream of letters opposing his expressed views. We then invited him to amplify his views in our pages and he has graciously done so [see page 10], knowing that THE LIVING CHURCH and most of our readers would disagree with him.

We offer the following dissenting opinions.

(1) Mrs. X was guilty, as charged, of impairing the morals of a minor. She let her daughter bear three children out of wedlock before she got around to saying, "Next time be more careful." She was in effect encouraging the girl's delinquent behavior when she said, "Be sure the boy wears something." She was gravely remiss in moral principle and parental responsibility.

(2) We can accept the definition of legalism as the turning of maxims into rules, but we say that *the commandments of God are not maxims*. To illustrate: "Thou shalt not covet" is a commandment of God. "Virtue is its own reward" is a maxim. Maxims are



debatable; divine commandments are not, for the Christian. We reject the implication that the person who obeys God's commandments out of love for God and man is a legalist.

(3) We agree that "Christian love is not sexual love; it is far wider and more inclusive, an attitude of concern instead of desire." Dr. Fletcher's next sentence, however, introduces a potentially disastrous compromise: "But Christian love must be sexual love's partner, its *senior* partner, or else, Christianly speaking, the sex is wrong." Christian love, in its relation to other loves, must be master of all and partner of none—not even senior partner. Christian love is God's total claim upon us in all situations. Like grace acting upon nature, Christian love does not destroy sexual love but fulfils it; but to do so it must master and control it.

(4) In the paragraph beginning with, "When a boy seduces or lures a girl," Dr. Fletcher gives an example

of a boy who seduces a girl just to be a "beeg man" and the example of a girl who lures a boy into marriage simply to use him. Both of these actions are sinful; agreed. Then he cites the case of Judith using her sex to save Israel from the enemy, and the case of the C.I.A. using a woman's sex to trap an enemy agent. Although in these instances persons are "used," such use of them is commonly justified on the principle that the good that is gained clearly outweighs the evil that is entailed. This follows the traditional moral reasoning about exceptional cases, and we agree that the situational aspect is decisive in such a case—but the good motive of the doer is itself a part of the situation. Since we are talking about sex and situation ethics, we would point out that Judith was in a situation in which she could do nothing else if she was to save her countrymen. Who will say that a young man in a car, parked on lovers' lane with a girl whom he may love very much, is in a dilemma remotely comparable to Judith's?

(5) "True chastity is a matter of personal integrity, of sincerity and purity of heart." Agreed. This purity of heart must, however, govern the flesh.

(6) "Obscenity is not sexual frankness, which can sometimes be innocence of creative honesty." Right. "Obscenity, as somebody said recently, is the word 'nigger' on the lips of a Bull Connor type cop." Right, too, if it be understood that this is certainly not an exhaustive definition of obscenity. There is such a thing as sexual obscenity, and no enlargement of our usage of the term to include other forms of obscenity should be allowed to blind us to this fact.

(7) It is perhaps true that in the past "most arguments against extra-marital sex have been based on prudence, on the triple terrors of conception, infection, and detection." But this is not to say that these have been the *best* arguments. The best argument has been, and is, that God forbids it in the Seventh Commandment.

(8) Our fundamental difficulty is with Dr. Fletcher's "ethical personalism" as he defines it. ("The doctrine that persons or the welfare of persons is the highest good. They who hold this doctrine have theological reasons for it; e.g., a creationist belief that God is 'personal' and man is made in His image, and a redemptionist belief that God incarnated His self-disclosure to man supremely in the personhood of Christ.") No Christian will quarrel with these theological bases of this philosophy. But there is a tragic dimension of the human situation which ethical personalism does not embrace at all: the Fall and its consequences. This moral philosophy would be sound, if man were capable of deciding, all by himself, what will truly help the other person. But the Lord's word spoken to and through Jeremiah long ago is still only too true: "The heart is deceitful above all things, and desperately wicked" [Jer. 17:9]. Christ comes to man to help him to overcome the power of Satan in his own being, and He proclaims that He comes not to destroy the law of God but to fulfil it [Matt. 5:17]. The laws of God are instruments of His love and healing power. Only in obedience to Him can our love for Him and for others be truly exercised and expressed. We do not see how we can possibly help another person, in any conceivable situation, by disobeying God. In His service alone is both perfect freedom and true helpfulness to others.

NEWS

Continued from page 9

harvest festival—a kind of Thanksgiving *al estilo hondureño*.

The harvest festival is an important day in the life of Holy Trinity. Everyone who has a plot of land with something growing on it brings fruit or vegetables to the church for the celebration. Non-Episcopalians also participate; local businesses contribute local products such as coffee, soap and lard, soft drinks, and that old standby, money.

When the great day arrives, the Holy Eucharist is celebrated at the usual hour amidst the fruits of the earth. Later in the day, adults and children pool their talents to present a special harvest festival program in Spanish and English.

On Monday morning the festival continues with the harvest sale. Everything that has been received is sold and the proceeds are used to support the parish. Everything, that is, but the sugar cane tops. They are carefully collected and planted. God willing, they'll grow into lofty stalks of cane, and, come next harvest festival, will once again grace the nave of Holy Trinity.

PROVINCES

Request for Further Pension Study

The synod of the sixth province, meeting October 12th through 14th in Sioux Falls, S. D., was attended by 125 delegates from the eight jurisdictions that make up the Province of the Northwest. Three guest speakers centered on the theme of Mutual Responsibility and Interdependence in the Body of Christ.

