

The Living Church

January 29, 1967

30 cents

One Roman Catholic says:

*'My Church
is wrong about
abortion'*

One Roman Catholic:

The Roman Catholic Church is wrong about abortion. This member of it has read many thousands of books, pamphlets, and news reports on the subject and has found in not one of them the slightest justification for his Church's stand which holds that abortion is *always* wrong. Indeed, a basic error in Roman Catholicism shows itself in the dogma which bans abortion.

Roman theologians arrive at this error after beginning with what seems to be a reasonable premise, namely, that a woman has an obligation to the unborn living within her womb and so should carry him until birth releases him from dependence on her body for what he needs to live. So far the rule makes sense. However, when it is insisted that every pregnant woman should bear her child regardless of the circumstances of conception and consequences of birth, the Church errs on the side of rigorism in distorting what was a sensible stand to begin with. This of course is just what the Church does in its claim that abortion is always wrong whatever the circumstances.

The Roman Catholic ban on abortion arises from the assumption that a human soul is created at the instant of conception and so has all the rights of any other human being. This is an error to begin with, since we do not *know* when God infuses a soul into the unborn. The Bible does not tell us, and the problem is beyond science. The fathers of the Church disagreed on the subject. St. Thomas Aquinas accepted the idea that unborn boys acquired souls in forty days while unborn girls had to wait eighty. St. Augustine was unsure about the issue, and St. Albert thought that a soul was created at the instant of conception. Here we see that the great teachers of the Church cannot be called upon for unanimous endorsement of the premise that a human soul is created at conception. Yet on December 31, 1930, in his encyclical, *Casti Connubii* (Chaste Wedlock), Pope Pius XI took it upon himself to lay down a categorical prohibition of abortion

on just such an assumption. It is because of his ban on abortion and all other practical eugenic measures that the Roman Catholic Church finds itself in continual conflict with other Christian Churches.

However, most Roman Catholics who express opposition to abortion do not do so from a knowledge of Pius XI's proscription of the practice. Indeed, most of them have never read it. They oppose abortion, though, because they see the operation as an attack on the unborn and an operation forbidden for some reason or other by their Church.

This writer has read *Casti Connubii* and rejects the paragraphs in it which ban abortion. In those portions of the work Pius simply erred in refusing to acknowledge that exceptional circumstances of extreme hardship call for extraordinary measures if humanitarian aims are to be served. For example, the pope made no exception to permit abortion in the case of pregnancy arising as a result of criminal assault. In this he certainly erred, for of all pregnant women the victim of rape should most surely be permitted an abortion. To deny one to her is to force on her the burden of fulfilling an unpleasant task to which she never gave consent. Under such circumstances a woman is treated as a slave who is made to do a job without pay. She is given the pains of motherhood without the rewards that should attend them.

We must remember that God *does* offer rewards to the woman who bears a child conceived under normal conditions. This reward is given in the form of a husband's loving embrace and the mutual devotion of a mother and the child to whom she gave life. The victim of rape, however, is denied both rewards, and instead is punished by the unwelcome advances of a brutal stranger and the birth of a child she doesn't want and who will never love her. Of course abortion cannot spare her the pains of rape, but it does relieve her of the unpleasant consequences of a wrongful act on the part of another. Here we see that where rape is involved in pregnancy, abortion serves the aim of justice. Indeed, in such a case, abortion upholds the dignity of woman in that one man, a physician, undoes the harm done her by another, the rapist. I am well aware that spokesmen for the Ro-

man Catholic Church, among them Pope Paul, are fond of proclaiming the Church's concern for the dignity of woman. It would seem that such concern exists only on paper and in speeches, for the Church shows no such concern in its doctrine on rape and abortion.

Roman Catholic doctrine on abortion in cases involving baby-deforming drugs and diseases is fully as harsh. During the thalidomide tragedy which crippled literally thousands of babies, the Roman Catholic press was adamant in opposing abortion even where it would spare a child a life, if such it can be called, without legs, arms, and ears. Fortunately, thalidomide is no longer with us, but rubella or German measles still is. This horrid disease can blind *and* deafen an unborn child if his mother catches it during a critical period of pregnancy. Obviously where there is a risk of such terrible dis-

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ability, abortion is a humanitarian act which saves the unborn from a life of great disability.

The Roman Catholic Church can't see this, however, and insists that the unborn is innocent of wrong and so is entitled to live. An abortion, says the Church, is an attack on innocent life, and consequently

By John E. Berke

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engage in marital relations that may result in conception, they do so with the aim of accepting whatever child God

First, the Roman Catholic Church must change its position. Its stand is so harsh, and when examined in the light of common sense, so unreasonable, that it must be quite clear that the Church has nothing of value to offer in settling the problem.

If the Roman Church does this, the

Church is wrong

about

ABORTION"

forbidden. Such argumentation is wrong in its assumption that life, however wretched, should be inflicted on the helpless at any cost. The error of Roman doctrine in this particular case must be readily apparent to anyone who will try to see things from the point of view of the unborn. Were we by some miracle enabled to ask an unborn fetus if he or she would like to live a life without limbs, or be deaf and blind from birth, it is certain that the answer would be an emphatic "No." Here we see that though Roman Catholic opponents of abortion are fond of claiming to defend the right of the unborn to live, the truth is that they defend not a right, but a terrible and avoidable duty.

Of course, parents have rights too, and we must consider them when an imperfect baby may be born. Under normal circumstances, when a married couple

sends them. In a sense they sign a contract with God. On His part He gives them the pleasure of their love; on theirs they bear and raise a child for Him. However, when a new and unforeseen factor arises *after* marital relations and threatens to mutilate their baby, they are hardly unreasonable in seeking an abortion to spare themselves difficulties they hadn't bargained on. In other words, they are not responsible for the injuries to the unborn and so have no obligation to suffer their consequences. Probably, however, few women are considering themselves when seeking abortion to spare a baby the life of a hopeless invalid. Their only concern is protecting the child, and for their compassion they deserve credit rather than the scorn some would direct at them.

In any case, two things are needed to resolve the current conflict over abortion:

second thing will occur of itself: Our abortion laws will be broadened to allow for all the needs of women and the unborn, rather than restricting the operation to cases where a woman's life may be at stake. I say this from the clear knowledge that our abortion laws are as bad as they are simply because our legislators are afraid of losing Roman Catholic votes. Thus, when a courageous lawmaker proposes liberalizing an abortion law, others will attack his measure and him along with it. They do this of course to impress the Roman Catholic voters. Unfortunately for humanity they are usually successful in blocking the needed reform. They have had their own way long enough. It is time they realized that there are Roman Catholics such as this writer who vote against them because of their indifference to the needs of women and the happiness of children. The time for change is now.

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The Episcopal Church Annual, 1967. Edit. by Clifford P. Morehouse, LL.D. Morehouse-Barlow. Pp. A-105, 380. \$7.50.

Once again Dr. Clifford Morehouse and his staff have accomplished for the Church what must be one of the most thankless jobs in all Christendom—the production of *The Episcopal Church Annual, 1967*. Basically the same book of information for all Churchmen, this year's *Annual* incorporates several changes which are designed to increase its value as a resource tool and its facility of use.

The attempt this year (which, we are informed, will continue on into 1968's issue) is toward brevity of expression. Even if one has been a constant user of the book over the years, as has this reviewer, it will be necessary for him to consult and familiarize himself with the table of abbreviations before moving on to the body of the volume itself. The abbreviation is indeed extreme: There is very little punctuation, cathedrals are sometimes not designated as such, addresses are often not duplicated from one section of the volume to another, and so on.

Glancing through the *Annual* we may note the following changes from previous years: A different grade of paper has been used; the precise membership of a congregation is no longer given, but is rather rounded out to the nearest hundred; the zip code is always included with an address; last names in the clergy listing are in bold face; the book is interspersed with interesting and appropriate fillers throughout; and the number of text pages has been decreased from 572 to 380. There are, of course, some inaccuracies, and one might wish that the proof-reading and cross referencing had been somewhat more thorough; but as the editor points out, the clergy themselves are largely responsible for the inaccuracy as they do not insure that M-B has correct and complete information on file. And finally, with all due respect to the editor and his apology for certain ungrammatical aspects of the *Annual*, this reviewer must admit to a prejudice on his part for correct ecclesiastical usage. The plural of "Rev." is "Rev. Messrs." and not "Revs." But then, the faith has always been, in many respects, a constantly evolving process.

In his editorial Dr. Morehouse presents first his *apologia* for the new format of the *Annual*. He then goes on to discuss Vietnam (the solution lies neither in pulling out nor in continued escalation), the racial situation (there must be intensive work on the local level), ecumenical relations (keep the door open to all sides), and MRI (our concept should be enlarged), all adding up to a total *Annual* which, in its unique position, is well worth the price it bears.

