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*Living Church*

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March 12, 1967

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**The Church  
and the  
Conscientious  
Objector**

[page 2]

“I love America dearly . . . but I love peace more. . . . I would violate the laws of my fatherland concerning war and military service before I would continue to compromise what I hold to be holy laws of love, peace, and nonviolence.” Specialist-4 J. Harry Muir, 21 years old, of Goldsboro, N. C., faces a possible court martial for being absent without leave and for refusing to wear a military uniform. . . . He said he had registered with the Epis-

By Hope Drake Bronaugh

of a man likewise trained in the Christian Faith can compel that man to refuse military training and military service. Does this “conscientious objector” base his refusal on the sixth commandment? But we all learned the same ten commandments. On the Golden Rule? But Christ’s Sermon on the Mount is one of the most

political plans for disarmament, for the strengthening of the United Nations, for international law, etc. He tries to make his own life as loving as possible. Above all, he tries to remain acutely aware that as a member of the Body of Christ, the Church, he must live his life as a brother to all men, Christ being surely our Brother. Looking at modern warfare, whether it be the hideous hand-to-hand killing or the impersonal, mathematically calculated, almost gentlemanly bombing run,

# THE CHURCH AND THE

copal Church as a conscientious objector. . . .” (*The New York Times*, January 4th) So the Christian conscience cries out in these terrible times, protesting the unbearable evil and suffering of the war in Vietnam, and of all war. Sometimes it is the young poet in confusion and pain, sometimes a mature veteran on a college campus, or a middle-aged housewife or teacher. What makes such a person willing to face public misunderstanding and censure and the possibility of prison? What does a pacifist believe? Is he indifferent to evil, or willing to be passive in any condition in which he finds himself?

The pacifist’s belief, simply stated, is that love is stronger than fear, and that goodness can overcome evil. This is Gospel, the good news. Stated negatively, the pacifist does not believe that evil can ever be used successfully to defeat evil. Since war is admittedly an evil, depend-

often quoted parts of the Gospel narrative.

No, the Christian pacifist bases his refusal to take part in war on the overall message of the Gospel: the outreach of Love. He hears his Lord say, “A new commandment I give you: that ye love one another. . . .”; “If thine enemy hunger, feed him. . . .”; “Love your enemies, do good to them that hate you, and pray for them that despitefully use you. . . .”; “. . . if a man take away thy coat, let him have thy cloak also. . . .”; and many other such expressions. But most especially he is constrained by the necessity of forgiveness: “Our Father . . . forgive us our trespasses as we forgive those who trespass against us. . . .”; “If ye forgive not their trespasses, neither will your heavenly Father forgive your trespasses . . . .”; and Christ Himself speaks from His cross, “Father, forgive them. . . .” The pacifist is willing to suffer and die for his beliefs — for the Gospel

he knows that he must refuse to participate. He does not judge the men who have somehow been persuaded that this monstrous evil can bring good into the world. But he must make his choice.

In the Advent collect we pray, “. . . give us grace that we may cast away the works of darkness. . . .” If war is evil, as most people readily agree, then some Christians — pacifists — will attempt to cast this evil away by refusing to be trained for participation in it. Such a decision is both legal and moral. The moral position needs no more support than the evidence of the Gospel. However, the bishops of the Anglican Communion reaffirmed at the Lambeth Conference in 1958 their statement that “War as a means of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ.” Our own House of Bishops in 1962 spoke of “the validity of the calling of the conscientious objector

# CONSCIENTIOUS OBJECTOR

ence on the instrument of war can only add to the sum total of evil in the world. The pacifist knows the reality of fear, but he also knows that a Christian must always struggle against allowing fear to force him to be unloving to his brothers in Christ — and all men are his brothers.

It is in time of war that the position of the pacifist becomes conspicuous and much criticized. Christians who believe that all citizens are obligated to support their government in military conflict are offended by the claim that the conscience

of Love — as the soldier is willing to die for his country; but the pacifist will not kill for his beliefs, and the soldier must.

What then does the pacifist do? He lives in the world, in association with his fellow men, often working to support

and the pacifist and the duty of the Church to minister fully to him, and its obligation to see that we live in a society in which the dictates of his conscience are respected.”

“Duty” and “obligation” are strong words. To what extent does the Church indeed minister to the conscientious objector? A registrar for conscientious objectors is provided at the offices of the Executive Council at 815 2d Avenue in New York City. Also, counselling and

THE LIVING CHURCH does not advocate the general position set forth in this article, but is happy to publish this lucid, intelligent statement of that position.  
The author, Mrs. Hope Drake Bronaugh, is an instructor in German at Baylor University and is active in the peace movement. She is a member of the Episcopal Peace Fellowship.

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and the Thought of the Episcopal Church.*

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## THINGS TO COME

March

12. Passion Sunday  
Gregory the Great, B.
15. Wednesday after Lent V
17. Friday after Lent V  
Patrick, B.
18. Cyril of Jerusalem, B.
19. Palm Sunday

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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March 12, 1967

# LETTERS

Most letters are abridged by the editors.

## The Annual

Recently one of our clergy wrote to me: "I had assumed that these things were taken care of automatically." He was mystified because his new address does not appear in the 1967 *Episcopal Church Annual*, although he had not sent it to us.

If the *Annual* is to be accurate, we have to use a rational system for corrections and changes. They do not occur automatically. It is physically impossible for us to pick through all the journals, periodicals, directories, breezy epistles, newspapers, and all the rest of the miscellaneous sources of pertinent information. Impossible, that is, unless we greatly increase the price and deliver the book a month late.

From readers' suggestions, the good efforts of several dioceses, and research, we have developed the following very simple system for producing an accurate, reasonably priced, timely book. The clergymen themselves must assume the responsibility of sending us their correct addresses, with number and street (or P.O. Box), city, state, and zip code. To expedite matters we ask that changes come to us in one form only, on special cards available in all diocesan offices, seminaries, the Executive Council, and this office. Changes for the dioceses, departments of the Council, and other organizations should come once a year, on proofs submitted to their offices by our staff. (Changes after proof submission and before publication should be sent to this office immediately.)

Despite assumptions to the contrary, I am not sitting here reading your minds, dear friends. Let's work together and come up with a better Church yearbook. OK?

WILLIAM FITCH MANN

Managing Editor, *Episcopal Church Annual*  
New York City

## The Homosexual

Re: "Ministry to the Homosexual [L.C., January 8th] and the letter of Chaplain Le Moine [L.C., February 5th].

First, writers should use words in their commonly accepted sense. Instead of "love" use "lust" or "perversion." Instead of "marriage" use "defilers of themselves with mankind." At least Fr. Cromey is asking the Church to change the biblical definition of sin. I suspect that Chaplain Le Moine used a nautical dictionary which defines "marry" as placing two ropes together as in hoisting a boat. The chaplain writes "it is better to accept (homosexuality) than to repress it. The psychological damage is less." This may be true compared to the traumatic realization that you have sinned against God and man and dragged others with you. The intellectual sophisticates juggle all these words and ideas to their own satisfaction and justification.

Why do the Armed Forces and other organizations reject homosexuals? It is because these individuals proselyte, solicit, degrade, and disrupt. I served 34 years as man and boy in the service, including both world wars, and have never heard of any "homosexuals who served their country honorably in the military," Fr. Cromey to the

Continued on page 12

# CREATION and REDEMPTION

By Regin Prenter

A major contribution to systematic theology, this mighty volume has already taken its place as one of the twentieth century's most formidable and compelling statements of the whole Christian faith. "... a solid, comprehensive, and informed presentation of the Christian faith. Particularly notable for its openness to current ecumenical discussions." —Philip Hefner, Prof. of Systematic Theology, Lutheran Theological Seminary, Gettysburg, Pa.

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# The Living Church

March 12, 1967  
Passion Sunday

For 88 Years:

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

**NCC**

## No Quorum – No Business

The world-wide medical aid programs of Roman Catholic and non-Roman mission enterprises are joining forces to combat disease on a global scale. The disclosure of this plan was made by Dr. Arthur S. Flemming, president of the National Council of Churches, speaking at a news conference in conjunction with the meetings in Chicago, February 21st-24th, of the policy-making general board. Dr. Flemming also said that the NCC would soon undertake a project to "teach about" religion in the public schools. He said that it is "high time" that public school children study and learn about religion as they do about other subjects. The Church leader is president of the University of Oregon and a former cabinet secretary of health, education, and welfare.

In business meetings, approval was given to a three-year research project exploring new directions in the rapidly changing relationship between the Church and higher education, to be known as "Colloquium on the Church and New Directions in Higher Education." In a panel discussion on the Church and education, a field worker for the University Christian Movement charged that American colleges teach students not to challenge authority and not to "stand up and fight for anything they believe in." The student was Steven Johnson of the University of Michigan, who described himself as a "radical youth." He asserted that Churchmen who "are not certain that political involvement is related directly to the tradition and heritage of the Church have repudiated" the Old Testament.

Dr. Edwin Espy, NCC general secretary, reported that in three instances NCC programs had received "minor financial" assistance from foundations allegedly linked with the CIA. However, the NCC "had no knowledge at any time that any of these gifts may have had any links with CIA involvement."

The new executive director of the NCC's Department of Specialized Ministries, Dr. Howard F. Schomer, who recently returned from Saigon, stated that it "is not too soon to begin planning a worthy Christian part in the immense service of rehabilitation which will become essential" when peace comes to Vietnam. He also called for an "appro-

priate ecumenical contribution to the intellectual and spiritual education of this tragic land."