Bishop Masuda of North Dakota spoke to the delegates at the opening night's service of witness in Calvary Cathedral, Sioux Falls. On the second day, the session was opened by the president of the province, Bishop Kellogg of Minnesota. Welcoming delegates to the session were the Very Rev. Harry Henning, dean of Calvary Cathedral, and Bishop Gesner of South Dakota.

The Rt. Rev. Ivor Morris, Bishop of Brandon, was the theme speaker on MRI. At a banquet that evening the Rt. Rev. John E. Hines, Presiding Bishop, strengthened the previous speakers' theme, stating that the program ought to be flexible, as the Church would become obsolete time and time again.

Actions adopted in the business sessions of the synod include:

- ✓ All delegates to the provincial synod will be designated "lay persons," rather than "lay men."
- ✓ The General Convention was memorialized to further study the equalization of pensions to bring them in line, emphasizing tenure as well as amounts of salary.
- ✓ An ecumenical commission for the province was set up to further study and recommend action for the Episcopal Church in this area.

The synod also dealt with a request of the Executive Council of the national Church regarding a more systematic method of psychiatric examination for postulants and candidates for Holy Orders and also requested the bishops, on a provincial level, to study ways to make professional help available with compassion for those people in the ministry who have suffered nervous breakdowns or whose families have serious emotional problems.

The business sessions of the Church-

women of the sixth province were led by Mrs. Robert Barckley of Bismarck, N. D. Mrs. Barckley, former second vice-president of the Churchwomen, was named to succeed Mrs. Russell Lampson of Waterloo, Iowa, who resigned.

The Churchwomen also accepted a resolution from the executive board asking that changes in the financial structure of the Episcopal Churchwomen be incorporated in the bylaws for the next meeting.

Proportional Representation

The Synod of New England, meeting in Christ Church, Cambridge, Mass., covered a wide range of business with special emphasis being placed on the passage of resolutions sent to the Joint Commission on Structure of General Convention and Provinces, which would reduce the size of General Convention.

The Rt. Rev. Walter H. Gray, Bishop of Connecticut and president of the first province, referred to the committee to study proportional representation the General Convention's directive to the provinces to consider the question of proportional representation in the House of Deputies of the General Convention. If put into effect, this directive would place the election of deputies along lines of proportional representation in accordance with the number of communicants rather than on a geographical basis. The Rev. Bradford Young, in presenting the report on behalf of the committee, urged everyone "to think in terms of justice and fairness to the whole Church rather than in terms of advantages of a particular diocese," and the plan was approved.

The committee also recommended that the House of Deputies be reduced to about half its present size in order that its business may be carried through more expeditiously and economically, "more like a legislative assembly than a mass meeting, and perhaps meeting every two years rather than every three. But every diocese should have at least one deputy in each order."

Bishop Gray also asked consideration of the House's constitutional rule that requires divided votes by dioceses to be counted in the negative. In response to this the committee recommended that such votes be by orders only. At present when a vote "by dioceses and orders" is taken, each diocese has only one vote in each order [missionary districts one-fourth vote]. If the deputies of a diocese in either order are evenly divided whether the single vote of that diocese in the order shall be yes or no, the vote is counted as no rather than as one-half yes and one-half no, or not counted at all.

To give effect to the foregoing recommendations, the committee suggested the following resolutions:

- ✓ Resolved that this synod believes that in the General Convention's House of Depu-



Holy Trinity Church, La Ceiba: Among the gifts, breadfruit, bananas, papayas, and soft drinks.

ties each diocese should be represented by a number of clerical and lay deputies proportional to its number of communicants, each diocese having at least one deputy in each order.

✓ Resolved that the size of the House of Deputies should be reduced to about 472 members by fixing the quota of communicants for each clerical and lay deputy from each diocese at 10,000 or major fraction thereof.

✓ Resolved that the quota of communicants required for each deputy be refigured according to the above principles whenever the total number of deputies has increased by 10%.

✓ Resolved that the rule for a vote in the House of Deputies "by dioceses and orders" should be changed to a vote "by orders" only, and then each order shall vote separately and a concurrent majority of the votes of the individual deputies in each order shall be necessary for action; and that the House shall vote by orders whenever required constitutionally or by the request of any 10 deputies.

✓ That these resolutions be sent to the Joint Commission on Structure of General Convention and Provinces.

WESTERN KANSAS

Change of Attitude

Church history was made on October 25th in Liberal, Kan., when the convocation of the district of Western Kansas met and about 200 delegates joined in a service of Holy Communion in St. Anthony's Roman Catholic Church in Liberal.

The service was moved to the Roman Catholic church because the Episcopal church, St. Andrew's, was not large

enough to accommodate the 300 persons who had come for the meeting. The use of the Roman Catholic church's buildings was arranged by the Rev. Harold J. Weaver, rector of St. Andrew's, whose friend is the Rev. John Lavrih, pastor of St. Anthony's. When approached on the matter, Fr. Lavrih readily agreed, after getting approval of the Most Rev. Marion F. Forst, Roman Catholic Bishop of Dodge City.

"This would have been impossible three years ago," said the Rev. William Davidson, Bishop-elect of Western Kansas. He said, however, that the coöperation between the two parishes represents a change of attitude rather than an actual moving together of the two Churches.

Other Church leaders expressed their appreciation for the use of the Roman Catholic facilities and commented they thought "it was wonderful." Fr. Davidson pointed out, however, that just "because the arrangement worked here, it does not mean that it would work everywhere else, since it involves personalities and friendships between two men making it possible."