One final word. *The Episcopal Church Annual* is published by Morehouse-Barlow and not by THE LIVING CHURCH. Therefore, all changes and corrections must be submitted to M-B (on the forms they provide), as well as to The L.C.'s People and Places Editor.

(The Rev.) KARL G. LAYER
The Assistant Editor

✦ ✦ ✦ ✦

A Life of Luther: Told in Pictures and Narrative by the Reformer and His Contemporaries. Edit. by Oskar Thulin. Trans. by Martin O. Dietrich. Fortress. Pp. 131. \$9.

A Life of Luther is a rich book, and a beautiful one, brought together by the director of the *Lutherhalle* in Wittenberg, published in Germany in 1958, and now translated by Dr. Martin O. Dietrich of Earlham College.

The sub-title, though it promises much, does not tell all that the book contains. The excerpts from the writings of Luther and his contemporaries, and the hundred illustrations, have been set firmly in a calendar of events, both those of the reformer's life and of the world in general, which gives a full, clear, and lucid picture of an incredibly busy life, of the currents and cross-currents of support and opposition in which Luther lived. This calendar has been carried beyond Luther's death to the year 1555 when the Protestant estates in Germany were given equal legal status with the Roman Catholic ones.

Dr. Oskar Thulin is both Church historian and art historian. His use of these materials, some very well known and some hitherto obscure and unknown, gives the eerie feeling of having taken up in the last two years the same discussion, in the same terms, of the same problems, with the same objectives. In 1523 Luther is writing: "I wish that as many hymns as possible be sung in German and that they be sung during the Mass or after the Gradual, the Sanctus, and the Agnus Dei . . . arranged so that the hymns would always follow the Latin songs, or . . . on alternate days, first in Latin, then in German, until the whole Mass would be German." Problems of biblical translation, of schools at every level, of citizenship, of Church discipline, seem not to have changed. And in a tribute to his parents, Luther says: "They had to endure the kind of great hardship that the world would not tolerate today."

But beneath all the surface activity, in excerpts from table talk, from letters, from lectures, from sermons, we feel the agony of the love of God which could but bow to the brightness of the glory, and carry into life the urgency of its demands.

(The Rev.) FRANK L. SHAFFER
Christ Church
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The Living Church

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and the Thought of the Episcopal Church.*

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THINGS TO COME

January

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February

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2. The Purification of St. Mary the Virgin
3. Ansgarius, B.
4. St. Cornelius the Centurian
5. Quinquagesima
The Martyrs of Japan

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.

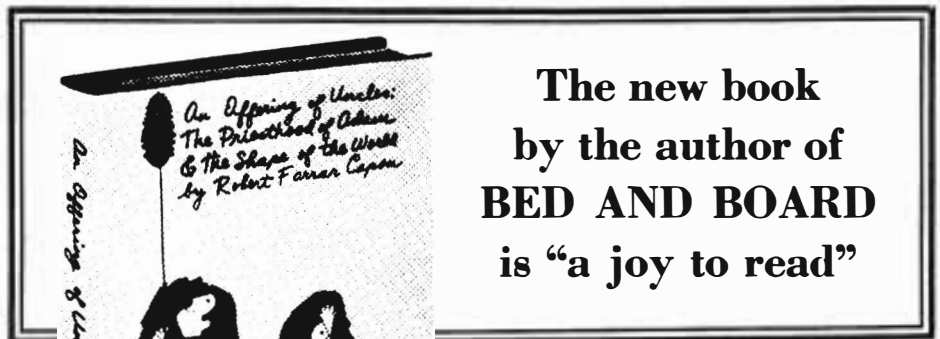
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January 29, 1967



The new book
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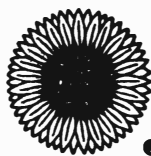
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RNS

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

The Collect for
The Purification

The Living Church

January 29, 1967
Sexagesima

For 88 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

ECUMENICAL RELATIONS

Canterbury — Rome: First Steps

Besides exploring questions as to both the possibility and advisability of continuing the dialogue between the Anglican and Roman Communions, the ten Roman Catholic and eleven Anglican theologians who met in Gazzada, Italy, also delved into practical problems. They agreed to submit to their hierarchies a number of recommendations aimed at easing tension and building coöperation and understanding.

In one specific action, the joint commission called for the establishment of a special group for the study of the theology of marriage and the problem of mixed marriages. There has been a continuing demand in Anglican, Orthodox, and Protestant circles for further relaxation of the regulations put forth by Rome.

Formal discussion papers before the group included one entitled, "Why is Anglican-Roman Catholic Dialogue Possible Today?" presented by the Bishop of Ripon, the Rt. Rev. John Moorman, and the Rt. Rev. Jan Willebrands, secretary of the Vatican Secretariat for Promoting Christian Unity. The Rev. Michael Edwards of St. Edmund's College, Ware, England, and Dr. Eugene R. Fairweather, professor of dogmatic theology at Trinity College, Toronto, Canada, discussed the topic: "Where should dialogue begin?"

The communiqué issued at the close of the first sessions of dialogue included other topics on the agenda: the relation of the Church to Gospel, authority, and comprehensiveness; intercommunion; and the place of the Blessed Virgin Mary in Christian theology and devotion. In the future, it was stated, more detailed examination of specific aspects of these topics will be undertaken.

Though delegates to the talks said they were not at liberty to elaborate on the conversations, it was believed that the dialogue also touched on such subjects as tradition and revelation; papal primacy and infallibility; the validity of the sacraments of the two Communions; and the Roman doctrine of the Virgin Mary's immaculate conception and bodily assumption.

In addition to formal and informal discussions and joint prayers, the dialogue included attendance by partici-

pants, as spectators, at each other's daily Communion services. This latter aspect received special notice in the London press reports.

Besides the co-chairmen, Bishop Moorman, and Roman Catholic Bishop John Helmsing, and authors of papers, delegates included:

Anglican: Bishops Simon of Llandaff, de Soysa of Colombo, and Knapp-Fisher of Pretoria; Canon Atkinson of Hull University; Prof. Root of Southampton University; Dr. Massey Shepherd of the Church Divinity School of the Pacific; and Canon Findlow, the Archbishop of Canterbury's representa-



tive at the Vatican, and associate secretary of the Archbishop's commission of Roman Catholic relations.

Roman Catholics: Auxiliary Bishops Gomes of Bombay and Fox of Menevia; Frs. Bouyer, French ecumenist and author; Tavard of Mount Mercy College; Keating, secretary of the English section of the Canadian Roman Catholic Bishops' commission on ecumenism; Hastings, professor at Kipalapala Seminary; and Canon Purdy of the Vatican Christian unity secretariat. [RNS]

EPISCOPATE

Myers Installed

In a service held January 14th in Grace Cathedral, San Francisco, the Rt. Rev. C. Kilmer Myers was installed as sixth Bishop of the Diocese of California. Among dignitaries in the congregation was the Roman Catholic Archbishop of San Francisco, the Most Rev. Joseph McGlucken.

Bishop Myers was consecrated September 29, 1964 in the Cathedral Church of St. Paul, Detroit, and served as the second Suffragan Bishop of the Diocese of Michigan. The preacher for that service was the late Dr. John Heuss, who said, "I charge you to fight ceaselessly

against evil in this present world. God has given you the talents of tact, patience, and the ability to love men of low and high degree. Wage war, fight the good fight, yet maintain and set forth quietness, love, and peace among men." Through the years since Bishop Myers was ordained to the priesthood in 1940, he has spent much of his ministry "where the action is."

Bishop Myers's sermon dealt with the subject: "What does it mean to be a bishop in the Church of God in this latter half of the 20th century?" He defined a bishop as a sacramental person . . . ; (who) . . . should cultivate the art of theological reflection . . . ; . . . should ask his Lord that he remain unafraid as the Church moves out into unfamiliar terrain . . . ; . . . must remain sensitive to the glorious appearing of the Church . . . must be sensitive to the manifestation of the Church as the sacrament of humanity in radically unecclasiastical structures and unfamiliar groupings of human beings . . . ; . . . must remain forever an apostle of peace. . . ."

Following the service a luncheon was held, at which the Presiding Bishop told the guests that "Your bishop is a real man, one who is at home at the foot of the Cross. You don't lead a march to the barriers of Selma or in the lonely streets of New York without scars. . . ."

Other bishops present for the installation were: Hubbard, Diocesan of Spokane and a former Suffragan of Michigan; Corrigan of the Executive Council; Richardson, Bishop of Texas; Crowley, Suffragan of Michigan; Curtis, Bishop of Olympia; Carman, Bishop of Oregon; Gross, Suffragan of Oregon; Harte, Bishop of Arizona; Walters, Bishop of San Joaquin; and Haden, Bishop of Northern California.