The general board recommended that the draft law exempt youths who are "conscientiously opposed to a particular war, declared or undeclared." Adopted by a 75 to 9 vote with 7 abstentions, the resolution made no specific reference to the Vietnam war. The resolution now becomes official policy of the NCC and follows similar stands taken earlier by other national Church groups including the United Presbyterian Church and the American Baptist Convention.

In urging exemption of persons who declare themselves "conscientiously opposed to a particular war" at the time of induction, the resolution thus called for elimination of the requirement that a CO be opposed to all war as a part of a continuing belief. The resolution also recommended that the draft law be changed to eliminate the requirement that a CO must show "religious training and belief" in order to obtain a deferment. This requirement is "unnecessary" and places "religious conscience in a preferential position over 'non-religious' conscience." It further recommended that the law be changed to allow a person who becomes a CO after he is in the armed services to be honorably discharged.

The policy statement also recommended "adoption of a humane disciplinary provision for the person in the armed services who cannot in conscience take part in the use of certain weapons or forms of warfare, or who cannot in conscience obey what is for him an unlawful or morally unacceptable" order. "We recognize that any military organization requires discipline and that refusal to carry out an order for any reason is a disciplinary breach to be judged by court martial," the board said. "When such refusal is motivated by conscience, however, this motivation should be considered as a factor with all other circumstances of the particular case in determining the nature of the disciplinary action to be taken."

The primary speaker against the policy statement was Mrs. Robert Howe, Orchard Park, N. Y., an Episcopal delegate. She called selective conscientious objection another form of "civil disobedience" subject to the penalties for civil disobedience.

On February 24th, for the first time in its 17-year history, the general board

found itself short of the required number of votes to conduct its business. The board has a membership of 268 clerical and lay members elected by 34 member Churches. At 11 AM, after a favorable vote on a progress report of one of the departments, Dr. Flemming informed the board that it lacked a quorum. He announced that only 50 voting members were present, 39 short of the required 89 delegates. Under rules adopted last December by the General Assembly of the NCC, the general board quorum must consist of one-third its total membership. Dr. Flemming declared the earlier action of the progress report invalid and the meeting no more valid than an "open forum." "If we are not able to maintain a quorum at these meetings we will destroy the effectiveness of our organization," he said.

Bishop Reuben Miller of the Evangelical United Brethren Church said slim attendance had always been a "point of attack" for council detractors. "A little sackcloth and ashes will do us all good."

The board had been faced with controversial resolutions on Congressman Powell and Church-state issues. The Powell resolution would have called on Congress to adopt an explicit code of ethical conduct for its members. It declared that the procedure followed was unfair in that he (Powell) had been temporarily deprived of his seat without a fair trial and in defiance of due process of law.

A council spokesman said he was sure the lack of a quorum could not be attributed to a desire to avoid the Powell issue. He said that delegates always had left early at every meeting he had ever attended. By noon, when the scheduled adjournment was reached, only 44 delegates remained on the floor.

## EXECUTIVE COUNCIL

### South African Investments Examined

In response to a resolution of the Executive Council, the Presiding Bishop has appointed an investigative committee to probe financial investment policies in South Africa and to explore the moral implications of such policies with respect to apartheid. Chairman of the committee is the Rt. Rev. William Creighton, Bishop of Washington.

Last year the Council called on all Episcopalians, beginning with itself, to consider the moral dilemma in which the

Church is placed by present investment policies whereby "we profit from investments in South Africa." It further asked members of the Church "including those who hold responsible positions in the financial and industrial world" to consider what steps could be taken to deal with this complex situation.

In addition to Bishop Creighton, Bishop Hines has appointed the following to the investigative committee: Bishop Blanchard of Southern Ohio; Bishop Burgess of Massachusetts; Bishop West of Florida; the Rev. John Butler, Trinity Church, New York; the Rev. Paul M. Washington, Church of the Advocate, Philadelphia; Dr. James Angell, economist, New York; the Hon. G. Mennen Williams, Detroit; Messrs. William Booth, commissioner of human rights, New York; Charles F. Bound, banker and Executive Council member, New York; George A. Mooney, banker, New York; Sterling Newell, Jr., Cleveland; and Mrs. John T. Mason, Jr., General Division of Women's Work, Haworth, N. J.

#### TENNESSEE

### ApSo Plans for '67

Planners suggested and the board of Appalachia South, Inc., endorsed two major 1967 activities that had been the subject of discussions held in January.

Guest of the meeting in January was the Rev. Charles McNeer, priest in charge of St. Mark's, St. Paul, Va., who played a key part in 1965 and 1966 volunteer work camp programs in Wise County, Va. He expressed the view that in addition to its prime function of meeting some of the needs of the region's residents, the work camp served to foster staff understanding through first hand encounter of the Appalachia mountain family, its distinctive attitudes and distresses.

The ApSo leaders agreed to encourage more Episcopal priests to serve on the staff of Wise County's future work camps so that resulting learning can benefit their at-home ministries. The group foresaw that such experience might become part of a wider training program for priests in Appalachia, and asked three men to develop plans for such training. Those appointed were Mr. McNeer; the Rev. George Abele, executive officer of ApSo; and the Rev. Francis Allison of the Town and Country Institute, and a member of ApSo.

Chairman of ApSo, the Rt. Rev. William E. Sanders, Bishop Coadjutor of Tennessee, announced the second annual meeting of the interdenominational commission on religion in Appalachia, for early spring. The group endorsed full participation in this effort, and also in the meeting of the Council of Southern Mountains, April 12th-14th in Knoxville. To the latter each diocese is asked to send two or three delegates with ApSo providing a portion of their expenses.

The group adopted a budget of \$21,000 based on anticipated receipts of up to \$1,500 from each participating diocese and an \$8,000 grant from the Executive Council.

Dioceses comprising Appalachia South, Inc., are: Lexington, Tennessee, Maryland, Virginia, Southwestern Virginia, West Virginia, and Western North Carolina.

#### SOUTH FLORIDA

### Freedoms Foundation Award Made

The Memorial Day (1966) address by the Rev. Donis D. Patterson, rector of St. Mark's, Venice, Fla., has been singled out by the Freedoms Foundation of Valley Forge for \$100 and the George Washington Honor Award Medal. It also was noted as "an outstanding accomplishment in helping to achieve a better understanding of the American way of life."

The sermon had been given to a crowd of over 1,000 at the Venice Athletic Field and again to a crowd later the same day at Veteran's Park. Fr. Patterson appeared on behalf of the USA Reserve which he serves as a chaplain with the rank of major.

Formal presentation of the awards will be made at a date set by the foundation.

#### DALLAS

### "Venture of Faith"

Following a near unanimous vote at the 1966 diocesan convention, the entire Diocese of Dallas has embarked on a "venture of faith" this lenten season. Episcopal Responsibility Appeal (ERA) is a united funds appeal to gain financial support for the eighteen diocesan agencies and institutions.

The appeal has no full time director, no campaign dinners, no specific "big gifts" appeal, no quotas assessed to parishes and missions, and no big central campaign headquarters. Because the diocese uses the voluntary method of supporting both diocesan and National Church programs, the Responsibility Appeal is also a voluntary program.

The amount needed for ERA during Lent of 1967 is \$128,300. The funds received will then be distributed to the recipient organizations beginning with their new fiscal year, July 1st. While the budgets of the institutions and agencies total approximately \$199,000 for the new year, about \$70,000 is already assured from other sources.

In a pastoral letter read in all churches the First Sunday in Lent, the Rt. Rev. C. Avery Mason said in part: "I am counting on every person in our diocese



The Rt. Rev. Albert R. Stuart, Bishop of Georgia, and the Rt. Rev. Thomas J. McDonough, Bishop of the Roman Catholic Diocese of Savannah, marched in procession following a concelebration of the Holy Eucharist by Bishop McDonough and 24 of his priests. The service concluded a three-day study of liturgy and unity featuring speakers of the Orthodox, Baptist and Jewish bodies together with the Anglican and Roman Catholic leaders. Bishop Stuart was in the sanctuary during the service that was attended by some 1,200 people.

to contribute something to 'ERA' this Lent as a self-denial or as an additional commitment to prove that we mean what we say when we say, 'It is more blessed to give than to receive.'"

#### MARYLAND

### Scottish Rite Celebrated

On February 19th, the opening of the late service at St. Paul's, Baltimore, was heralded by processional music of bagpipes and organ. The occasion, the second in a series of services according to rites of Churches in communion with the Episcopal Church [L.C., February 12th], was the use of a Scottish service.

The Scottish Communion Office of 1764 was selected because of its importance in the history and development of the Holy Communion Office of the Episcopal Church. The first General Convention in this country adopted the consecration prayer of the Scottish Communion Service for the first American Prayer Book.

Other liturgies are scheduled throughout 1967, the 275th anniversary of Old St. Paul's.

#### COLLEGES

### Centennial Celebration at St. Augustine's

The Hon. Hobart Taylor, Jr., director of the Export-Import Bank, Washington, D. C., and former special counsel to President Johnson on civil rights, was the guest speaker at the centennial banquet of St. Augustine's College, Raleigh, N. C., February 4th. Mr. Taylor spoke on the challenges that lie ahead for the predominantly Negro college entering its second centennial period.