The Rt. Rev. Edward C. Turner, Bishop of Kansas and acting bishop of Western Kansas, wore his own vestments for the service, although those of the Roman Catholic priest had been offered. He also had been offered the use of Communion vessels, but used only the altar linens. The convocation delegates also were served dinner at St. Anthony's school by the St. Anthony's women.

Bishop Turner said that throughout the Church there was a renewed sense of



Southwest Daily Times

The Rev. Harold J. Weaver (left) assists Bishop Turner of Kansas during the Communion service at St. Anthony's Roman Catholic Church, Liberal, Kan.

mission in the world. "It is this attitude which lies behind the otherwise astonishing work and reforms of the Vatican Council," he said. "Anglicans do not sufficiently recognize, neither rejoice in, what they see happening in Rome."

Bishop Turner said it takes a great act of faith for Roman Catholics to "come out of their positions successfully entrenched for centuries or more." It is this vision, he said, which is the theme of Mutual Responsibility and Interdependence in the Body of Christ.

The convocation asked the Presiding Bishop to issue a statement of support for American forces in Vietnam, and decided to send an expression of its support through Bishop Lewis. Delegates also adopted an operating budget of \$108,058 for 1966, and accepted the invitation of St. John's Church, Great Bend, to hold the 1966 convocation there.

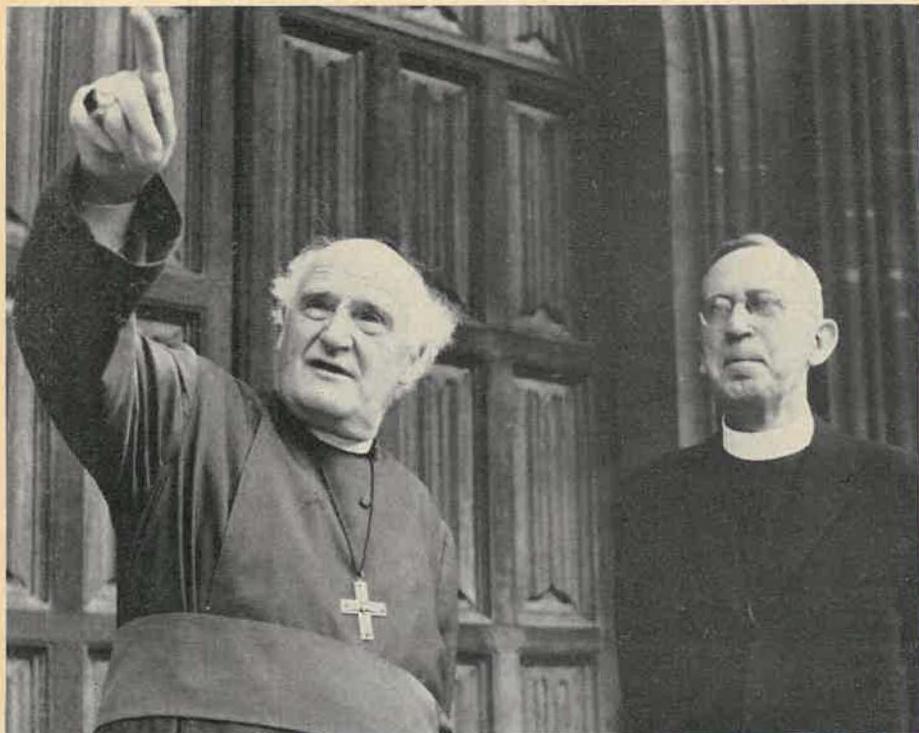
WESTERN MICHIGAN

Church Center Projected

The Rt. Rev. Charles E. Bennison, Bishop of Western Michigan, has announced the launching of a capital funds campaign for the building of a diocesan center in the see city of Kalamazoo.

Mr. James S. Gilmore, Jr., a Kalamazoo businessman, has agreed to serve as general chairman of the campaign.

The center will consist of: a church, to be called the Cathedral Church of Christ the King; two chapels; administrative offices for the bishop, departmental clergy, and other staff members; classrooms; a library and conference rooms; a crypt; a carillon; a kitchen and other facilities. The ground will be so terraced as to raise the building above the surrounding terrain. The building will be 168 feet square, with five towers. The



RNS

Archbishop Gunnar Hultgren of Uppsala (right) was the guest of the Most Rev. Arthur M. Ramsey, Archbishop of Canterbury, on a visit to Lambeth Palace. During his recent stay in England, the Swedish Archbishop preached at Coventry Cathedral and William Temple College.

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The capital funds campaign was approved by an overwhelming vote by the annual diocesan convention. It is the first such campaign in the 91-year history of the diocese.

The diocese of Western Michigan has had a companion relationship with the South African diocese of Kimberley and Kuruman since 1962 and has sent several thousands of dollars to that diocese. Also, it has paid its full assessment to the general Church's program for several years and is on the honor roll among the best contributors toward the national headquarters building in New York.

AUSTRALIA

Ecumenical Enterprise

An Australian government agency, the Snowy Mountain Authority, will build a church in Talbingo, a town in a wild mountain area in southeast Australia, for use by Anglicans, Roman Catholics, and Presbyterians. The Authority will pay for the church, but the building will be designed through cooperative planning among Anglican, Roman Catholic, and Presbyterian Churches.