EXECUTIVE COUNCIL

Pike Investigation Postponed

A formal probe of heresy allegations against the Rt. Rev. James A. Pike, resigned Bishop of California, has been postponed with the agreement of the bishop, pending an examination of the theological situation in the Episcopal Church by a newly-appointed committee. The Rt. Rev. John E. Hines, the Presiding Bishop, announced that he had named a group of bishops, priests, laymen, and one non-Episcopal theologian to exam-

ine questions raised in the verbal hassle between Bishop Pike and his critics.

In view of the appointment of the advisory group, Bishop Pike said in Richmond, Va., where he was lecturing, that he will not press his demand for a formal investigation of heresy charges made publicly against him, during the fall session of the House of Bishops. Formal action against him was put off as the House censured Bishop Pike for "irresponsible" statements. Bishop Pike, however, pressed for formal investigation of the allegations, invoking a little-used Canon of the Church. [L.C., November 13th]

Bishop Hines, who has stated that he hopes that "somehow a way can yet be found to end this affair without reaching the stage of a heresy trial," said in New York that he was "encouraged" at Bishop Pike's indication that he would not insist immediately on the formal probe.

The newly-appointed committee, headed by the Rt. Rev. Stephen F. Bayne, Jr., vice president of the Executive Council, is to report to Bishop Hines after its investigation of the theological questions involved. The findings of this committee could serve as resource material for another committee which has been rec-



ommended by the House of Bishops. The committee is expected to explore the possibility of calling a Church-wide "council of renewal."

One subject that the committee will examine is that of "'Anglican comprehensiveness' as regards limits, if any, beyond which a spokesman may not take himself without, as a matter of integrity, renouncing the position of authority in the 'order' to which he has come." The group also was directed to examine "the issue as to what extent problems, doubts, and new or radical positions should be shared with the laity, with the risk of disturbing some of them."

Other directives included the "nature of 'heresy' in the light of the increasingly complex relationships and interaction between 'Faith' and scientific knowledge such as had been, and is being evidenced today." Also, the "role of responsible bodies, such as the House of Bishops, in interpreting a wise and effective stance under the umbrella label 'Defenders of the Faith,' and including an appraisal of the possible Church-wide and world-wide effect of presently provided canonical procedures with reference to a trial for heresy."

In addition to Bishop Bayne, the committee members are: the Rt. Rev. George Barrett, Bishop of Rochester; Louis Casels, religion editor of United Press International; Dr. Theodore P. Ferris, Trinity Church, Boston; Dr. John M. Macquarrie, Union Theological Seminary, New York; Dr. Albert T. Mollegen, Virginia Theological Seminary, Alexandria; Dr. Charles T. Price, Memorial Church, Harvard University, Cambridge, Mass.; Dr. Paul S. Minear, Yale Divinity School, New Haven, Conn.; Prof. George Shipman, University of Washington, Seattle; and Dr. David L. Sills, editor of the International Encyclopedia of Social Sciences. Dr. Minear is a United Church of Christ clergyman. [RNS]

CALIFORNIA

The P.B. on Abortion, etc.

In a press interview in San Francisco, the Presiding Bishop said that he feels a growing necessity for annual General Conventions because of the changing times in which we live. He also said that he is in favor of proportionate representation in the House of Deputies.

Bishop Hines stated that he was personally in favor of current movements in New York and California to revise the laws allowing therapeutic abortions in cases of rape, incest, and/or grave threats to mental or physical health. When asked about the position of General Convention on the subject, he said that the last time the convention had met the subject, opposition to infanticide and non-therapeutic abortion was recorded. In the bishop's opinion this means that the General Convention stands in favor of therapeutic abortion.

NEWARK - NEW JERSEY

Joint Child Welfare Program

To speak for the Episcopal Church in the state of New Jersey in matters concerning child welfare legislation, the Dioceses of Newark and New Jersey have decided to act jointly. With the approval of the Rt. Rev. Leland Stark, Bishop of Newark, and the Rt. Rev. Alfred Banyard, Bishop of New Jersey, the two dioceses have formed the inter-diocesan committee on child welfare.

The success of the committee's initial efforts have justified the venture, according to the co-chairmen. Canon Benedict Hanson of the Diocese of Newark, and Canon Joseph Hall of the Diocese of New Jersey have pointed out that the state of New Jersey is one of the few states in the east which lacks enabling legislation permitting the state to benefit from federal funds available for the relief of dependent children whose unemployed fathers live with their families. The first target of the committee is to help secure amendment of the present

law, which, according to the co-chairmen, encourages paternal desertions so that their children may be eligible for relief.

The committee held a meeting January 9th, in Trinity Cathedral, Trenton, to which major religious agencies, principal social welfare and workers associations, and state and federal agencies sent representatives. Several spoke on the need for appropriate legislation, and the difficulties in obtaining such. So far the state government and counties have not reached an agreement as to the share each is to contribute toward matching federal funds. Passage of the necessary legislation could bring annually approximately \$6 million in federal funds to the state for child welfare.

MICHIGAN

Episcopalians Convicted

A recorder's court jury in Detroit deliberated for two hours and 20 minutes before returning guilty verdicts against twelve clergy and three women arrested for staging a "live in" in a house marked for destruction in an urban renewal program. The group was arrested September 30, 1966, after a week of controversy which began when some 150 persons, most of whom were clergymen, took over the boarded-up house. The demonstration was in protest to regulations which kept vacant such homes pending their demolition.

One of the defendants, Mrs. Priscilla Johnson, a mother of six, was being moved from her dilapidated city-owned house into the more substantial but condemned house when the arrests were made. During the four-day trial defense attorneys argued that the protesting group had both the legal and moral right to be in the house. They claimed this right on the basis of apparent Detroit Housing Commission "acquiescence" to the take over for four days before the arrests.

The prosecuting attorney agreed that the protest demonstration was "well intentioned" but that trespassing laws were violated. "They consciously chose to violate the law to dramatize the good end," said assistant prosecutor James Lacey. "But we can't excuse their choice because they are leaders of this community and people will follow their example."

During the take over of the property police stood by but did not interfere as the clergymen pulled boards from doors and windows. Four days later, as Mrs. Johnson's furniture was being moved in, police announced that the trespass law was being violated. Those arrested submitted without protest. About 10 days earlier demonstrators had tried to move a displaced family into another house that had been vacated under the renewal regulations and fourteen persons were arrested. Those cases were later dismissed.

Judge Joseph A. Gillis scheduled sen-

tencing of the group for January 26th. Conviction carries up to a 30-day jail sentence or a maximum fine of \$50.

Convicted along with Mrs. Johnson were Episcopalians: Mrs. Gerald O'Grady, wife of the rector of Christ Church, Cranbrook, Bloomfield Hills; Mrs. Robert Hatt, wife of the director of the Cranbrook Institute of Science; the Rev. Walter Neds, staff member of Christ Church, Cranbrook; the Rev. Marshall Hunt, assistant at St. John's, Royal Oaks; the Rev. Charles Sacquety, assistant at St. David's, Southfield; the Rev. James Markunas, assistant at St. Joseph's, Detroit.

The others convicted included two Roman Catholic priests, two Lutheran, two Presbyterian, and one United Church of Christ ministers. The other minister in the group was Mrs. Mildred Hammond of the Spiritual Israel Temple, a Negro congregation in Detroit. [RNS]

WASHINGTON

On Government Policy

Americans were warned in Washington that a "negative trend" is about to develop in the United States which, unless arrested immediately, will develop into a movement toward "irresponsibility and hardness" in meeting the needs of the poor at home and abroad.

The Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, told 300 representatives of community organizations dealing with poverty and racial justice that 1967 "may well be the year of decision which will determine the course of history for ourselves and for the world, a time when the movements of our country can be pointed in another direction before it is too late."

He also said that it is unfortunate that the "red herring of Gold War ideology" diverts U. S. attention from the "real problem" of the latter half of the twentieth century. He explained that the real issue is a world cut in two, not by the Berlin Wall or the Bamboo Curtain but by the technological revolution, "increasing the gap between the rich and the poor."

Bishop Moore, chairman of the NCC's Delta Ministry, spoke of the nation's capital as a graphic example of the situation in the U. S. and in other sections of the world. "No Congressman need venture forth from this city to understand the crisis which faces the nation and the world, because the Lord has put the problems of the world and the nation in our front yard."

He told the audience, which included a number of Congressmen and top echelon leaders in government, that since one-third of Washington's people live below subsistence levels, it is "madness, sheer madness" when President Johnson and Congress consider cutting the city's pov-

erty grants in half. The analogous situation is represented in American relations with the poor, developing nations of the world, he said. "The world is on the edge of violence because of its poverty which makes even Washington look prosperous, yet we are cutting our non-military foreign aid. This is also madness."