A festival service was held on February 5th with the Rt. Rev. Daniel Corrigan, director of the Home Department of the Executive Council, as the special guest. Later that same day the centennial convocation was held at which time Mr. C. Matthews Dick, Jr., vice president of the A. B. Dick Co., spoke.

St. Augustine's, a liberal arts college, was begun in a deserted barracks in 1867

under the joint sponsorship of the Episcopal Church and the Freedman's Commission, with four students. It now has an enrollment of 900. According to Dr. Prezell R. Robinson, the president, its aim is to establish a reputation as being one of the best small liberal arts colleges of its kind.

At present the college has an integrated student body, faculty, and board of directors. It has had three years of integrated summer sessions for training high school teachers in graduate work in sciences under a grant from the National Science Foundation.

#### WCC

### Leslie Cooke Dies

The Rev. Dr. Leslie E. Cooke, 58, associate general secretary of the World Council of Churches, died February 22d, at the Neurological Institute of Columbia-Presbyterian Medical Center, New York, of complications following surgery for a brain tumor.

A British subject and Congregational minister, Dr. Cooke directed the Council's largest operation, the Division of Inter-Church Aid, Refugee, and World Service, from its headquarters in Geneva. He was stricken in New York during the annual fall meetings. He underwent brain surgery in November. Additional surgery was performed in January to alleviate complications, from which he did not recover.

He is survived by his wife, the former Gladys Evelyn Burrows, and a brother, Robert. Simultaneous services were held March 1st in Riverside Church, New York, and in Geneva.

Dr. Franklin C. Fry, chairman of the World Council's policy making central committee and president of the Lutheran Church in America, said that "hundreds of thousands of God's afflicted children all over the world have reason to call Dr. Cooke blessed."

#### CHICAGO

### Forum of Bishops

Beginning February 16th and continuing for the next three Thursday evenings,

four bishops answered the allegation: "God is dead." The second year for the lenten forum was again sponsored by the associate parish-mission of St. Paul's and St. Francis' Churches on Chicago's far north side, with sessions held in St. Paul's, Ashland Avenue.

The Bishop of Western Michigan, the Rt. Rev. Charles Bennison was the initial speaker, followed by the Rt. Rev. Walter Klein, Bishop of Northern Indiana. The Bishop of Chicago, the Rt. Rev. Gerald Burrill, spoke March 2d, and the fourth speaker was the Rt. Rev. Chandler Sterling, Bishop of Montana. Bishop Sterling is also president of the Church Union.

"The 'Forum of Bishops' is an outgrowth of our need for some direct answers to the 'new theology' and particularly to the 'God is dead' theologians," said the Rev. Clifford Buzard, rector of St. Paul's. "We felt that many Churchmen would appreciate hearing some clarification from our bishops."

#### MISSOURI

### Three Prayers or One?

Are the prayers of three clergymen at public functions more efficacious than the prayers of one? This question, among others, is discussed in a recently issued public statement by the Interfaith Clergy Council of St. Louis.

"Policy for Prayer on Public Occasions" questions the oft-misused custom of asking a rabbi, priest, and minister to utter prayer at public functions in the belief that the three major faiths must be represented and the use of only one will alienate the other two. The members of the Interfaith Council have agreed among themselves that it is embarrassing to be paraded to public platforms so as to give recognition to their faith groups.

The clergy group has agreed to inform the public that as far as it is concerned, one clergyman may function on behalf of all of them. Public prayer offered by any of them will be without denominational interpretation. The principle of orderly rotation for clergymen offering prayers on public occasions will be followed with ministers and rabbis of smaller congregations sharing in the public functions along with those of larger congregations.

Public officials, civic club officers, and the officers of the St. Louis Convention Board have been informed that they need not invite five or six clergymen to a single function to satisfy all groups. A clearing house for those requesting the services of a clergyman for public occasions has been set up by the council. Its secretary reported the first such request came within days after the public announcement. The St. Louis Police Department wished to have a clergyman offer prayer at the graduation ceremony of the Police Academy.



St. Augustine's proposed classroom building

Council is composed of administration and program officers of the major faiths in St. Louis. The Ven. Charles F. Rehkopf, archdeacon and executive secretary of the Diocese of Missouri, is the Episcopal representative of the council.

## CONVENTIONS

### Southern Virginia: January 29th-31st

Delegates from 122 parishes and missions meeting in Petersburg, Va., approved a long awaited headquarters building for the Diocese of Southern Virginia as a memorial to the late Rt. Rev. William Ambrose Brown. Costing \$130,000 to build and equip, it will be on the grounds of the Talbot Hall conference center in Norfolk. A chapel will be incorporated into the structure.

A gift of the Zimmer House, in Petersburg, as an additional conference facility and office space was accepted by the council. The offices of the Bishop Coadjutor, the Rt. Rev. David S. Rose, and the Ven. Robert Megee, Jr., archdeacon, will be located there.

Camp Waters, a former Boy Scout facility, will be purchased for \$50,000 for use by youngsters of the diocese.

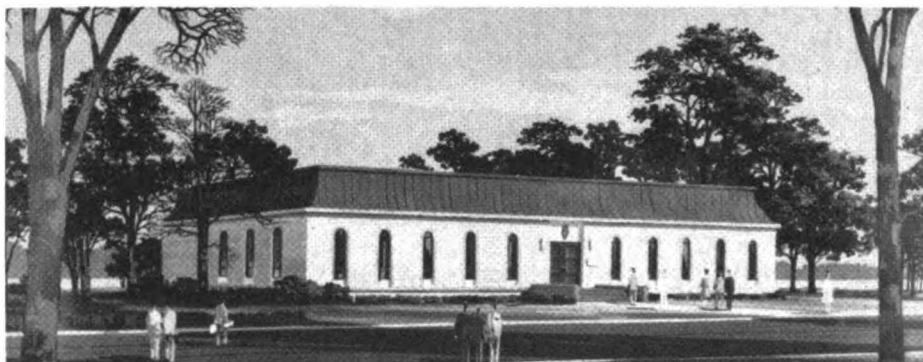
An operating budget of \$454,674 was adopted. This includes \$145,034 for the National Church, which was approved after long debate. There had been the suggestion that the national figure be reduced as a protest against the policies of the NCC. It was pointed out that the NCC (National Council of Churches) receives only a small part of the diocesan dollar, and that withholding money from the National Church would jeopardize the extensive missionary work the Church supports.

The Rt. Rev. David B. Reed, Bishop of the Missionary District of Colombia, the MRI companion of Southern Virginia, emphasized the need for missionary support, in his address to council.

Also authorized by delegates was a Bishops' Mission Team Fund which will provide approximately \$500,000 in capital funds to be used in establishing new churches in fast growing areas within the diocese. Two Second Mile Giving projects over and above the regular budget were approved—one for \$15,000 marked for Bishop Reed's work in Colombia, and the other for \$12,376 for Newton Theological School in the Diocese of New Guinea.

### Wyoming: January 31st-February 2d

The 58th convocation of the Missionary District of Wyoming was held at St. Stephen's Church, Casper. The guest speaker was the Rt. Rev. Gray Temple, Bishop of South Carolina. Wyoming and South Carolina have a companion relationship under the MRI program and



Southern Virginia's proposed headquarters

shared an overseas project in 1966—the construction and furnishing of a school building at LaRomana, Dominican Republic. Some \$5,000 was raised jointly for this project.

Major decisions made at this convocation:

(✓) A budget of \$149,841 was adopted to be supported in 1967 by voluntary pledges from parishes and missions. The "assessments" on parishes and missions were abandoned. This budget includes the full quota of \$39,299 asked by the National Church;

(✓) By standing unanimous vote and the singing of the Doxology, the convocation voted to apply to the 1967 General Convention for diocesan status. This decision means that Wyoming intends to be financially self-supporting except for national assistance in the specialized work on the Wind River Indian Reservation;

(✓) Holy Trinity Church, Gillette, was received as a parish from mission status;

(✓) A petition from St. David's, Ft. Washakie, and the Shoshone Indian Mission (unorganized) was received and ratified. The petition asks for approval of the merger of these two congregations as one racially integrated congregation, and the reception of the newly formed congregation as an organized mission of the district. The petition gave as reasons for the merger the unreality of two neighboring congregations having duplicate programs and buildings and the witness made by the merger to the sense of stewardship of time, talents, and treasure;

(✓) A canonical change was adopted eliminating the distinction between parishes and missions for the determination of the number of delegates to convocation. The new representation is based on number of communicants only; and

(✓) A resolution was passed requesting that the president of the Wyoming Churchwomen be recognized as an official alternate deputy to General Convention in the event that General Convention moves to seat women deputies.

### Upper South Carolina: February 10th-11th

The 45th annual convention of the Diocese of Upper South Carolina met in St. Thaddeus Church, Aiken, S. C. The following actions were taken:

(✓) Approved a 1967 budget of \$459,800;

(✓) Approved and referred to council for implementation a resolution calling for a diocesan home for the elderly;

(✓) Defeated, in the lay order, proposed constitutional and canonical amendments which would make it possible for women to serve on vestries and as delegates to convention; and

(✓) Memorialized General Convention to study Canon 48 with regard to ordained ministers of other Christian bodies participating in marriage and burial services.

## NEW YORK

### Trinity Parish Featured

Historic Trinity Parish was the subject of a coast-to-coast television documentary February 19th under the title: "The Splendid Servant: Past and Future of Trinity Parish." The show marked the first time the work of the 270-year-old parish and its six chapels had received such detailed treatment for TV viewers. It was seen on the Columbia Broadcasting System's "Lamp unto my Feet" program.