The church, believed to be the first such "ecumenical enterprise in Australia," will be available to other Churches. Churchmen involved in its planning include the Rev. R. C. Hancock, Anglican; Msgr. J. Blakeney, Roman Catholic; and the Rev. T. Cowperthwaite, Presbyterian. [RNS]

PUBLIC AFFAIRS

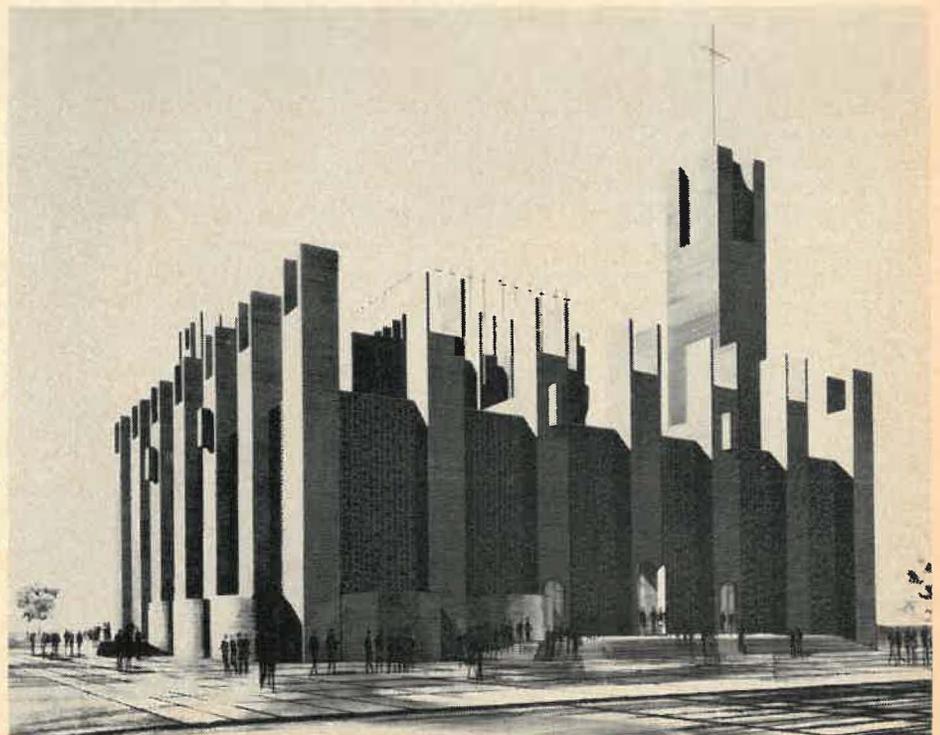
School Plan Backed

Three Church leaders from Syracuse, N. Y., have issued a joint statement urging the backing of a city school district plan that provides bus transportation to relieve racial imbalance. The plan includes closing two predominantly Negro schools with redistribution of pupils in other parts of the city.

The Rt. Rev. Walter M. Higley, Bishop of Central New York; Roman Catholic Bishop Walter A. Foery of Syracuse; and Methodist Bishop W. Ralph Ward of the Syracuse Area joined in the statement which said in part:

"We earnestly urge the families of the children who will be bussed to give this plan their fullest cooperation. These families are asked to make sacrifices which should not be necessary, but which are dictated by conditions in our community.

"We plead for cooperation with our public school authorities, first, that every child may receive the best possible education our community can offer, and, secondly, that those children who live in more advanced neighborhoods might derive the benefits which spring from associating with pupils from cultures different than their own." [RNS]



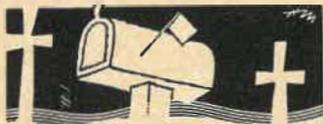
Drawing of the diocesan center for Western Michigan: At the heart and center, a circular altar.

LETTERS

Continued from page 4

women to the diaconate is the alleged equality which would at long last be conferred on them; in reality, the exact opposite would be the case. Within the general context of the laity (Church as a whole) women have (or should have) complete equality with men. However, within the diaconate they would not, for "perpetual deacons" of the male sex can go on to the priesthood (as many have) whereas our hypothetical deacons of the female sex would be barred from this advancement. Moreover, they would also be barred from membership in the House of Deputies—just when the exclusion of women seems about to be repealed—since there is also a canon excluding deacons from this body!

The dubious nature of Bishop Pike's modernism in this case is underscored by his ascription to Deaconess Edwards of the title "Reverend." The application of this title to a woman may be novel, but the term itself is so archaic that its meaning (from Lat. *reverendus*, denoting someone who ought to be revered) is generally unknown in this modern age; when translated, its exclusive ascription to the clergy can only be offensive to the average man of the twentieth century—for whom Bishop Pike is so rightly concerned. It is part of a needlessly confusing set of double titles (one written, the other spoken), so that we waste our time teaching people that someone styled "Reverend" is to be addressed as "Father," "Venerable," as "Archdeacon," and so forth. This type of decoding game may appeal to antiquarians and philologists, but it is hardly the kind of information that 20th-century man needs to his soul's health. For some



reason we have treated "Reverend" as a sacred name (a fundamentalist application of Ps. 111:9?) which must be replaced with something else when we speak aloud. By contrast, our deaconesses have, for many years, followed the logical practice of writing in front of their names the title which they expect people to use when addressing them in speech. Perhaps Bishop Pike could be called a progressive if he had applied, by way of reform, this same logical principle to bishops, priests, and deacons—e.g., by writing "Bishop" in front of his name instead of "The Right Reverend," a figure of speech which is so archaic and meaningless that one of the newspapers within his diocese has spelled it "Rite Reverend." Instead, he has done the exact opposite, and extended to one more person the inevitable fate of hearing "Good morning, Reverend _____" at least once a day.