Bishop Moore said that if necessary, the affluent should be willing to give up a fraction of their increasing wealth in added taxes. "This is a personal priority I feel the American people, if properly inspired and led, would be willing to make."

Addressing his remarks particularly to many Negroes who represented poor sections of Washington, he said, "Do not allow the enemy to break your ranks so that you fight one another rather than against the common foe. Many are called to fight this war. . . . Whatever your roles may be . . . remain united. . . ." [RNS]

On Ecclesiastical Policy

Clergymen who hold they have the answers to all the woes of the social order came under sharp attack from a fellow clergyman who for fifteen years specialized in social relations.

The Rev. Richard Williams, until 1963 director of the department of social relations for the Diocese of Washington, questioned the general competence of clergymen in the realm of anti-poverty in particular, and in many other fields in which they express strong public opinions generally. The former canon at the Washington Cathedral was more closely associated with poverty work and improvement in the social order than any other clergyman in the diocese, he claimed, indicating this afforded him a good stance to review much of what was advanced in the name of religion.

The cleric, alluding to the new Episcopal committee on freedom in the pulpit, said he is hopeful the group will not consider only those matters relating to theological purity in the classic sense of the word. "There is more possibility of theological heresy couched in political terminology than there is in language of religion." Mr. Williams made the statement as one who puts "Christian regeneration before Christian social action," he added. "Clergymen," he said, "whether we like to admit or not, are generally speaking, guilty of over-simplification and not competent when it comes to anti-poverty legislation or appropriations, urban development, farm subsidies, housing, and fair employment practices. Planning and execution can only be carried out by experts, with years of training in their fields." He charged that individual clergymen and groups of clergymen "are today offering specific solutions and are claiming to be taking leadership in the enactment of these solutions to almost every social, economic, and poli-

tical problem that exists, on a national and interplanetary basis." Such clergymen, he asserted, are taking the "easier course."

"It is a great temptation to sidestep the difficult and often humbling task of endeavoring to change the hearts and minds of man and (to) propose programs and schemes as solutions to the ills of men," he said.

"In fact, after last week (early January), if taken at face value, it would seem some clergy would lead one to think that if he is not 100 percent for a specific plan to protect Adam Clayton Powell from due process of law, he is against motherhood and the flag."

Mr. Williams now is vicar of Holy Cross Mission, Bethesda, Md. [RNS]

SEMINARIES

General's 150th

New York's Mayor John V. Lindsay, a member of St. James' Parish, opened the 150th anniversary celebration of the General Theological Seminary January 11th with a plea to his fellow Episcopalians to take their religion out into the world. More than 400 dignitaries attended the convocation.

Among those awarded honorary de-



grees by the Very Rev. Samuel J. Wylie, dean, was Clifford P. Morehouse, president of the House of Deputies. He received a doctorate in sacred theology (S.T.D.).

Mayor Lindsay said, "powerful laymen" particularly should "take their religion out into the world, into the ghettos where human misery is conceived and into the government halls where redemption of that condition is attempted." He deplored "the terrible silence of the good" in the face of major city problems.

Other recipients of degrees were Mrs. Mary Parkman Peabody, civil rights worker, wife of Bishop Peabody, and mother of former Gov. Endicott Peabody of Massachusetts; Jackson A. Dykman, authority on canon law; and Thurgood Marshall, U. S. Solicitor General.

AROUND THE CHURCH

The old main building at Kanuga Conference Center has been torn down to make way for the first building of the \$1 million development project on conference property located south of Hendersonville, N. C.

Improving on the Church's Prayers

One cannot be positive and definite in religion without giving some people the impression of being narrow and rigid. In our effort to be positive and definite—a goal which we have no intention of abandoning—we have given that impression to our good friend and worthy critic, Gardiner M. Day (see letter on page 11). He expresses disagreement with us on two particular issues, and disapproval of our “increasingly rigid, if not narrow, approach to religion and life.” Because Dr. Day is a wise and good Christian whose judgment we regard with deepest respect, and because he speaks for others, we offer our reply in what we hope is a spirit worthy



of the subject and of our estimable critics. To do justice to the two particular issues he raises we shall make our reply in two installments.

But first we must say a word, maybe two, about this whole business of rigidity and narrowness. To the mind of the religious liberal these qualities are pure vices in which there can be no health. We are willing to debate this issue with anybody if we can have the negative side. Our thesis would be that rigidity in a backbone is a virtue, and that backbone in religion and life is a virtue; that the way that leadeth unto life is described

Vietnam

He doesn't care
 Yes He does
 Well does He know — yes
 He knows
 But they're bleeding
 Yes
 They're cold and naked
 Yes He knows
 and thirsty
 He knows, He knows
 He does
 Look at Him
 On the Cross
 Rejoice!

Anne Self

by a very eminent authority (see St. Matthew 7:14) as *narrow*, not broad, and that G. B. Shaw talked good Christian sense at least once in his life when he said that a mind can be so broad and open that there's nothing in it except a draft.

The first issue Dr. Day raises concerns the prayer for “all Christian rulers” in the Prayer for Christ's Church in the Holy Communion. He argues, *contra* us, that if a priest finds this “restricted prayer” offensive to his conscience he is justified in simply dropping the term “Christian” and praying “for all rulers”—regardless of the text of the Church's official liturgy. He quotes contemporary liturgical authorities in support of the position that the Church should pray for all rulers, not just the Christian ones. There's no argument between us about this at all. We said in our original statement: “Of course the Church should pray for non-Christian rulers, but not in this particular intercession.” Christian rulers are members of the Church Militant upon earth, as are all others prayed for in the Prayer for Christ's Church; and, surely, the Church as the household of faith naturally and rightly offers special prayers for its own members. Does not any family do likewise? A Christian normally (we assume) prays first for those of his own flesh, his own family. The people of God as they approach the altar remember all of their brethren in the family—those who bear rule over men and nations not excepted.

The priest who drops the term “Christian” from this phrase in the liturgy is taking it upon himself to dictate to the rest of the family just how, and for whom, they shall pray. The Church in ordering the corporate prayers of the faithful has every right to do this; the individual priest has no such right. We said in our original statement, and we repeat, that “such violation of order is always a violation of charity.” It strikes us also as an act of arrogance: this man's conscience is so refined, so exalted that it places him above the Church. The Church prays for all Christian rulers, which is good; but he will pray (and force others to pray with him, willy-nilly) for all rulers, which is better.

Dr. Day asks if we have not “outgrown in this century that type of restricted prayer.” Perhaps. After all, there are people in the Church who have outgrown the creed, the commandments, the scriptures, just about everything that has been historically identifiable as Christianity. For our own part, we are by no means so happily sold on the twentieth century as an age conspicuous for its spiritual wisdom and grace. But in fact Christians from the beginning have prayed for all rulers. The Christians hiding for their lives in the catacombs prayed for the pagan emperors. It could be argued that more prayers for all civil rulers should be provided in the Church's Prayer Book, and to this we would agree. But such universalism in prayer is hardly a twentieth-century invention. Our criticism was not directed at this at all; we heartily believe in it, and try ourselves to pray as we believe. Our criticism was, and is, of the priest who alters the Church's corporate prayer, the prayer of the family of God as a whole, because it doesn't suit his superior conscience. He's too good a man, it seems, to be a faithful Churchman. How good can one get?

(To be continued.)

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 100 words. Most letters are abridged by the editors.

A Christian Christmas

Thank you for your editorial on a Christian Christmas [L.C., December 25th]. You're so right! When I look through the *New Yorker*, I wish that those who can give \$2,000 rings for Christmas would catch the spirit of your editorial. But those of us who spend \$200 on the whole thing—and that's just about what I did, with 7 children—can look carefully at our spending and our spirit too.

I hope you'll urge the clergy to preach this idea in Church, teach it in Church school, and discuss it in adults' class. Start urging in plenty of time this year so the clergy can plan what they're going to do.

Thanks too for your series on "The Last 4 Things." I hope Dean Hancock writes some more things for us.

JOANNE MAYNARD

Helena, Mont.