Viewers were taken to the various chapels to see first hand how, in the words of Dr. Butler, the affluent Wall Street parish is seeking to divest itself of wealthy trappings to become a "voice for the voiceless" in crowded and impoverished areas of New York City.

## AROUND THE CHURCH

An altar service book has been given to St. Nicholas Church, Quito, Ecuador, from the children of St. George's, Bradenton, Fla. The priests of the two churches were seminarians together.

Addressing the winter meeting of the Troy Churchmen's League January 23d, the Rev. William A. Hio, rector of Christ Church, Walton, N. Y., criticized the "waste of time and money" often spent in mission work abroad. For eleven years, until 1966, he was archdeacon in charge of work on Okinawa. He cannot see the wisdom of "\$100,000 church buildings in such places as Okinawa, when the needs of the people, both spiritual and physical, could better be met by using similar amounts to help the people help themselves." He spoke of the craft program which he instituted for the Okinawans. They were taught trades and skills by which they made articles for sale in the

# EDITORIALS

## Jesus and His Sacrifice

It is now thirty years since the first edition of Prof. Vincent Taylor's book, *Jesus and His Sacrifice*, appeared. Naturally, nothing has happened or been discovered since 1937 to cast new light on the subject. There has been one major world war, and the continuing cosmic travail of sin, suffering, and death; but in all this nothing new—simply more of the same old thing.

But surely theology has seen some change in the past thirty years? On the surface, yes; and in fad, phrase, and slogan, decidedly yes. It is a mistake, however, to imagine that there is ever anything strictly new in Christian (or anti-Christian) theology. Today's sensation and shocker is only some warmed-over old heresy.

Vainly do Christians expect "new discoveries" in religion which will fall as the gentle rain from heaven like the fresh blessings God gives His people through science and technology. The task of religion is always to call men back to the verities already known but too easily forgotten. Because this is true, a paragraph in Vincent Taylor's book is most seasonable at the outset of Passiontide in 1967:

"Nothing is more needed in modern theology than a resolute endeavor to think seriously about the love of

God. It is so easy to degrade the idea until it becomes weak and sentimental. The love of God calls for all that is best in man; and this means that, as a being subject to growth and development, he cannot be insured against the consequences of sin or denied their painful discipline. The greatest love is a love which in endurance permits man to win his soul. All this, together with the outflowings of the healing ministries of grace, is the mark of perfect love, and therefore of the love of God Himself. It is for the same reason that God requires a sacrifice: not that He may be placated, but because His love can be satisfied with nothing less than a perfect response from man."\*

In the man Christ Jesus we see that "perfect response from man"—the response to God's love which consisted of total self-donation to doing God's will. All the world knows what fell upon Him who made this perfect response: the full force of the world's hatred, rejection, and retaliation. The Christian must clearly understand—and certainly His Master instructs Him plainly enough—that any response to God's love which is like Christ's response will bring down upon himself some pain. This is the Passion; this is the Cross. But it is also the Victory. God's love is satisfied when He gets this response from the children of His love, who set His will above their own pleasure, profit, and comfort.

So: it is as true in 1967 as it was in 1937, or 37, that "Nothing is more needed in modern theology than a resolute endeavor to think seriously about the love of God." And there is no better place to begin such thinking than in the company of Jesus as His last and fiercest fight is nigh.

\**Jesus and His Sacrifice*, by Vincent Taylor. The Macmillan Company. Page 288.

### Meditation

Had I but gone forty days or more  
Into the wilderness, and searched my  
strength,  
Perhaps I had not fathered blasphemies  
All my life's length.  
Instead,  
I have sold bits and ends  
of my integrity for bread  
And hushed the nausea that damned it lust—  
Taken in trust  
the kingdoms of this world and of their dust  
(for which I'm justly cheated), loaned my days  
for the usury of fools' praise—  
Through neon-jazzed abyss  
flung down, daring Him not to bear me up—  
Took with brief thanks His angeled ministries  
Then sought to make amends  
(with a vengeance) preaching love  
I was uncaring of  
Bought off, belied myself with zealed pretense  
and pious insolence,  
Burned out my sympathies  
In bland hypocrisies  
Paid out my penance with the Judas kiss  
because  
I knew not what I was.

William R. Mitchell

## This Strange Church and COCU

We very much hope that *The Christian Century* proves to be wrong in prediction and prophecy about the Episcopal Church and COCU. In an editorial in its issue of February 22d that distinguished ecumenical weekly accepts as probable the ultimate establishment of a pan-Protestant Church on COCU principles—with some Episcopalians joining it and others staying out. "If so," *The Century* remarks, "this split will be regrettable." If so, it will be unspeakably sad—and disastrous to the mission of the Anglican Communion in a divided Christendom; for in that event there will no longer be an Anglican Church—in this country, at least—which will contain within itself that union of Catholic faith and order with Protestant freedom which provides a prototype of the united Church which is one day to be.

THE LIVING CHURCH considers itself in closer touch with the Episcopal Church as a whole than is *The Christian Century*, and would respectfully inform its contemporary of one important and indubitable fact: Most Episcopalians who think about reunion think in quite comprehensive terms, and are not inclined toward any pan-Protestant merger which would cut them off,



possibly forever, from the rest of the Catholic Church. If *The Century* believes, as it seems to, that the only Episcopalians who are so minded are a small minority of Anglo-Catholic dissidents, it should examine this strange Church more carefully.

## What Is a Presbyter?

One hesitates to take issue with an Archbishop of Canterbury, be he active or retired; and we are especially loath to disagree with Lord Geoffrey Fisher, whom we have always admired very much. But, frankly, we are appalled by his recent sudden and sweeping proposal (see Dewi Morgan's *Letter from London*, L.C., February 26th) that Anglicans and Methodists in England should solve their problem of differing concepts (and institutions) of ministry—by simply bypassing it. For this is what his proposal comes to, in fact. The Church of England has priests, and the Methodist Church has ministers, he notes, and then he proposes that both Churches change their ways and call their ministers simply presbyters. Having done this, the two Churches should “make straight the way to full communion in 1968.” Can he really be saying that the only difference between the Methodist and Anglican ministries is purely terminological and can be resolved by replacing “minister” and “priest” with “presbyter”? If this is not what he means, it is regrettable that he has not made clear just what he does mean. To be sure, Dr. Fisher is thinking of a stage of full intercommunion between two still separate bodies in making his proposal. But if it were adopted and intercommunion were established on this basis the confusion would only be the worse confounded. Do Methodists believe that any “presbyters” are what the Church of England claims its “presbyters” are: Catholic priests, ordained to offer the bloodless Sacrifice of the Eucharist, and to pronounce Absolution and Blessing in God's Name?

Methodists and Anglicans may call their ministers by the same name; but they do not mean the same thing at all by the same name. How can true godly union and concord be promoted by any such verbal legerdemain, however well intended?

## Psychoanalyzing the Dead

Within recent weeks two books have come off the press which, we hope, will not create a new and popular genre. One of these, co-authored by Dr. Sigmund Freud and William C. Bullitt in 1932 but withheld from publication until now, is entitled *Thomas Woodrow Wilson: Twenty-Eighth President of the United States — A Psychological Study*, and the other, by Dr. Meyer A. Zelig, *Friendship and Fratricide: An Analysis of Whittaker Chambers and Alger Hiss*. Dr. Zelig is a psychiatrist, while the co-author of the other book, Dr. Freud, was of course the father of modern psychiatry.

In each book an effort is made to psychoanalyze a man after he is dead. Naturally this is done without the dead man's permission. It is true that Dr. Zelig tried to get Whittaker Chambers to cooperate while he was still alive, with no success. In this connection we like to think that it is part of the constitutional freedom of any American citizen if he so chooses, to refuse to have his psyche picked over by a curious investigator who would like to write a book about him. Mr. Chambers did so choose; so Dr. Zelig went ahead and put his thesis together anyway, and has put it into print now that Chambers is safely dead, his thesis being that poor Alger Hiss was a victim of Chambers' pathological need to destroy.

Dr. Zelig is bold to say a number of things about Mr. Chambers for which possibly he could be sued, if the object of his “analysis” were still in the flesh. But dead men bring no suits.

Dr. Freud and Mr. Bullitt solemnly inform us that Woodrow Wilson was sick-sick-sick. He had a morbid father-fixation; sometimes, as at Versailles, he identified himself with his mother and made “feminine” concessions and submissions to such father-figures as Lloyd George and Clemenceau; he used the presidency of the United States as a stepping-stone to his *real* goal — that of being Savior of the world. Messrs. Freud and Bullitt are never at a loss for positive statements. Wilson's attitude toward his mother was such, they assure us, that he “had not the slightest sexual interest in any other woman.” All the evidence available to the mere layman in this field — that is, the person who relies on historical data rather than psychological guesswork — suggests that Mr. Wilson was very devoted to both his first and second wives. But now we have it from Dr. Freud himself, so we might as well have it straight from Holy Writ, that it couldn't have been really so: he “had not the slightest sexual interest in any other woman” than his mother.

Barbara W. Tuchman, a professional and highly competent historian, skillfully demonstrates in the February issue of *The Atlantic* how utterly worthless as a study of the real Woodrow Wilson this presumptuous and unscrupulous “psychological study” really is. We submit that it is worse than worthless: a base invasion of a dead man's privacy. Any such book is intellectually disreputable, logically preposterous, and morally contemptible. No good publishing house should let itself get caught with one.