If there are people within the Church who would make its relevance to our own day more obvious, then more power to them. But let them not think they can beguile us with archaic abuses hiding behind the mask of unnecessary novelty.

(The Rev.) LAWRENCE N. CRUMB
Nashotah, Wis.

PEOPLE and places

Appointments Accepted

The Rev. Russell J. Amend, former rector of the Church of the Redeemer, Niagara Falls, N. Y., is vicar of St. Bartholomew's, Tonawanda, N. Y. 398 Fries Rd. (14151).

The Rev. Thomas W. Bauer is priest in charge of Grace Church, West Farms, and assistant at St. Paul's, the Bronx, N. Y., N. Y. Address: 1909 Vyse Ave., the Bronx (10459).

The Rev. Frederick A. Bowles, former curate at St. Simon's, Buffalo, N. Y., is rector of St. Matthew's, Buffalo. Address: 133 Dundee St. (14220).

The Rev. William S. Brettmann is part-time assistant at Christ Church, Nashville, Tenn., and is also working toward an advanced degree in theology at Vanderbilt University. Address: 3000 Medial Dr.

The Rev. Byron H. Brown, Jr., former curate at Christ Church, Babylon, L. I., N. Y., is vicar of St. Paul's, Springville, N. Y. Address: 591 E. Main St. (14141).

The Rev. Alfred W. Burlingame, former rector of Calvary Church, Bayonne, N. J., is priest in charge of St. Martin's, Perry, Iowa. Address: 2211 Otley Ave.

The Rev. Charles A. Carter III, former priest in charge of Holy Spirit, Springfield, Tenn., is assistant at Christ Church, Nashville, Tenn. Address: 900 Broadway.

The Rev. Timothy B. Cogan is curate at St. Philip's, New York, N. Y. Address: 215 W. 133d St. (10030).

The Rev. Ralph J. Cogswell is assistant at All Angels', New York, N. Y. Address: 262 W. 81st St. (10024).

The Rev. Frank N. Cohoon, rector of the Church of the Covenant, Junction City, Kan., will be rector of St. David's, Topeka, Kan. Address January 1st: 3916 W. 17th St. (66604).

The Rev. John Rogers Davis, former assistant at St. Michael and All Angels', Tucson, Ariz., is priest in charge of Good Shepherd Mission, Fort Defiance, Ariz. Address: c/o the mission.

The Rev. Theodore Foster, former rector of St. George's, Lusk, Wyo., is rector of All Saints', Wheatland, Wyo. Address: Box 608 (82201).

The Rev. M. Dewey Gable, former rector of St. Thomas', Columbus, Ga., is rector of St. Martin's in the Fields, Atlanta, Ga. Address: 3110 Ashford Dunwoody Rd., N.E. (30319).

The Rev. Jay H. Gordon, former assistant at Grace Church, Newark, N. J., is curate at the Chapel of the Intercession, New York, N. Y. Address: 550 W. 155th St. (10032).

The Rev. Harris T. Hall, former rector of St. Peter's, Ripon, Wis., is chaplain at Canterbury House, Wisconsin State University, Stevens Point, Wis. Address: 2224 College Ave.

The Rev. Thaddeus W. Harris, former rector of Epiphany Church, Tempe, Ariz., is vicar of Calvary Church, Red Lodge, Mont.

The Rev. Paul M. Hawkins, former director of the General Division of Research and Field Study of the Executive Council, New York, N. Y., is rector of St. Philip's, Jackson, Miss. Address: Box 4974, Fondren Station, Jackson.

The Rev. Walter M. Hotchkiss, former rector of Trinity Church, Pawtucket, R. I., is rector of St. John's, Ashton, R. I. Address: c/o the rectory, Menden Rd.

The Rev. Marshall O. James is no longer assistant at St. Andrew's, Jackson, Miss.; he is now headmaster of St. Andrew's Day School, Jackson. Address: 633 N. State.

The Rev. James B. Johnson, former vicar of St. John the Baptist, Granby, Trinity Church, Kremmling, and St. Alban's, Walden, Colo., is curate at St. Thomas', Denver, Colo. Address: 2201 Dexter (80207).

The Rev. J. Jerald Johnston, former vicar of St. Joseph's, Grand Prairie, and St. Lawrence's, Grapevine, Texas, is rector of Grace Church, Galveston, Texas. Address: 1111-36th St. (77552).

The Rev. Robert D. Keel, former rector of

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Grace Church, Canton, N. Y., is rector of St. John's, Bala-Cynwd, Pa. Address: c/o the church, 404 Levering Mill Rd.

The Rev. Robert V. Lancaster, former rector of Trinity Church, Lancaster, N. Y., is on the faculty of the New York State University, Morrisville, N. Y.

The Rev. Canon Peter C. Moore, executive director of Episcopal Community Services, Inc., and canon of Christ Church Cathedral, both in Indianapolis, Ind., will be canon of St. John's Cathedral, Albuquerque, N. M. Address December 1st: 318 Silver St. S.W. (87101).

The Rev. Robert L. Moore, former curate at Holy Trinity, Covina, Calif., is rector of St. Michael's, Coolidge, Ariz.

The Rev. Charles A. Mosby, former rector of St. Andrew's, Harrington Park, N. J., is rector of St. Peter's, Cazenovia, N. Y. Address: Upper Lincklaen St. (13035).

The Rev. Marvin Murphy, former locum tenens of Holy Cross Mission, Olive Branch, Miss., is assistant at St. Luke's, Atlanta, Ga. Address: 435 Peachtree St., N.E. (30308).