Our Narrow Rigidity

I have found myself frequently amazed and distressed at what appears to me to be an increasingly rigid, if not narrow, approach to religion and life by the editorial policies of THE LIVING CHURCH. I will comment by way of illustration on Fr. Simcox's reply to the individual who asked the editor what he thought of the priest who dropped the word "Christian" modifying "rulers" and changed the word "punishment" to "correction" in the Prayer for the Whole State of Christ Church. [L.C., January 1st]

To be sure neither change has been officially authorized, and we all recognize the chaos which would result were individuals to make considerable changes in the Liturgy on the basis of preference or opinion. Nevertheless, in this new world from that in which the prayer was originally written conscience impels us to be inclusive. Furthermore, that this guidance of conscience by the Holy Spirit is not something discerned by an individual here and there only is shown by the fact that the wording of this prayer was changed in the service in the Proposed Book in the Church of England in 1928 to read: "We beseech thee also to lead all nations in the way of righteousness and peace; and so to direct all kings and rulers, that under them thy people may be godly and quietly governed." This same sentence replaces the old restricted form in the 1952 Prayer Book of the Church of India, Pakistan, Burma, and Ceylon, and is almost the same sentence as in the Canadian Book of Common Prayer published in 1959; and I surmise as in many other recent revisions in the Anglican Communion which I do not happen to have at hand for quotation. In addition our own Standing Liturgical Commission in its suggested Eucharistic Liturgy of 1953 changed this sentence to read: "We beseech thee also, so to direct those in authority in all nations to maintain justice and the welfare of all mankind. . . ."

In the revised service which is to be

issued by the SLC momentarily, a litany of intercession replaces the Prayer for the Church, which begins with this petition: "For the peace from above, for the salvation of mankind; that righteousness, mercy, and truth may prevail among all peoples and nations, Hear us, good Lord."

Granted that in the sixteenth century this prayer was written as a prayer for Christians only, have we not outgrown in this century that type of restricted prayer. Remembering that Christ died not for Christians only but for all mankind, must we not reflect this conviction in our prayers quite irrespective of what our forbears did or did not believe. Must a clergyman who was ordained in the decade of the 1920s wait throughout his whole ministry—say 40 or 50 years—for the Church formally to authorize such a change as this in a new revision of the Book of Common Prayer.

This letter is long enough without adding a comment on the picture of a God of punishment in the same prayer. My point is simply that I believe the person who wrote the Editor had good reasons for hoping for a more understanding and sympathetic response than that which he received.

(The Rev.) GARDINER M. DAY, D.D.

Retired

Amherst, N. H.

The Look Article

My article in the February 27, 1966, issue of *Look*, "An American Bishop's Search for a Space Age God," has again come up. [L.C., December 11th] You quote the Presiding Bishop as alleging "some misunderstandings on the part of the author of the article concerning what Bishop Pike actually said." The misunderstandings, unfortunately, are not mine.

It is true that *Look* did not print Bishop Pike's single-spaced six-page letter because of its length. But another, 19-line letter from him did appear in the April 5, 1966, issue of *Look*.

For nearly a year, the details of this article have been picked over by Church officials and their journals, to the neglect of its overall import. The wishful inferences seem to be that Bishop Pike was misquoted by an uninformed reporter. It is curious that not one of these critics has ever bothered to come to the original source, namely me.

As an active Episcopalian, educated in Church schools, I am conversant with theology. Before the interview in question, I had read the basic works of Tillich, Bonhoeffer, Bishop Robinson, Bishop Pike (including his latest manuscript, then unpublished), and the British theologians Williams, McKinnon, Mascall, and Vidler. I subsequently talked with some of these men. My interview with Bishop Pike was not superficial, but extended over nearly three weeks in Cambridge and London. My wife, who holds a master's degree in theology from Oxford University, sat in on the conversations. After each session, she and I went over my notes to ensure complete faithfulness. I will stand behind the accuracy of each quote as I reported it in *Look*.

Let this not be construed as material for future harassment of Bishop Pike. I found him intellectually honest, thoughtful, and stimulating. The Church needs him badly. I only wish the Church hierarchy were as indignant over the heartbreaking blasphemies that I had to witness for four years as a



civil rights reporter as they have been over this article.

CHRISTOPHER S. WREN
Senior Editor, *Look Magazine*

New York City

MRI

I read with interest the news story reporting the Executive Council meeting [L.C., January 1st] and the officers' concern over the lack of support for our MRI commitments.

Our MRI experience in the Diocese of Georgia may be totally unique but money was sent to an overseas diocese nearly a year ago with the request that it be used for a specific project and with the assurance that if this sum could not accomplish the project specified, more money would be sent. We have to this date received no word other than receipt and thanks for the funds. At least two parishes in Georgia have money in hand for MRI projects but we on the diocesan MRI commission cannot intelligently make suggestions with no information from the overseas field on the current situation.

The impression given to many of us by the national MRI commission has been that money was no object after the recent publication of several costly booklets with precious little solid information, and pictures featured which for the most part had been seen before. There was the added problem that no one seemed to know the basic purpose of these publications or the use for which they were designed. I for one have repeatedly asked for good pictures and informative up-to-date news stories to tell the MRI story for use in our diocesan press. I am still waiting. I do not feel Mr. Walker Taylor, Jr., can fairly indict the membership of the Church with his reported statement, "The Church simply will not meet this (MRI) commitment," when Mr. Taylor has not really asked the Church to meet this commitment, unless six or eight tracts mailed to diocesan and parish offices can qualify as asking.

Further, I cannot agree with Bishop Burdill's reported statement and charge that, "There's a latent resistance in the Church at large to have to come up with that much [MRI] money," when, according to the NCC figures released recently for the fiscal year



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1965, Episcopalians gave more money per member than any other non-Roman body reporting with a membership of over 1,000,000. Many laity and clergy have grave doubts that the approximately \$140,000 subsidy for the *Episcopalian* magazine is consistent with sound Christian stewardship, when the Canadian Church (Anglican) produces a more than adequate national newspaper which operates in the black.

Seeking reasons rather than pronouncing judgments might be a more fruitful exercise for the Executive Council at future meetings.

(The Ven.) ALFRED MEAD
Archdeacon of Georgia and
MRI Commission Sub-Chairman
Savannah, Ga.

World Order

A small addition to the review by the Hon. Howard T. Foulkes of the four-volume work *The Strategy of World Order* [L.C., January 1st]:

First, Dr. Foulkes is quite correct in his observation that this work could be used for a course of study. It was so used in a graduate seminar at Johns Hopkins University during the 1965-66 academic year.

Second, if not the only work of its kind, it is certainly the most serious, in-depth study to date of the problem which now has the world on the rack. The 2,000 pages are discouraging for would-be readers, but they comprise a valuable reference work. There are portions that are not well written, but there are also great rewards and ideas which should give Christians much to think about. The greatest defect, from a Christian point of view, is the absence of an adequate or realistic doctrine of man.

My acquaintance with this work has led me to conclude that theologians are far behind political scientists in hard thinking about the problems of world order. These volumes also make painfully evident the lack of communication among the various disciplines, and could profitably be used as a basis for dialogue for a mixed discipline group.

(The Rev.) CHARLES I. KRATZ, JR.
Vicar, St. Margaret's Church
Baltimore, Md.

Moral Absolutes Needed

Bishop Gore wrote of the need for a restatement of the moral law. Robert E. Speer, Presbyterian theologian, reconstructed from the teachings of Jesus the four absolute moral standards in his *The Principles of Jesus*. Henry B. Wright of Yale documented them from the New Testament in his *The Will of God and a Man's Lifework*. One of the joint authors was John G. Magee, a priest of the Episcopal Church.

The absolutes should be included in the Offices of Instruction in their next revision.

(The Rev.) CHARLES J. HARRIMAN
Rector, St. Ambrose Church
Philadelphia, Pa.

Late Come, Early Go

This letter is relative to a concern which I have sheltered too many years. Church commissions, committees, and other agencies are composed of bishops, clergy, and the laity. The various meetings are held in several parts of the country and at the expense of the Church. Not the laity, but altogether too frequently bishops and clergy

are prone to arrive late and leave early. There are always understandable emergencies, but this practice of tardy entrances and premature exits is hardly fair to the work in hand, nor, in my opinion, is it ethical to accept travel allowances and not see the job through. Such a practice would not be tolerated in other organizations and it is altogether unfair for those of us in orders to take advantage of the parental and permissive structure of the Church.

(The Rt. Rev.) GEORGE L. CADIGAN, D.D.
The Bishop of Missouri
St. Louis, Mo.

Updated Commandment?

It would seem that some of the bishops and the clergy have rewritten the Summary of the Law as follows:

Hear what the man-come-of-age saith. This is the first and only commandment: Thou shalt love thy neighbor. On this commandment hangs the Christian religion.

MADGE T. ARNOLD
Upper Marlboro, Md.

MRA

As two of those who were present at the Moral Re-Armament demonstration in Santa Fe, we beg space in your columns to answer the highly critical statement by the Rt. Rev. C. J. Kinsolving and his clergy. [L.C., January 8th]

To us it is past belief that clergy should stir up public doubt about a group of American youth who have decided to live straight, restore unity to family life, work hard at school, and give integrity and community of purpose to race relations, and who abroad are winning friends in deeply anti-American areas of the world.