### Gift

Lonely  
and in despair,  
I called to Him  
and found Him there.  
With thankful heart  
I breathed a prayer,  
and walked away  
without a care . . .  
and left Him lonely,  
standing there.

John Gilmore

**The Crucified Answer.** By Olov Hartman. Trans. by Gene L. Lund. Fortress. Pp. 201. \$1.95.

"It sometimes happens that a sermon or reading of the kind found in this book fully explains every part of its text, makes it interesting and acceptable, applies it to the social and religious context in which we live, and uses it to edify and accomplish other proper objectives." So writes Olov Hartman, a priest of the Church of Sweden, of his meditative addresses, *The Crucified Answer*. But, as he himself points out, he doesn't attempt such an ambitious objective. Rather, the 27 brief talks for Lent—with striking Paschal overtones—are both poetic and dramatic in their arresting presentation of the varied answers to our Lord's cry of desolation on Calvary: "Why hast Thou forsaken me?"

These meditations are good, sometimes great, in dealing with themes familiar to active Christians. And they provide quotable passages as answer after answer is suggested. One of the best: "For the Holy Communion is the crucified answer, and nothing that happens on the street or in the market place or at home or at the theater or in the barracks or the factory is foreign to that worship and to Golgotha."

This book is unreservedly recommended to Episcopalians as well as to Lutherans.

(The Rev.) A. A. PACKARD, O.H.C.  
The Order of the Holy Cross

\* \* \* \*

**Love and the Person.** By Maurice Nédoncelle. Trans. by Sr. Ruth Adelaide, S. C. Sheed and Ward. Pp. xiii, 239. \$4.95.

*Love and the Person* is the second book of Maurice Nédoncelle, a professor at the University of Strasbourg, to be translated into English. The French edition appeared in 1957.

The first section of the book, which is entitled "Concerning Love," contains the oldest (1944) but most interesting material in the collection. Fr. Nédoncelle is a philosopher of the person, and although many of the themes about which he writes—love, freedom, communication, mask, I-thou reciprocity—are familiar to us, the depth of his analysis often bathes the familiar in new light.

Criticisms of Anders Nygren's concept of *agape* are old hat by now, but no criticism has been more telling than Nédoncelle's. His comparison of love for a household pet to love for an adult human being is devastating, and his discussion of the communal nature of love, showing that in human life the *we* of love is uniquely limited to a community of *two*, is sobering.

In an interesting discussion of history, Fr. Nédoncelle suggests that our usual

method of studying it, as a means of explaining ourselves, be supplemented by a new reciprocity with the persons of history. That could be achieved by letting historic personages influence us immediately as we are aware of their consciousness; we would then have an open encounter enabling historical figures to speak to us in an ongoing dialectic within the mystery of human becoming. History would be an art and a subject for contemplation as well as a science of explanation.

(The Rev.) ARTHUR A. VOGEL, Ph.D.  
Nashotah House

\* \* \* \*

**William Courtenay, Archbishop of Canterbury 1381-1396.** By Joseph Dahmus. Pennsylvania State University Press. Pp. 341. \$8.50.

*William Courtenay, Archbishop of Canterbury 1381-1396* by Joseph Dahmus is a scholar's book, but this unscholarly reader enjoyed it tremendously and recommends it to other non-scholars on the grounds that it might reduce some of the arrogance of a generation which, so many say, has "come of age." And it might do this on several levels, the first of which would be the insight gained from seeing the Church completely involved with its culture; the second, the problem of heresy (Wyclif) in a great university; and the third, the confusion of theology and revolt against any kind of order, civil or ecclesiastical.

Human nature seems pretty much the same whether exhibited by John of Gaunt, the Lollards, Courtenay, the Avignon Popes, or any of the modern equivalents one would dare name. Donne's remark about no man being an island is true not only horizontally but vertically. That is to say, we are a part of our ancestors. William Courtenay's efforts to solve the unsolvable problems of his age will throw light on our own efforts by the simple fact that in some sense we have all been through it before, and somehow survived.

(The Rev.) WOOD B. CARPER, JR., D.D.  
General Seminary

\* \* \* \*

**True Deceivers.** By Lotte and Werner Pelz. Westminster. Pp. 254. \$3.95.

Spirit has familiar troubles in a world of matter. There is the basic difficulty of becoming incarnate at all—clay doesn't take fire readily—and even when that has been achieved, an eternal ambivalence follows. The Institution always tends to freeze over, imprisoning the Spirit in ice. The conservative and the liberal bitterly frustrate each other. Priest continually contends with prophet, and vice versa. Or, to use the terms employed by Lotte and Werner Pelz in *True Deceivers*, the ongoing dynamism of the Jew's living God surges against the

Greek's confining vision of Order, or Mind.

These perceptive and sensitive authors are, then, probing around the heart of the human dilemma. Writing poetically in prose (I found their style to be an acquired taste) they investigate many of the problems of spirit in flesh. Their subject matter is the eternal obsession of the human race: What is man? What is the strange bi-polarity he finds within himself? What is reality? What is truth? How shall I reconcile the tension of incompatible urges—my desire for the safety of stable order, and my vital need to break through this and to search for a real kingdom? What is my aim, my end; what do I really want of life, of myself, of the universe? How shall I evaluate Quest and Arrival; Thinking and Knowing? What shall I make of Jesus Who keeps on troubling me, waking me, even from beyond the grave?

The authors are children of the prophets, of the Spirit Who bloweth where He listeth, of God Who has set His face against all Establishment. So in writing about walls they write much more about the Something that does not love a wall. They listen to the different drummer. They are among those whom the Spirit has driven into the wilderness on the age-old lonely adventure, and they are writing to those other individuals, those other "single ones" who are intrigued by and compelled to the same quest.

Obviously they extol the existential values — imagining, dreaming, questing; asking, seeking, knocking. Constantly one finds himself in warm agreement with their analysis of basic matters. And constantly, in one who trusts both the Spirit and the Church, they evoke hot dissent. Doubtless they set out to do just that.

(The Rev.) GALE D. WEBBE  
Church of the Incarnation  
Highlands, N. C.

## Booknotes

By Karl G. Layer

**Captive of the Simbas.** By Margaret Hayes. Harper and Row. Pp. 192. \$4.95. Miss Hayes was a missionary nurse serving in the Congo when guerrilla fighting broke out there. With a group of fellow missionaries she was reported killed in a massacre, but she was, in fact, the only one to escape. This volume is this remarkable woman's story of her experience.

**The Relevance of Physics.** By Stanley L. Jaki. University of Chicago Press. Pp. 604. \$12.50. Physics is often regarded as a paragon of objectivity and an unmatched source of definitive truths with fundamental relevance to all areas of human inquiry. Dr. Jaki argues that physicists are threatened both by uninformed public acceptance of fashions in physics and by their own propensity to declare

# Letter from London

again that a specific synthesis of their findings is final. No less precarious is the predicament of those in the humanities. Unable to appraise in their real value the list of "final truths" in physical science, they either ignore the physics of their times, or uncritically exploit some of its results. This book aims to restore "that feature of the image of physics which bespeaks the highly revisable character of its statements, the never-ending course of its search, and the basic incompetence of many of its conclusions in other important areas of human reflection."

**Living With Sex: The Student's Dilemma.** By Richard F. Hettlinger. Seabury. Pp. 185 paper. \$1.95. A paperback edition of Mr. Hettlinger's guide. See complete review in L.C., June 12, 1966.

**Free In Obedience: The Radical Christian Life.** By William Stringfellow. Seabury. Pp. 128 paper. \$1.45. A paperback edition of Mr. Stringfellow's commentary on the contemporary Church. See complete review in L.C., February 2, 1964.

**The Church Between the Temple and Mosque.** By J. H. Bavinck. Eerdmans. Pp. 206 paper. \$2.65. The problem of Christianity's relation to other religions. In view of the author, the Christian Church "has the duty to speak honestly and with dignity with the other religions." In spite of differences Prof. Bavinck believes dialogue is possible: men share a common religious consciousness and are equally the recipients of God's general revelation.

**Challenge and Response.** Edit. by Warren A. Quanbeck. Augsburg. Pp. vi, 226. \$5. A Protestant perspective of the fourth session of the Second Vatican Council, which also summarizes the preceding three sessions. All contributors were official observers to the council, and are apparently Lutherans. The volume is divided into three sections: proceedings, evaluations, and perspectives.

**The Four Doctrines.** By Emanuel Swedenborg. Swedenborg Foundation. Pp. 329 paper. \$1. Swedenborg's dissertations on "The Lord," "Sacred Scripture," "Life," and "Faith."

**Adult Education Procedures.** By Paul Bergevin, Dwight Morris, and Robert M. Smith. Seabury. Pp. 245 paper. \$2.45. A handbook for planning and conducting programs in various organizations—industry, churches, hospitals, libraries, clubs. Each technique is described, and suggestions are offered on how to combine techniques for greater effectiveness. Check lists for planning, for selecting suitable techniques, and for evaluating during and after a program are provided.

The members of the Church Assembly, says 42-year-old Miss Valerie Pitt who is one of them, are "a cowardly lot." She was referring to the fact that a large number of speakers were rearing to get on their feet in the debate about women priests and, "I think if they can avoid it they will never get round to my motion" (which called for a decision on the subject).