The Rev. George Plattenburg, former assistant at the Church of the Advent, Cincinnati, Ohio, is vicar of St. James', Kemmerer, and St. Bartholomew's, Cokeville, Wyo. Address: Box 448, Kemmerer (83101).

The Rev. Charles Preble, former priest in charge of St. Paul's, and Episcopal chaplain at Grinnell College, both in Grinnell, Iowa, is assistant at St. Michael's, New York, N. Y. Address: 225 W. 99th St. (10025).

The Rev. John H. Sansom, former priest in charge of the Church of the Incarnation, Corpus Christi, Texas, is associate rector of All Saints', Corpus Christi. Address: 626 Hopper Dr. (78411).

The Rev. James Scott, Jr., former vicar of Christ Church, Glenrock, and All Souls', Edger-ton, Wyo., is rector of St. George's, Lusk, Wyo. Address: Box 35 (82225).

The Rev. Birney W. Smith, Jr., former rector of St. Augustine's, Kansas City, Mo., is rector of St. Augustine's, and executive director of St. Vincent's House, both in Galveston, Texas, and priest in charge of St. Joseph's, La Marque. Address: 1410 41st St., Galveston (77552).

The Rev. Michael G. Smith, former staff member at St. Mary the Virgin, Oxford University, Oxford, England, is assistant at Ascension Church, Rochester, N. Y. Address: 2 Riverside St.

The Rev. Ronald A. Smith, former rector of St. John's, Ellenville, and priest in charge of Holy Name, Cragmoor, N. Y., is rector of St. Stephen's (Woodlawn), New York, N. Y. Address: 439 E. 238th St. (10470).

The Rev. Richard Swartout, former vicar of St. Barnabas', Akron, and St. Aidan's, Alden, N. Y., is a graduate student at the General Theological Seminary, New York, N. Y. Address: 175-9th Ave. (10011).

The Rev. Calvin C. Tennis, former curate at St. John's, Portsmouth, Va., is on the staff of Trinity Church, Buffalo, N. Y. Address: 39 Argyle Park (14222).

The Rev. S. Wesley Toal, former rector of St. Paul's, Woodville, Miss., is vicar of the Church of the Mediator, McComb, and Church of the Redeemer, Magnolia, Miss. Address: Box 1001, McComb.

The Rev. Paul Traeumer, former rector of St. John's, Dubuque, Iowa, is locum tenens of Trinity Church, Denison, and Trinity Church, Mapleton, Iowa. Address: 1433 Second St., Denison.

The Rev. Howard S. Trask, former rector of St. Michael's, Hays, Kan., is rector of Christ Church, Beatrice, Neb. Address: 520 N. 5th St. (68310).

The Rev. Terrell H. Warren, former rector of Trinity Church, Camden, N. Y., is curate at Trinity Church, Hamburg, N. Y. Address: 269 E. Main St. (14075).

The Rev. Nathaniel T. Whitcomb, former assistant at the Church of the Advent, Boston, Mass., and former field work supervisor for Harvard Divinity School, Cambridge, Mass., is chaplain at Strong Memorial Hospital, and at the University of Rochester Medical Center, both in Rochester, N. Y.

The Rev. John R. Whiteford, former rector of Trinity Church, Warsaw, N. Y., is rector of Trinity Church, Lancaster, N. Y. Address: 14 Villa Place (14086).

Ordinations

Deacons

South Florida—William Bedford George, Jr., deacon at St. Anselm's Chapel, serving students at the University of South Florida, Tampa, Fla., address, c/o the university, 4202 Fowler Ave. (33602).

Washington—Donald William Monson, curate at St. Paul's, Washington, D. C., address, c/o the church, 2430 K St., N.W. (20037).

Church Army

Capt. John Klatte and Sister Alice Klatte, who were in charge of St. Antipas', Redby, Minn., are in charge of St. Luke's, Medicine Bow, and St. Mary's of the Plains, Rock River, Wyo. Address: Medicine Bow.

Armed Forces

Chap. (Capt.) William S. Noce, CHC, USN, Fleet Chap., CINCUSNAVEUR, FPO, New York 09501.

Deaconess

Deaconess Celia E. Brown is teaching at Bethany School, Convent of the Transfiguration. Address: c/o the convent, Glendale, Ohio 45246.

Births

The Rev. William R. Fleming and Mrs. Fleming of Christ Church, Dearborn, Mich., announce the birth of their second child, Gregory Andrew, on August 23d.

The Rev. J. Duncan Kenna and Mrs. Kenna of St. Barnabas', Burlington, N. J., announce the birth of their fourth child, Eoin Griogair, on September 15th.

The Rev. Don Robinson and Mrs. Robinson of Trinity Mission, Lone Pine, Calif., announce the birth of their second child, Mark Arthur, on June 11th.

The Rev. Robert H. Speer, Jr., and Mrs. Speer of Christ Church, Las Vegas, Nev., announce the birth of their first child, Lawrence Paul, on October 4th.

New Addresses

The Rev. Allan Baldwin, 313 W. 90 St., New York, N. Y. 10024.

The Rev. D. Howard Dow, retired, 331 S. Reno St., Apt. 2, Los Angeles, Calif. 90057.

The Rev. W. A. Pottenger, Jr., 404 Concorda, Tempe, Ariz. 85281.

The Rev. Melchor Saucedo, Suffragan Bishop of Mexico, La Ley 2739, Circunvalacion Vallarta, Guadalajara, Jalisco, Mexico.

The Rev. Onell Soto, Apartado 3108, Quito, Ecuador, South America.