The bishop and his priests cited Roman Catholic opposition. I refer you to the January 2d issue of the *Albuquerque Journal* with its front page story headlined "Archbishop conducts special MRA Mass." The story stated, "Archbishop James Peter Davis of the Archdiocese of Santa Fe celebrated a special New Year's Day Mass for all those attending the Moral Re-Armament demonstration in the Sweeny Gymnasium here." In his sermon the archbishop said, "Our friends in MRA are building on the truth and there are some great truths in it. . . . This is the strength of MRA, that we get our sights on the truth of God, on honesty and purity and pursue them, not apart on our own but with others. In this way we pursue a radical personal vocation. Christ said, 'Be ye perfect as your Heavenly Father is perfect.' Try it and you will be surprised how much closer you come to perfection."

The bishop and his priests are evidently offended that anyone should think of God's moral standards as absolute. They listed Emily Post, Robert Welch, and even *Playboy's* Hugh Hefner as providing moral systems (sic) but seemed to indicate that the real solution lay in the ethics of situationism. It is strange that these clergy should not have mentioned the Sermon on the Mount where our Lord demanded that our yea be yea and our nay nay, where sexual purity was made to be a matter not only of the act but of the look and the thought; and where we were invited to make the perfection of God Himself our aim.

The statement, according to your report, then listed five charges made by the Church of England against Moral Re-Armament.

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Lambeth Quadrilateral are not negotiable. Our representatives in the Consultation on Church Union have been so instructed. With the exception of a very small minority, the clergy and informed lay persons of the Episcopal Church, of all brands of churchmanship, subscribe fully to this position and regard the four-fold principles of the Quadrilateral as essential to any plan for unity.

Therefore, instead of condemnation and tirade, let us watch hopefully and pray fervently for a miracle. The miracle is that the end result of these consultations be a kind of inter-Communion or unity in which the essential elements of the treasured catholic faith, as we understand it, be shared with other participating bodies. This truly will be a miracle, but God is famous for them. Let us not deify our role as the so-called "bridge Church", but rather let us seek to be the instrument that God uses through which the faith as handed from the apostles and preserved through the centuries is shared with others, that thereby mankind may know the fullness of God's redemption. Furthermore, let us not fear becoming so-called "minor stockholders" in a larger body of Christians, but rather, let us rejoice if thereby the faith we hold can be shared with other children of God.

Thank God for COCU and all such dialogues with different branches of Christendom. Let us pray that God may use these conversations for the furtherance of His Kingdom and to bring unity to the Body of Christ.

(The Rev.) MAURICE M. BENITEZ
Rector, Grace Church

Ocala, Fla.

What Makes Us Live

(1) *Re* a communication [L.C., December 4th] stating that the correspondence column in THE LIVING CHURCH is "what makes THE LIVING CHURCH living," AMEN!

(2) *Re* COCU: For years the partisan group—which is represented by what was formerly called "281" and is now "815" (but which does not represent the Episcopal Church)—has been trying to coerce the rest of us into Pan-Protestantism in the name of Christian unity. Pan-Protestantism is not Christian unity. It would destroy Christian unity and the Episcopal Church.

(The Rev.) CARROLL M. BATES
Newburgh, N. Y.

Congressman Powell

Thank you for the courageous editorial on Congressman Powell in your January 15th issue.

JOHN HULING, JR.
Elkhorn, Wis.

I once talked to a continental pastor who had seen Hitler, and had, by all human standards, good cause to hate him. "What did he look like?" I asked. "Like all men," he replied. "That is, like Christ."

C. S. Lewis, *Letters to Malcolm: Chiefly on Prayer*, 74. Harcourt, Brace, and World.

This is wholly inaccurate. In 1955 a sub-committee of a committee of the Church Assembly was set up to inquire into the work of Moral Re-Armament. While the inquiry was still going on, the chairman and a prominent member of the sub-committee both attacked Moral Re-Armament publicly in the press. Thus the critical nature of the report was a surprise to nobody. This report was "received" by the Church Assembly as invariably all reports are. But this parliamentary procedure should in no way be construed as the Church Assembly's endorsing the report and making it its own. The Archbishop of Canterbury made this doubly clear by emphasizing that the vote to receive the report did not mean that the Church had passed judgment on Moral Re-Armament one way or the other. Such judgment, the archbishop declared, rested only in the hands of Almighty God.

Finally, the Santa Fe clergy implied that there is something questionable about Moral Re-Armament finances. The books of Moral Re-Armament are audited annually. As a non-profit organization, a financial statement is submitted to the U.S. Treasury Department.

(The Rev.) R. N. USHER-WILSON
Bronxville, N. Y.

MILES G. W. PHILLIMORE
Wheeling, W. Va.

Information Corner

I have always felt that a magazine such as THE LIVING CHURCH is an organ of information, education, and communication. In regard to communication there must be many things that many priests do that might help me but I don't know about them. Do you suppose you could have a corner somewhere in which information could be swapped?

For example, I have a daily Mass as I am sure many priests do. But I also have (publicly) Morning Prayer 15 minutes before the Mass. I read the full Morning Prayer except for the Creed and the Collect for the Day. I come into the chapel in alb and stole; the chasuble and maniple are placed on the altar rail. And many times laymen take MP and they may do so anytime by being in the place where I usually read MP. After the third collect prayers for the sick and in the armed services are said.

During the Mass we have a daily homily—the selection from the *Forward Movement* is read. Also at the intention of the Eucharist we remember birthdays and anniversaries of people in the parish (they each receive a card a couple days before the event).

Now I am certain many people do likewise or have other things which they do. An information corner might be helpful.

(The Rev.) WILLIAM L. KIER
Rector, St. Mary's Church
Wayne, Pa.

Editor's comment: Reaction?

COCU

It seems that each issue of THE LIVING CHURCH brings in this column several irate cries condemning and vilifying COCU as a sellout of the apostolic faith. Can't the brethren read? The House of Bishops has repeatedly stated, the General Convention has emphatically declared that the fundamental apostolic traditions as defined in the

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

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

ALABAMA

BIRMINGHAM-SOUTHERN COLLEGE

ST. ANDREW'S CHURCH Birmingham
The Rev. W. Bruce Wirtz, r
Sun 7:30, 10; Daily 7, 5:30

CALIFORNIA

CALIF. INSTITUTE OF TECHNOLOGY

ALL SAINTS' 132 No. Euclid Ave., Pasadena
The Rev. T. E. Lynberg, chap.
Sun 8, 9:10, 11; College Group at Winnett Hall Tues noon; at Church Sun 7

COLORADO

COLORADO COLLEGE Colorado Springs

GRACE CHURCH 631 No. Tejon
The Rev. James A. Mills, chap. & assoc r
Wed 5:15 HC Shove Chapel. Canterbury activities

DISTRICT OF COLUMBIA

HOWARD UNIVERSITY Washington

CANTERBURY HOUSE 2333 1st St., N.W.
The Rev. H. Albion Ferrell, chap.
HC Sun 9; Wed & HD 7; Canterbury Association Mon 7:30

FLORIDA

ROLLINS COLLEGE Winter Park

ALL SAINTS' 338 E. Lyman Ave.
The Rev. Wm. H. Folwell, r
Sun 7:30, 9, 11:15

UNIVERSITY OF SOUTH FLORIDA Tampa

Episcopal University Center
The Rev. A. G. Noble, D.D., chap.
Sun 9, 10:30; weekdays as announced

ILLINOIS

BRADLEY UNIVERSITY Peoria

ST. STEPHEN'S 464 - 1st Ave.
The Rev. Canon G. C. Stacey, v & chap.
Sun 8:30, 10, 5

LAKE FOREST COLLEGE Lake Forest

HOLY SPIRIT 400 Westminster Rd.
The Rev. Frederick Phinney, r
Sun 7:30, 9:15, 11; Tues 7; Wed 9:30

UNIVERSITY OF ILLINOIS Champaign-Urbana

ST. JOHN THE DIVINE Champaign
Rev. F. S. Arvedson, chap., Rev. M. D. Pullin, ass't
Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
Daily: MP, HC, EP

MICHIGAN

UNIVERSITY OF MICHIGAN Ann Arbor

CANTERBURY HOUSE 330 Maynard
The Rev. Daniel Burke; the Rev. Martin Bell, chaps.
Andrew Fiddler, Seminary intern.
Sun 11 (in term)

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis

EPISCOPAL CENTER 317 - 17th Ave., S.E.
The Rev. G. Russell Hetton, chap.
Sun 10 MP & HC; Tues-Fri MP, EP, HC

MONTANA

UNIVERSITY OF MONTANA Missoula

HOLY SPIRIT PARISH 130 S. 6th St. E.
The Rev. Claude C. Boydston, r;
The Rev. Harry R. Walrath, chap. & assoc. r
Sun 8, 9:15, 11, Wed 7 & 10; Fri 7; EP daily 5:30

NEW YORK

COLUMBIA-BARNARD New York, N. Y.