Miss Pitt, college lecturer and well known writer, was right. They didn't. A long session on the recent report on "Women and Holy Orders" [L.C., January 8th] finished inconclusively when further discussion was postponed until the summer session.

Few subjects have raised more—or more heated—interest in recent years than this one. The Rev. Prof. G. W. H. Lampe of Cambridge wanted the Assembly to say that there was no conclusive theological reason why women should not be ordained; but his motion continued, "But, recognizing that it would not be wise to take unilateral action at this time, [we] would welcome further consideration of this matter by representatives of the Church of England and of the Methodist Church, in accordance with a request made by the Methodist Conference in July 1966." The Bishop of Chester, Dr. Ellison, who had presided over the commission which produced the report, said that in this matter the Church of England was in a particularly delicate position, poised as it was between the Catholic and Reformed traditions. If they decided to ordain women they would be, apart from the Church of Sweden whose experience was not encouraging, the only branch of that part of Christendom which preserved the historic ministry of bishops, priests, and deacons to do so, and undoubtedly they would introduce an irritant into their negotiations for unity with the Churches of the Catholic tradition. On the other hand, if they decided not to ordain women, or found difficulty in entering into organic union with Churches that did, they would incur the criticism of erecting barriers that did not exist. That was their dilemma.

One contribution made by a bishop's widow, Mrs. Rawlinson, whose husband was a famous theologian, was to the effect that she saw no reason why women should not be priests but her hackles rose against it, so deep were her instincts of prejudice. They could not imagine a woman priest, let alone a woman bishop. So the cliff-hanger hangs until the summer.

Maybe it's because of Lent but the last Church Assembly was certainly in a self-denying mood as far as decision-taking was concerned. One more bit of inconclusiveness: the House of Laity spent a

whole day considering the reform of the Book of Common Prayer and could not make up its corporate mind so it adjourned the debate.

A couple of weeks ago *The Church Times* headed a leader the "Dangers of Delay." It argued that much depended on the results of the laity's discussion of Prayer Book amendment, in fact, more than Prayer Book amendment itself. The point is that the new Holy Communion service (second series) has already received the *unanimous* approval of the Convocations which means that the bishops and clergy have given their okay. As a result, the laity's indecisiveness supports any who wish to argue against synodical government. Furthermore, since the new services are not authorized (because of the laity), those priests who find sticking to the letter of the BCP quite intolerable in 1967 are constrained to act illegally for a longer period. And, be it remembered, the laity were not being asked to pass a resolution forcing people to use the new service, but only to make it permissible for an experimental period.

But perhaps we ought not to be too put out about Anglican ups and downs. The Roman Church is surely moving in the same direction. One interesting human example.

A few weeks ago *New Blackfriars*, perhaps the most influential RC theological journal in the UK, ran a devastating piece specifically accusing the Roman Church of being corrupt. Having quoted the statement of Charles Davies (the leading Roman theologian who recently left the Roman Church) that, "the official Church is racked by fear, insecurity, and anxiety, with a consequent intolerance and lack of love" and "there is a concern for authority at the expense of truth." The editor of *New Blackfriars* wrote, "These charges seem to me very well founded, and their truth would, on the whole, be taken for granted by English [Roman] Catholics. The Church is quite plainly corrupt. A cardinal selects Christmas as the occasion for supporting the murder of Vietnamese civilians. The Pope alleges that the Church's teaching is not in doubt about birth control. Nearer home, and more comically, a bishop has expressed the fear that [Roman] Catholics who sing carols in Anglican churches are endangering their faith and morals. . . ."

There was much more in the same strain. The editor of *New Blackfriars* at that moment was the Rev. Herbert McCabe, a Dominican, the magazine being the semi-official voice of the Dominicans. The immediate result was what one would expect. The master general of the Dominicans suspended him from all priestly faculties including celebration of the Mass, preaching, lecturing, and writing.



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But the pay-off line in this story is this: The suspension lasted less than one week before the same master general removed it thus permitting Fr. McCabe to go on doing everything that he had done before, including writing.

Meanwhile, another influential Roman has committed himself to print with "Let us underline an instinct as deep in the Pope's (Paul) psychology as his determination to lead the Church forward in the way of Pope John and of the Council—and let us add (for this is the crux of the situation) of the Church of England. It is in the Anglican direction (the Benedictine direction), in which the majority of the Council steadily moved, impeded and harassed all the time by that old entrenched batch who are trying to thwart the heavenly power poured out on the Council Fathers."

Cranmer, there among the cloud of witness which compasses all this about, must be getting puzzled.

DEWI MORGAN

**LETTERS**

*Continued from page 3*

contrary notwithstanding. The danger in social (not pastoral) relations with a known, practicing, unrepentant homosexual is that one begins to tolerate, then condone, accept, "and at last embrace." At least the clergyman who felt filthy after a discussion of the subject had not accepted or condoned.

If homosexuality is a sickness read Matthew 5:27-30 (if a member offend thee, cut it off).

A. O. R. BERGESEN

White Stone, Va.

**Hallelujah Brother!**

Why can't you get with it? The trend I mean. Be modern! If it's liberal it's got to be better than anything the Church has to offer! Corporations are successful, therefore the Church should be run like a corporation. In the words of St. Modern, "Be ye conformed to the world!" I am all for COCU. We can call our priests "Preacher," sing foot stompin' hymns, hear hell-raising hour long sermons; in hospitals instead of the Sacrament we can receive the universal sacrament of extemporaneous prayer; clergy can without fear preach on motherhood, the flag, and ever faithful Abe Lincoln.

Yes, we've a lot to learn from the Protestants. Think of the real spiritual power behind a Church Temperance League or a hard-hitting anti-smoking society, not to mention the lovely ice cream socials we can enjoy on Sunday evening. Morals will be easy when we cease to consider our Christian response to the world and listen to our preacher. After all our situation is either black or white.

As for COCU, color it white man! (Of course it's true a few thousand may remain in some branch of the Catholic Church but we supporters of COCU know our Lord wouldn't come to fool around with any small minority.) COCU is the will of God. I know because an Episcopalian in New York told me so. Have YOU been saved?  
 STANLEY W. JENKINS

Huntington, W. Va.

**OSBORNE**

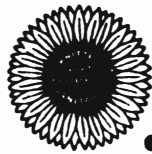
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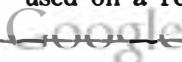
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When Writing Schools

Please Mention

**THE LIVING CHURCH**

## OBJECTOR

*Continued from page 2*

further help are available to anyone from  
the unofficial Episcopal Peace Fellowship.

Legal support for the conscientious ob-  
jector is provided by the selective service  
law which provides that a man whose  
conscience refuses to allow him to serve  
in the military may be assigned by his  
local draft board to two years of "alter-  
nate service" in civilian life in work  
judged to be of value to the nation. He  
is employed by a non-profit organization  
or by local, state, or national government.  
The process of obtaining this classifica-  
tion, 1-O, begins when such a man asks  
his draft board for Selective Service Form  
150 and answers its questions carefully  
and sincerely. It is also possible for a  
man to obtain a discharge from military  
service if he becomes convinced that he  
can no longer conscientiously take part  
in military training. At the beginning of  
World War II one man in 2,000 asked  
for classification as a conscientious ob-  
jector. At present the ratio is about one  
in 350. Not many Churchmen know that  
there are now more Episcopalians as con-  
scientious objectors in proportion to the  
total membership of their Church than in  
any other Church apart from the tradi-  
tional "peace Churches" such as the  
Quakers and Jehovah's Witnesses. The  
number of Roman Catholic conscientious  
objectors doubled in 1966 alone.

Many Christians, including many of  
the clergy, accept vaguely and largely un-  
examined the old doctrine (from St.  
Augustine) of the "just war," a doctrine  
which grew up after 300 years of steady  
refusal by the Church to allow its mem-  
bers to take part in any kind of war. The  
"just war" doctrine even in modern in-  
terpretation requires that there be gross  
formal guilt which is consciously willed  
on one side, that the war be rightly con-  
ducted and restrained within the limits of  
justice and love, etc. Such conditions are  
manifestly not present in the Vietnam  
war with the terrible suffering of civilian  
populations, the use of napalm on villages  
where women, children, and old men with  
their fishing nets are burned along with  
enemy soldiers who may or may not be  
there, the destruction of crops and de-  
foliation of jungle, and the uprooting of  
whole communities with the disruption of  
normal family and community life.

Finally, can it be that a Christian ought  
to participate in or condone war when it  
is labeled a "necessary evil" or "the lesser  
of two evils"? No, say both the state and  
the Church. And the conscience of the  
Christian pacifist says again and again  
that no evil can be required as necessary  
for those who live in Christ. The Chris-  
tian has in the past and can again refuse  
to kill and to maim and to burn and to  
destroy in the name of political necessity.  
He steadfastly maintains that only love  
can overcome evil and bring peace to the  
world.

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FOR BOYS (Cont'd)

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# PEOPLE and places

U. S., thus bringing in much needed revenue that raises their standards of living.

The second annual two-week seminar of the Church-World Institute was held at Bard College, Annandale-on-Hudson, N. Y. Thirty-nine clergymen from six dioceses in the United States and one diocese in the Church of Canada, participated in the lectures and discussions on the theme "Forces working for cultural and theological change." The institute, sponsored by the department of Christian education of the Diocese of New York and by the president of Bard College, is part of a growing movement in the Church for continuing professional education of the clergymen who serve in parishes and missions.