Retirement

The Rev. Charles F. Langlands, rector of St. Peter's, St. Petersburg, Fla., will retire on December 31st. His address will remain the same.

The Rev. Cornelius Trowbridge has retired as chaplain at St. Luke's Hospital, New York, N. Y. Address: 135 E. 83d St., New York, N. Y. 10028.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Robert Eugene Cox, rector of Trinity Church, Upperville, Va., and brother of the Rev. Thomas L. Cox, rector of the Church of the Ascension, Amherst, Va., and the Rev. James S. Cox, rector of the Church of the Incarnation, Dallas, Texas, died of a heart ailment in Upperville on October 21st.

Born in Camilla, Ga., in 1914, Mr. Cox received his high school education in Orlando, Fla. He received the B.A. degree from Elon College and the B.D. degree from Virginia Theological Seminary. He was ordained to the priesthood in 1944. He was minister in charge of Grace Church, Weldon, N. C., from 1943 to 1945. From 1945 to 1950 he was rector of Holy Trinity Church,

The Living Church

Greensboro, N. C. He was professor of New Testament and Greek at Virginia Theological Seminary from 1950 to 1955. He had been rector of Trinity Church, Upperville, since 1955.

Besides his two brothers he is survived by his mother, Mrs. Alice Frances Everett Cox, of Upperville.

The Rev. Frank Jacob Knapp, retired priest of the diocese of Vermont died September 3d in Jackson, Miss.

A native of Kingston, N. Y., he was graduated from St. Stephen's College and the General Theological Seminary. He was ordained to the priesthood in 1902. He served a number of churches in Pennsylvania and New York before he became rector of St. John's Church, Auburn, N. Y., in 1909. He served there until 1911 when he went to Grace Church, Utica, N. Y. He served the Utica church until 1917.

In 1917 Fr. Knapp was building secretary and religious director at U. S. Army YWCA at Camp Wadsworth. In 1918 and 1919 he was a chaplain in the U. S. Army. He then served for two years as chaplain of Cathedral School, Garden City, N. Y. He was rector of Christ Church, Montpelier, Vt., from 1921 to 1945, when he retired. After retirement he made his home in Natchez, Miss.

Fr. Knapp was a deputy to five consecutive General Conventions from 1928 to 1943. He was president of the standing committee of the diocese of Vermont from 1941 to 1944, and was chaplain of the Vermont legislature from 1923 to 1945.

Surviving are his sister, Mrs. C. A. Panches, and a nephew, R. K. Panches.

The Rev. William Byrd Lee, Jr., retired priest of the diocese of Virginia and father of the Rev. William S. Lee, of Sumter, S. C., died after a long illness on October 21st in a Richmond, Va. hospital.

The Rev. Mr. Lee was born in 1888, in Gloucester, Va. He studied at William and Mary College, and the Virginia Theological Seminary. In 1916 he was ordained to the priesthood. He served St. Paul's Parish, Hanover County, Va., from 1915 to 1917. He was chaplain in the American Expeditionary Force from 1917 to 1919, after which he served churches in Blacksburg, Norfolk, Hague, Nomini Grove, and Richmond, Va., and Auburn, Ala., before he retired in 1958.

Mr. Lee married the former Mary Alexander Seddon, who died some years ago. He later married Mrs. Adelaide E. Wash, who survives him. Surviving also in addition to the Rev. Mr. Lee are two daughters; a second son; two stepdaughters; two stepsons; and eight grandchildren.

The Rev. Frederick Walter Leech, minister-in-charge of St. Bartholomew's Mission, Mayfield Village, Cleveland, Ohio, died August 19th. He was 57.

Fr. Leech was born in Philadelphia. He attended Temple University, and was graduated from the Philadelphia Divinity School in 1933, the same year he was ordained to the priesthood. Fr. Leech served churches in New York, Michigan, and Ohio. He had been at St. Bartholomew's since 1957.

He is survived by his wife, Katherine Leech; two daughters, Mrs. Sandra Leech Graham and Kristine Leech; and a son, David.

The Rev. Frederick Franz Meyer, retired priest of the diocese of Maryland, died September 29th in Rome, N. Y.

Fr. Meyer was born in Mecklenburg, Germany, in 1887. He was ordained to the priesthood in 1922. He served churches in the dioceses of Central New York, Long Island, and Maryland. He retired in 1956 and had been a resident of Camden, N. Y., since then.

He is survived by his wife, Mrs. Bessie Meyer; two sons, Henry F. Meyer, of Bartow, Fla. and Lester F. Meyer, of Smyrna, Del.; two daughters, Mrs. Harland Cole, of Camden, N. Y., and Mrs. Bernhard Mueller, of Midland, Mich.; and nine grandchildren.

William Steele Bailey, organist and choirmaster of St. James' Church, Zanesville, Ohio, died September 5th. He was 76.

Mr. Bailey was professor emeritus of Capital University, Columbia, Ohio. He had served St. James' Church, Zanesville, for the past 37 years.

Surviving is a son, Capt. Claude Bailey, of the U. S. Coast Guard.

Herbert Wheaton Congdon, former organist of St. James' Church, Arlington, Vt., died August 14th in Arlington. He was 89 years old.

Mr. Congdon, an architect and author of books on historic state buildings, was born in Staten Island, N. Y. He had served St. James' Church as vestryman, clerk, treasurer, and warden. He had been organist there for 17 years when he resigned shortly before his death. For several years he was a trustee of the diocese of Vermont and had also served as a deputy to General Convention.