ST. PAUL'S CHAPEL on campus
The Rev. John D. Cannon, chap. of the Univ; the
Rev. William F. Starr, adviser to Episcopal students
Sun HC 12:15; MP 11; Weekdays HC 5:10 Tues,
12:10 Fri, EP 5:10 Thurs

CORNELL MEDICAL SCHOOL ROCKEFELLER UNIVERSITY N. Y. HOSPITAL SCHOOL OF NURSING (Studio Club; East End Hotel)

EPIPHANY York & 74th, N. Y. 10021
Clergy: Hugh McCandless, Alanson B. Houghton,
Lee Belford, Charles Patterson, Christopher Sen-
yonjo
Sun 8, 9:30, 11; Thurs 11, 6:30

R.P.I. and RUSSELL SAGE COLLEGE Troy

ST. PAUL'S 3d & State Sts.
The Rev. Canon Frederick E. Thelmann, r
Sun HC 8, MP & Ser 10:30; Wed 7 & 12:05 HC

UNION COLLEGE Schenectady

ST. GEORGE'S N. Ferry St.
The Rev. Darwin Kirby, Jr., r; the Rev. Richard W.
Turner, the Rev. Thomas T. Parke
Sun HC 8, 9, 11; HC daily 7; C Sat 8-9

NORTH CAROLINA

DUKE UNIVERSITY Durham

EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, chap.
Sun 8, 9:15 HC; 6:30 Ev; Wed 7:10 HC; Thurs
5:15 HC

PENNSYLVANIA

BRYN MAWR and HAVERFORD COLLEGES, VILLANOVA UNIVERSITY

GOOD SHEPHERD Lancaster Ave., Rosemont
The Rev. James H. Cupit, Jr., r
Sun 7:30, 9:30, 11:15 HC; Daily 7:30 HC

MORAVIAN COLLEGE Bethlehem

TRINITY 44 East Market St.
The Rev. Dr. M. M. Moore, r; the Rev. C. H. Brittain
Sun 8, 9:15, 11; Thurs 5:30 HC College Union

SOUTH CAROLINA

CONVERSE and WOFFORD COLLEGES

ADVENT Advent St., Spartanburg
The Rev. Capers Satterlee, D.D., the Rev. Paul
Pritchard
Sun 8, 9:45, 11:15; Canterbury Club Mon 5:30;
HC Converse Thurs 5:15

TENNESSEE

MEMPHIS STATE UNIVERSITY Memphis

Berth House, St. Theodore's Chapel 409 Patterson
The Rev. E. L. Hoover, chap.
Sun HC 10, EP 6; weekdays as announced

VANDERBILT UNIVERSITY Nashville

ST. AUGUSTINE'S 200-24th Ave., So.
The Rev. Robert E. Wilcox, Episcopal chap.

VIRGINIA

MARY BALDWIN COLLEGE Staunton

TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

WASHINGTON

UNIVERSITY OF WASHINGTON Seattle

EPISCOPAL CAMPUS MINISTRY 4205 — 15th Ave., N.E.
The Rev. F. A. Schilling, Rev. A. A. Cramer, chaps.

WISCONSIN

ALL MILWAUKEE Universities and Colleges International Student House

ARMITAGE HOUSE 1221 No. Marshall St.
ALL SAINTS' CATHEDRAL 818 E. Juneau Ave.
The Rev. Canon John W. Riegel, provost
Sun 8, 10, 12 Noon; EP & B 7:30; Daily Eu 7, EP
5:30; C Sat 4:30-5, 8-8:30

DOWNTOWN COLLEGES Milwaukee MARQUETTE UNIVERSITY Milwaukee

ST. JAMES' 833 W. Wisconsin Ave.
The Rev. Harold O. Martin, r, the Rev. Robert B.
Leve, student chap.
Sun 8, 9:15, 11; Daily 12:10; Thurs 9:30

MILTON COLLEGE Milton

TRINITY 403 East Court, Jonesville
The Rev. R. E. Ortmeier, r; the Rev. C. R. Lewis
Sun 8, 9:15; 11; Weekdays as announced

UNIVERSITY OF WISCONSIN Madison

ST. FRANCIS' HOUSE 1001 University Ave.
The Rev. Paul K. Abel, chap., the Rev. C. A.
Thompson, ass't
Sun 8, 10, 5:30 EP; other services as announced

UNIVERSITY OF WISCONSIN Milwaukee

Episcopal Campus Rectory; St. Bede Oratory
3216 N. Downer Ave.
The Rev. Canon John W. Riegel, chap.

WISCONSIN STATE UNIV La Crosse

CHRIST CHURCH 9th and Main
The Rev. H. C. Mooney, r; A. M. G. Moody, deacon
Sun HC 8, 9:45, 5:45; Daily HC

The Directory is published
in all

January and September issues.

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

Ordinations

Priests

Arizona—The Rev. G. Vance Vidal, vicar of Christ Church, Florence, and St. Philip's, Eloy—address, 1402 Willow, Florence (85232); the Rev. Blaine J. Gutmacher, assistant in the team ministry for the White Mountain Missions—address, Box V, Holbrook (86025); the Rev. Donne E. Puckle, Jr., assistant rector of St. Stephen's, Scottsdale—address, Box 996 (85252).

Chicago—The Rev. Edward Maxwell Story, curate at Grace Church, 120 E. First St., Hinsdale, Ill. 60521.

Lexington—The Rev. Douglas Burger, vicar of St. Philip's, Harrodsburg, Ky.—address, 330 Dixie Manor (40330); the Rev. William St. John Frederick, vicar of St. Andrew's, Lexington, Ky.—address, 256 E. High St. (40508); the Rev. Robert B. Skinner, vicar of Church of the Advent, 122 N. Walnut St., Cynthiana, Ky. 41031.

Long Island—the Rev. Frederick J. Spulnik, curate at St. Luke's, 18 James Lane, East Hampton, L. I., N. Y. 11937.

Michigan—The Rev. Robert V. Burrows, vicar of St. John's, Chesaning—address, 105 N. Clark St. (48616).

Milwaukee—The Rev. Lee Maur Benefee, assistant at St. George's, Milwaukee, Wis.—address, 2513 N. 11th St. (53206).

North Dakota—The Rev. John W. Penn, rector of St. John's, Dickenson, N. D.—address, Box 50 (58601).

Pittsburgh—The Rev. Messrs. Lynn Chester Edwards, rector of St. John's, Donora, and Trinity Church, Monessen—address, 967 McKean Ave., Donora, Pa. (15033); Donald L. Hays, assistant at Christ Church, North Hills, Pa.—address, 5910 Babcock Blvd., Pittsburgh, Pa. 15237; Robert G. Hetherington, assistant at St. Stephen's, Sewickley, and St. Stephen's-in-the-Hill, Pittsburgh—address, 237 Walnut St., Apt. 8, Sewickley, Pa. 15143; and Wayne L. Smith, rector of Christ Church, 305 Church St., Brownsville, Pa. 15417.

Portugal—The Rev. Donald David Lopes, American citizen working through the Lusitanian Church with university students. A deacon from the Diocese of New York, he was ordained by the Bishop of the Lusitanian Church, in Portugal.

South Florida—The Rev. Messrs. Robert Darling Askren, curate of St. Thomas', 5690 N. Kendall Dr., Miami, Fla. 33156; Samuel Edward Frock, vicar of St. Nicholas', Pompano Beach—address, 4230 N.E. Third Ave. (33064); Roger Lee Henshaw, vicar of Holy Faith, Dunnellon—address, Box 576 (32630); Lloyd Winthrop Johnson, curate at St. Gregory's, Boca Raton—address, Box 942 (33432); Robert Gibson Smith, curate at Trinity Church, Vero Beach—address, 2338 Granada Ave. (32960); and Charles William Ziegenfuss, curate at St. James', Ormond Beach—address, Box 1986 (32074).

West Virginia—The Rev. Francis H. Wade, vicar of St. John's, Ripon, and St. Andrew's-on-the-Mount, Mannings, and curate at Zion Church, E. Congress St., Charles Town (25414); the Rev. Howard H. White, curate at Trinity Church, 200 W. King St., Martinsburg (25401); and the Rev. Allen H. Wyman, curate at St. Matthew's, 1410 Chapline St., Wheeling (26003).

Western Massachusetts—The Rev. Messrs. William Byers, assistant at All Saints, 10 Irving St., Worcester (01609); Thomas Avery Dillard, assistant at St. Edward the Martyr, 14 E. 109th St., New York, N. Y. 10029; John Starr Greenman, assistant at St. James', 384 Main St., Great Barrington (01230); Henry Elrod Ramsey, curate at St. Paul's, 485 Appleton St., Holyoke (01040); and David Costa Tontonoz, assistant at Holy Trinity, 446 Hamilton St., Southbridge (01550).