On the evening of January 5th, a Twelfth Night party was held in St. Mark's hall, Medicine Lodge, Kan., closing with a Feast of Lights observance in the church. Shortly after midnight a fire on the roof was discovered. An hour later the sanctuary was completely destroyed, most of the roof gone, and structural damage in the walls evident. Most of the interior was also destroyed. It has been established that the fire began in the sanctuary. Immediately there were invitations for St. Mark's congregation to use several of the other church buildings in town. At this date the plans for rebuilding are inconclusive, but the congregation is again back in St. Mark's using the undercroft for all activities, after having been in the Methodist Church for two weeks.

## Appointments Accepted

The Rev. W. E. Howard, former rector of St. Peter's, DeVal's Bluff, Ark., is curate at Christ Church, Little Rock, Ark. Address: 509 Scott St. (72201).

The Rev. Orin J. Hunkins, former vicar of St. Peter's, Neligh, Neb., is vicar of St. Thomas', 16th and Harlan, Falls City, Neb. 68355.

The Rev. Marshall W. Hunt, former assistant at St. John's, Royal Oak, Mich., is assistant at Grace Church, 1926 Virginia Park, Detroit, Mich. 48206.

The Rev. Ralph R. Johnson, former rector of St. Margaret's, Hialeah, Fla., is vicar of St. Anselm's, 907 E. Leeland Heights Blvd., Lehigh Acres, Fla. 33936.

The Rev. Louis B. Keiter, former rector of All Saints', Portland, Ore., is a staff member of the Diocese of Oregon, Lake Oswego, Ore. Address: 6510 S.E. 32d Ave., Portland, Ore. 97202.

The Rev. Ralph E. Krohn, former vicar of St. Thomas', Dallas, Ore., is rector of St. Peter's, 8147 S.E. Pine St., Portland, Ore. 97215.

The Rev. Donald Mackay III, former vicar of St. Matthew's, Columbia Falls, Holy Nativity, Whitefish, and St. Michael's and All Angels, Eureka, Mont., is assistant rector of St. Luke's, Billings, Mont. Address: 2031 Beverly Hills Blvd. (59101).

The Rev. Paul E. Mathews, deacon, is vicar of St. John's, 5th St. and Marengo, Albion, Neb. 68620.

The Rev. Charles W. Millar, former rector of Trinity Church, Flushing, Mich., is now with Ecumenical Associates. Address: Box 922, Lansing, Mich. 48904.

The Rev. J. Arnold O'Steen, former curate at St. James the Less, Scarsdale, N. Y., is vicar of St. Anselm's, Shoreham, L. I., Address: Box 174, Shoreham, L. I., N. Y. 11786.

The Rev. George H. Peek, former chaplain of St. Mark's on the Campus, Lincoln, Neb., is dean of St. Mark's Pro Cathedral, 422 N. Burlington, Hastings, Neb. 68901.

The Rev. Frank W. Robert, former library staff member, University of the South, Sewanee, Tenn., is reference librarian, Joint University Libraries, Nashville, Tenn. Address: 935 Rodney Dr. (37205).

The Rev. Carey E. Sloan III, priest in charge of St. Matthew's, Salisbury, N. C., is also in charge of St. Philip's, Salisbury. Address: Box 275, Rt. 6 (28144).

The Rev. Winfield D. Smith, former missionary in Columbia, S. C., is priest in charge of the

Church of the Incarnation, 501 College Dr., Gaffney, S. C. 29340.

The Rev. Prim B. Smith, Jr., former associate rector of St. Augustine's, Metairie, La., is chaplain of Holy Spirit, the university center for Tulane University and Sophie Newcomb College. Address: 1100 Broadway St., New Orleans, La. 70118.

The Rev. James M. Stoney, Jr., former rector of Emmanuel Church, Warrenton, N. C., is in charge of St. Peter's, 208 E. North, Talladega, Ala. 35160.

The Rev. Timothy C. Trively, former rector of Trinity Church, Scotland Neck, N. C., is associate rector of Holy Comforter, 2701 Park Rd., Charlotte, N. C. 28209.

The Rev. Ronald L. Wiley, former vicar of St. John's, Valentine, Neb., is vicar of St. Mark's on the Campus, 1309 R St., Lincoln, Neb.

The Rev. Arthur B. Williams, Jr., former assistant rector of St. Mark's, Riverside, East Providence, R. I., is sub-dean of the Cathedral of St. John, 271 N. Main St., Providence, R. I. 02903.

The Rev. John L. Wolff, former rector of Grace Church, Mohawk, N. Y., is rector of Trinity Church, 1336 First Ave., Watervliet, N. Y. 12189.

The Rev. James E. Wolkiel, former rector of St. Michael's, Middleville, and Trinity Church, Fairfield, N. Y., is assistant at Bethesda Church, 41 Washington St., Saratoga Springs, N. Y. 12886.

The Rev. William L. Worrell, former director of the Georgia Episcopal Conference Center, Waverly, Ga., is rector of the Church of the Redeemer, Ruston, La. Address: Box 251 (71270).

The Rev. Marland W. Zimmerman, former vicar of Holy Faith, Port St. Lucie, Fla., is rector of St. Peter's, Red Bluff, Calif. Address: Box 705 (96080).

## Ordinations

### Priests

Connecticut—The Rev. Stephen Hale Gushee, curate at St. Peter's, 59 Main St., Cheshire (06410).

Kentucky—The Rev. James W. Law, assistant at St. Luke's, Maple Lane, Anchorage, Ky. 40223.

New Jersey—The Rev. William L. Rohner, April, 1966, assistant at Grace Church, Plainfield, N. J., address, 825 Park Ave. (07060).

Northwest Texas—The Rev. Edwin Bewick Nettleton, curate at St. Christopher's, Lubbock, and

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CHAPLAINCY in Higher Education. Rapidly expanding professional institution of more than 8,000 students in inner city of large metropolitan area of upper South. Splendid opportunity for right man to begin summer or fall. Salary, housing, car allowance, pension. Send full resume and references to Box A-442.\*

PRIEST, to serve as part-time curate in moderate sized parish and to serve as chaplain for an Institution for girls. Total population of Institution is 30 girls. Some experience in ministry expected but not necessarily chaplaincy. Reply Box L-437.\*

REWARDING opportunity in field of Stewardship for dedicated Episcopal layman, age 35-55, considering Church related work as a career. College education, successful business background and ability to work with people essential. Free to travel. Good salary, per diem, benefits. Send resumé, character references. Reply Box W-440.\*

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ORGANIST CHOIRMASTER desires change to Low Church parish in South Florida having good pipe organ. Twenty-six years' experience. Reply Box S-438.\*

PRIEST, married, desires change from curacy to position of rector or associate in suburban "Eucharist-oriented" parish. Excellent preacher, published author, with creative ideas for Christian education program. Only parishes which place worship first and respect Canon Law and Rubrics need answer this. Reply Box C-441.\*

### SUMMER SUPPLY

PRIEST, Ind. Sch. Chaplain available for supply Parish/Camp/Project mid-June-mid-September, New York, Connecticut, N.E. area. Reply with full details to Box C-439.\*

PRIEST on East Coast desires supply or exchange on West Coast for 3-4 Sundays, beginning mid-May. Reply Box L-443.\*

WILL SUPPLY July rural or small town parish. Two adults. Anywhere north of Mason Dixon line. Reply Box A-444.\*

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

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vicar of Good Shepherd, Brownfield, address, 3015-46th, Lubbock, Texas.

**Oklahoma**—The Rev. Robert F. Hansen, Jr.  
**Southern Virginia**—The Rev. Roger Paul Friedrich, curate at Christ and Grace Church, Petersburg, Va., address, 22F Woodmere Dr. (23803).

**Texas**—The Rev. John Raymond Fisher, June 11, 1966. Fr. Fisher is now rector of St. Paul's, Box 662, Greenville, Texas, Diocese of Dallas.

**Tennessee**—The Rev. Jean Meshaw, priest in charge of Thankful Memorial, 1607 W. 43d, Chattanooga, Tenn. 37409. Fr. Meshaw's four sons aged 9, 11, 13, and 14 served as acolytes for the service.

## DEATHS

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

The Rev. William Joseph Hanks, 59, vicar of the Indian mission, Dunseith, N. D. died January 11th, following surgery.

Fr. Hanks, a graduate of Haskell University and Kad-osed Theological School, was ordained to the priesthood in 1942. From then until 1957 he served the Indian missions in Redby, Red Lake, Squaw Lake, and Ponsford, Minn. He continued his mission work in Ft. Yates, Canon Ball, and Brien, N. D. Later he became vicar of St. Sylvan's, Dunseith.

Services were read at St. Sylvan's by the Bishop

of North Dakota. Interment was in White Earth, Minn.

He is survived by his wife, the former Aurelia Wells, and several children.

The Rev. Michael Paul St. Agnan Huntington, 84, retired priest of the Diocese of New York, died January 5th, in a nursing home in Amherst, Mass.

Fr. Huntington, who was an invalid for most of his early life, attended Harvard University, '02 OT, and honorary member of '04. A 1918 graduate of Episcopal Theological School, he was ordained to the priesthood the same year. He served several churches in the Diocese of Delaware before being named priest in charge of St. Luke's, Clermont, N. Y., in 1931. In 1941, he became rector of Christ Church, Red Hook, N. Y., retiring in 1948.

A memorial service combined with Holy Communion was held in Grace Church, Amherst. Interment was in Old Hadley Cemetery.