Mr. Congdon received the bachelor's and master's degrees in architecture from Columbia University. He designed the Brush Memorial rood screen in St. James' Church. He also did the photography for the Old Buildings Project at the University of Vermont.

Survivors are his wife, the former Helen W. Jones; two sons, Walter G. and Stephen L.; and three grandchildren.

Elizabeth Matthews, one of the first four women elected by the Triennial Meeting to serve on the National Council (now Executive Council), died July 11th in Glendale, Ohio, at the age of 82.

Miss Matthews, a specialist student of St. Paul's Epistles, was active in the diocese of Southern Ohio as well as in the national Church. She served on the Executive Board of the Woman's Auxiliary from 1919 to 1925, and was elected presiding officer of the Triennial Meetings of 1928, 1931, and 1934. She was elected to serve on the National Council in 1934. She had been an active leader in support of the Church mission in the Philippines and Japan. She received an honorary LL.D. degree from Kenyon College.

She is survived by a brother, William Procter Matthews, of Glendale, and a sister, Sister Olivia Mary, of the Community of the Transfiguration.

Katharine Nash Rhoades, a founder and trustee of the Library of St. Bede, New York City, died in a New York City hospital on October 26th. She was 79.

Miss Rhoades was born in New York. She was an associate of the Society of St. Margaret and a companion of the Society of the Companions of the Holy Cross. She was for some time a communicant of Trinity Church, New York City, but transferred to the Church of the Resurrection, New York City, in her later years.

The American Church Union's 1965 Keble Award for distinguished service to the Church was given to Miss Rhoades in recognition of her part in creating and maintaining the Library of St. Bede, which she had served for 28 years.

Miss Rhoades was a student of oriental art and was formerly on the staff of the Freer Gallery of the Smithsonian Institution.

She is survived by two nieces and five nephews.

Laurence B. Robbins, former senior warden at the Church of the Holy Spirit, Lake Forest, Ill., died October 2d in Chicago, Ill. He was 78.

Mr. Robbins was born in Pittsfield, Mass. He was graduated from Yale University. He served during President Eisenhower's administration as deputy administrator of the Reconstruction Finance Corporation, from 1953 to 1960. Since leaving Washington he had served as assistant to the president of Lake Forest College. Mr. Robbins was on the executive board of the Chicago Council of Boy Scouts from 1925 to 1930. He served as a major in the 42d field artillery of the Rainbow division during World War I. He was senior warden of the Church of the Holy Spirit from 1940 to 1953.

Surviving are his wife, Sarah Robbins; two daughters, Mrs. Charles Bradshaw, of Belmont and Mrs. George G. Pierce, of Cambridge, Mass.; a son, Laurence B., Jr., of Lake Bluff; 11 grandchildren; a sister; and a brother.

Parham Franklin Tuck, member of St. John's Church, Richmond, Va., died in a Richmond hospital, September 23d.

Mr. Tuck was a former president of the E. W. Moore Bible class, a vestryman, a trustee of St. John's Church Foundation, and a member of the Brotherhood of St. Andrew.

He is survived by his wife, Mrs. Cornelia Scott Tuck; two daughters; three sons; four sisters; two brothers; and four grandchildren.

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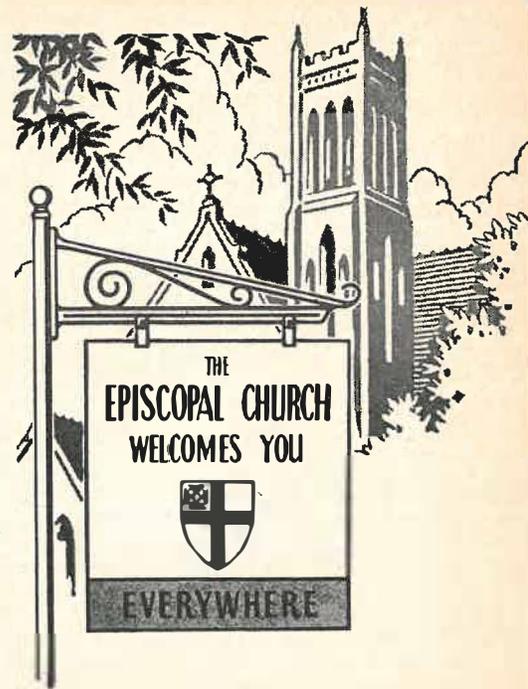
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Sun Masses 7, 9 & 10; Daily Mon, Tues 7; Wed,
Thurs, Fri 7 & 9; Sat 9; C Sat 5-6

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 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 6 &
12; MP 6:45, EP 6; C Sat 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat
4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

ST. MARK'S

1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &
HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs,
Fri & HD 10; C Sat 5

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, Ev 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
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Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

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BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. Robert L. Jacoby
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,
Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun 7:30, 9, 11. HC daily.

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 5:15

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Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4;
Weekdays HC Mon, Tues, Thur, & Fri 12:10; Wed
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Thurs HC & LOH 12 & 6; HD HC 12

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Sun HC 8, Ch S 10:30, Cha Eu 11; Daily HC 7:30 ex
Sat; Sat 10; Thurs & HD 7:30 & 10

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Sisters of the Holy Nativity
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Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30,
12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6,
7:30-8:30

RESURRECTION

115 East 74th St.
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9 (Sung), 11 (Sol); Daily ex Sat
Wed & Sat 10; C Sat 5-6

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

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat
HC 8:15, Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; Weekdays 7:30, 5:30; Wed, Thurs,
Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

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