Perpetual Deacon

Erie—Robert Cooper Reed, D.D.S., assistant at Trinity Church, 212 N. Mill St., New Castle, Pa. 16101, and continuing his private practice.

Deacons

Lexington—Richard A. Halladay, deacon at St. Patrick's, 206 W. Columbia St., Somerset, Ky. 40501; and Robert G. Kurtz, 540 Sayre Ave., Lexington, Ky. 40508.

Michigan—Tyler G. Pett, assistant at St. Peter's, Hillsdale—105 Lombard St. (49242).

South Florida—John Llewellyn Frank, deacon at St. David's, Englewood—Box 65 (33533).

Rescission

The Rev. William E. Pilcher III is remaining as rector of Trinity Church, Mount Airy, N. C. Address: Box 1043 (27030).

The Rev. William L. Russell is remaining as rector of St. Stephen's, Wichita Falls, Texas. Address: 5023 Lindale Dr. (76310).

New Addresses

St. Helena's Church, 7600 Wolf Rd., La Grange, Ill. 60525.

The Rev. Sidney Atkinson, OHC, The Order of the Holy Cross, West Park, N. Y. 12493.

The Rev. Connor Lynn, OHC, The Order of the Holy Cross Mission, Bolahun, Liberia, West Africa.

The Rev. Allan Smith, OHC, The Order of the Holy Cross, West Park, N. Y. 12493.

Anniversary

The Rev. Frank Victor Hoag observed the 50th anniversary of his ordination to the priesthood, January 25th, in All Saints', Winter Park, Fla. His column, "Talks with Teachers," appeared in THE LIVING CHURCH for 20 years.

Armed Forces — Awards

PFC Louis E. DeCamp, Jr., USMC, communicant of Immanuel-on-the-Hill, Alexandria, Va., received three awards at graduation ceremonies December 1st, at the MC Recruit Depot, Parris Island, S. C. He received: the Leatherneck Dress Blue Uniform Award; the Outstanding Man of the Platoon award; and promotion to PFC. He is the son of Capt. Louis E. DeCamp, USN, and Mrs. DeCamp, Chaplain at Parris Island is Chap. (CDR) Calvin J. Croston of the Diocese of Rochester.

DEATHS

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

The Rev. Paul Lawrence West, 62, retired priest of the Diocese of Arizona, died December 10th, in a Phoenix hospital after a long illness.

Fr. West, a veteran of WW II, was executive manager of Pueblo, Colo., prior to his entering the ministry in 1946. He was a graduate of Pueblo Junior College, and was ordained to the priesthood in 1948. He served several Colorado missions and was rector of St. Barnabas', Cortez, before being named assistant to the dean of Trinity Cathedral, Phoenix in 1950. In 1952 he became superintendent of Good Shepherd Mission, Fort Defiance, Ariz., and in 1954 vicar of St. Barnabas'-on-the-Desert, Scottsdale. In 1955 he was named rector of the parish, retiring in 1959. He was chairman of the Council of Advice and secretary of convention for the Diocese of Arizona.

The Burial Office was read and the Requiem was celebrated in St. Barnabas'. Interment was in Navajo Cemetery, Good Shepherd Mission.

He is survived by his wife, the former Maybelle McGonigle, a sister, and a brother.

Anson Theodore McCook, 85, communicant of St. John's, East Hartford, Conn., and chairman of the committee on dispatch of business for the House of Deputies, died December 12th, in his home.

Mr. McCook, an attorney, was active in civic and philanthropic work all of his life. He was equally active in the affairs of the Episcopal Church. From 1931 on he had served as a deputy to General Convention and for the past seven conventions had been chairman of the committee on dispatch of business. He was also a member of the executive council for the Diocese of Connecticut, and had been active in the founding of All Saints' Mission, East Hartford.

Services were held in St. John's, East Hartford. Interment was in Cedar Hill Cemetery.

He is survived by his sister, Miss Frances McCook, and a nephew.

ANNOUNCEMENTS

HOLY LAND-EUROPE tour June 8-29 by air. College students, young adults. Munich, Athens, Cairo, Jerusalem, Rome, London area. Led by Scott N. Jones, Episcopal Chaplain, Northwestern. Inclusive cost \$1,040. Write for brochure, 2000 Orrington, Evanston, Illinois.

EXCHANGE

RECTOR, English parish, seeks exchange. Offered: Palatial house and grounds. Church, 9 miles from Bath, Bristol and Wells. Replies: Rector of Clutton, The Rectory, Bristol, England.

FOR SALE

CHILDREN'S SUMMER CAMP: Anyone interested in starting a children's summer camp? We have the facilities. The property involved was formerly occupied by a children's summer camp. Located in the Adirondack Mountains, 3/4 of a mile from the Town of Long Lake. Can accommodate 34 including staff. Land available for expansion. Reply Box B-431.*

LENTEN SUPPLIES: Pamphlets, Prayer cards, Articles for resale, Easter gifts. St. Philip's Society, West Stockbridge, Mass.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard for the Altar, dachon and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Falls embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

TRAINED and experienced DCE for challenging and unique team ministry in Hollywood, California. Opportunity for creative work among families and in the community. Full job description on request. State salary. Rector, St. Thomas Church, 7501 Hollywood Blvd., Hollywood, California 90046.

POSITIONS WANTED

CHURCH WORKER seeks position with children or elderly people. Six years' experience. Junior College degree. Reply Box N-428.*

ENERGETIC, married priest with 14 years' experience in present small suburban parish, desires change to a growing, active parish concerned with commitment and mission. Reply Box L-427.*

PRIEST, 34, married, 2 children, 5 years' experience in large parish, desires correspondence with vestry; capable administrator, preacher, counselor and teacher. Emphasis on spiritual growth of the parish. Reply Box U-426.*

WOMAN, single, 45, Theology, Education, Psychology major fields. Experienced DCE, Teacher, Administrator. Seeks challenging post. Reply Box A-431.*

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LOS ANGELES, CALIF.

ST. MARY'S 3647 Wetzeka Ave.
The Rev. R. Worster; the Rev. H. Weltzel
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r; the Rev. W. 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
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

CHRIST CHURCH (Georgetown) 31st & O Sts., N.W.
The Rev. John R. Anschutz, D.D., r
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

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; Sat 4-7

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

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 & HC 10; Fri C 4:30

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

MIAMI, FLA.

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnella & Jefferson
The 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
Huron & Wabash
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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evenson; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

CHICAGO, ILL. (Cont'd)

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

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon Thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8, 9:30 (Church school) & 11:15
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat
Mass 9:30; C Sat 4:30-5:30

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
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hehenschild, 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
The 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. Robert C. Dunlop, 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 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

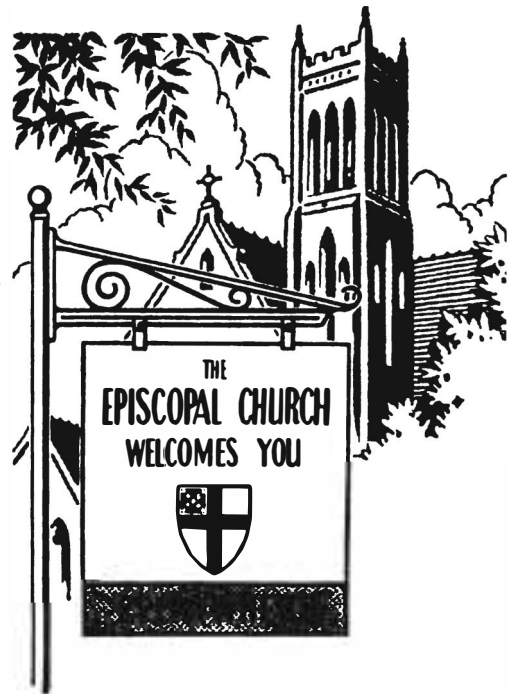
HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12; HD HC 12

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30
ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler,
the Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10, Wed & HD 9:30; EP 6;
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, 7:30-8:30

RESURRECTION 115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. B. G.
Crouch
Sun Mass 8, 9 (sung), 11 (Sol); 7:30 Daily ex Sat;
Wed & Sat 10; C Sat 5-6



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

ST. THOMAS 5th Avenue & 53rd Street
The 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

TRINITY Broadway & Well St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45,
HC 8; Organ Recital Wed & Fri 12:45; C Fri 4:30
& by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The 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.
The 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.
The 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. Coffey, 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 (ex Sat); Wed,
Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15; Sat 12-1

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45, 9, 10:50 & HC 5; EP 6; Daily
MP & HC 6:45 (ex Thurs 6:15); EP 6; C Sat 1

RICHMOND, VA.

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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.