He was preceded in death by his wife, Lona, and one son. He is survived by two sons, William and Paul, five grandchildren, one sister, and one brother.

The Very Rev. Bernard Nathaniel Lovgren, 74, dean emeritus of Grace Cathedral, San Francisco, died January 10th, at home in Pacific Grove, Calif.

Dean Lovgren, a 1914 graduate of the University of Minnesota, and a 1917 graduate of Episcopal Theological School, was ordained to the

priesthood in 1918. He served churches in the Diocese of Minnesota, Oklahoma, West Missouri, and Massachusetts, before being named rector of St. Paul's, Concord, N. H., in 1931. He became dean of Grace Cathedral in 1946, and dean emeritus in 1962, retiring the same year. From 1951 to 1962 he was rector of St. John's, Del Monte, Calif. He had been active on diocesan council and committees. During WW I, he had served as a chaplain with the USN.

Services were held in St. John's Chapel, Del Monte. Interment was in Essex, N. Y.

He was preceded in death by his wife, Veroqua, and there are no immediate survivors.

Dorothy Ada Strayhorne Curry, 44, wife of the Rev. Kenneth Curry, rector of St. Philip's, Buffalo, N. Y., died January 15th, after a long illness.

Mrs. Curry, a 1942 graduate of West Virginia State College, received the M.A. degree from the University of Chicago in 1944. She was a former mathematical statistician at Wright-Patterson AFB, and a former professor of mathematics at Wilberforce University. She was a permanent teacher in the Buffalo Public School system. She and Fr. Curry were married in 1948, and they had lived in Buffalo since 1956.

A Pontifical Solemn High Requiem Mass was celebrated in St. Philip's by the Bishop of Western New York. Interment was in Forest Lawn Cemetery. A memorial fund at St. Philip's has been established in her memory.

In addition to her husband, she is survived by one daughter, one son, her mother, two brothers, and others.

# LENT CHURCH SERVICES

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 Wetzake Ave.  
The Rev. R. Worster; the Rev. H. Weitzel  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdys 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

## NORWALK, CONN.

**ST. PAUL'S ON THE GREEN**  
The Rev. F. L. Drake, r; the Rev. A. E. Moore-  
house, c; the Rev. R. I. Walkden, d  
Sun 8 H Eu, 9:15 Sol Eu; 11 MP (ex IS H Eu);  
C Sat 12:15

## 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

**ROCK CREEK PARISH** Rock Creek Church Rd.  
Washington's Oldest Church  
The Rev. E. Pinkney Wroth, Jr., r  
Sun 8, 9:30 (Ch S), 11; Wed 11

## 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 Wey 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 Terpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &  
HD 9; C Fri & Sat 5-5:25

## FORT LAUDERDALE, FLA. (Cont'd)

**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 Heynes, 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. Veldes, asst  
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnelle & 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.

**CATHEDRAL OF ST. PHILIP**  
2744 Peachtree Rd., N.W.  
The Very Rev. David Collins, dean  
Sun 8 & 9:30 HC; 9:30 & 11:15 MP & Ser

**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

**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. Eutow & Madison Sts.  
The Rev. R. L. Ranieri, r  
Sun Masses 8, 9:30 (Church school) & 11:15  
(Sun 9); Mon thru Fri Mass 7; Tues, Thurs & Sat  
Mals 9:10, 4:30-5:30



## MOBILE, ALA.

**ST. PAUL'S** 4051 Old Shell Rd.  
The Rev. Wm. S. Mann, r; the Rev. W. J. Gould, c;  
Mr. Jack Noble White, Organist-Choirmaster  
Sun 7:30, 9:15, 11, 7; Wed HC 10; Fri HC 7

## LA JOLLA, CALIF.

**ST. JAMES-BY-THE-SEA** 743 Prospect St.  
The Rev. Robert M. Wolterstorff, D.D., r  
Sun 7:30, 9, 11; Tues 8, Wed & Thurs 10; Fri 7:30

**KEY**—Light face type denotes AM, black face PM; odd, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; IS, 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.

# LENT CHURCH SERVICES

(Continued from previous page)

## 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

## ST. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill  
Sun 8, 10 (Sung); Daily 7:30; Extra Mass Wed &  
greater HD 12:10 & 5:30; C Sat 4-5; 7:30-8:30

## DETROIT, MICH.

**ST. JOHN'S** Woodward Ave. & Verner 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

## FLINT, MICH.

**CHRIST CHURCH** 322 E. Hamilton Ave.  
Sun HC 8, 11 (MP 2S), MP 9:15 (HC 2S); Daily  
MP 7, EP 7:30; Wed HC 6:30, 10; Thurs 6

## STURGIS, MICH.

**ST. JOHN'S** Williams & S. Clay Sts.  
The Rev. Benjamin V. Lavey, r  
Sun HC & Ser 8, 9 (Sung), 11; Mon, Thurs 9,  
Tues 8, Wed 7, Fri 9, 5:15, Sat 10; Lenten Devotions  
& add Thurs 5:15; C 4 (1 Sat) & by appt

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmer Blvd.  
The Rev. E. John Langlitz, r  
The Rev. 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  
The Rev. Tally H. Jarrett  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,  
H Eu, & EP

## BINGHAMTON, N. Y.

**CHRIST CHURCH** 187 Washington St.  
The Rev. F. W. Dorst, r; the Rev. J. H. Ineson, c  
Sun 7:30, 9, 11; Eu Tues 6, 7:15, Wed 12:05;  
Thurs 10:30; Ser 12:05; Fri 12:05; C 7; EP Mon-  
Fri 5:30; Organ Recital Tues 12:05

## BROOKLYN, N. Y.

**ALL SAINTS** 7th Ave. & 7th St.  
The Rev. Elmore W. Lester  
Sun 8, 9:30 HC; 11 HC 1S & 3S; MP 2S & 4S

**CHRIST CHURCH, BAY RIDGE** 7301 Ridge Blvd.  
The Rev. M. L. Matias, Ph.D.; the Rev. M. J.  
Hatchett  
Sun 8 HC, 11 MP (HC 1S); Fri HC 7:30

## 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

## EAST MEADOW, LONG ISLAND

**CHURCH OF CHRIST THE KING**  
DeWolfe Pl. at 5th & 6th Sts.  
The Rev. Marlin L. Bowman, v  
Sun HC 8 & 10

## 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;  
Wkds MP & HC 7:15 (& HC 10 Wed); EP 3:00

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finley, 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

The Living Church

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

**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. Weppler,  
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 Damosch, r; the Rev. Alen B.  
MacKillop; the Rev. B. G. Crouch  
Sun Mass 8, 9 (sung), 11 (Sol); 7:30 Daily ex Sat;  
Wed & Sat 10; C Sat 5-6

## ST. THOMAS

5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; 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 & Wall 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

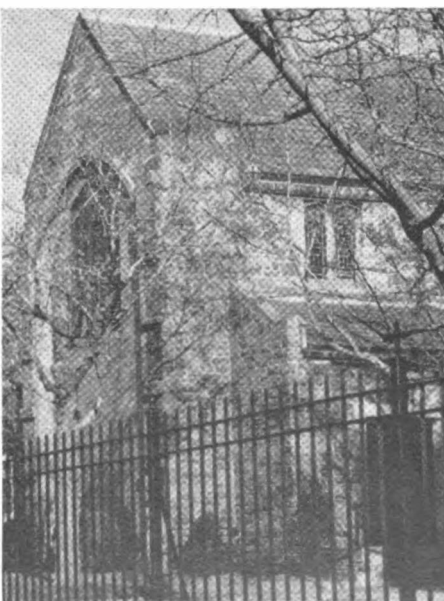
Broadway & 155th St.  
The Rev. Leslie J. A. Long, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,  
Tues 8, Wed 10, Thurs 7; Int noon

## ST. LUKE'S CHAPEL

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

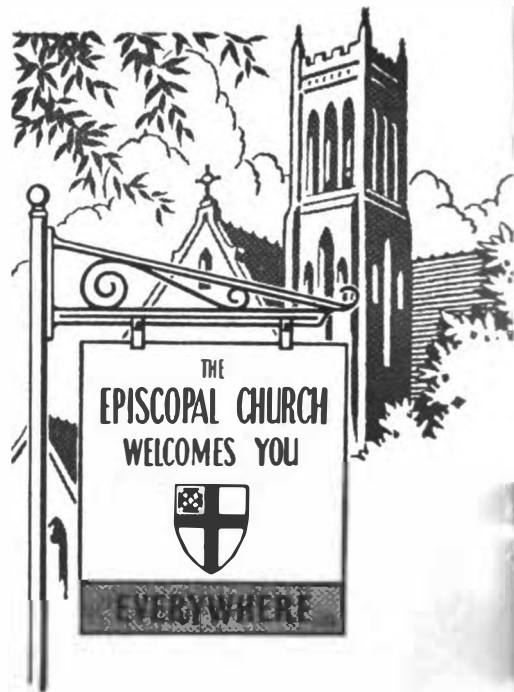
## ST. AUGUSTINE'S CHAPEL

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



**CHRIST CHURCH, BAY RIDGE  
BROOKLYN, NEW YORK**

The church was founded on Trinity Sunday, 1853.  
The present building was erected in 1909 and the  
parish house in 1917.



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

**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

## SCHENECTADY, N. Y.

**ST. GEORGE'S** No. 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, Mon & Thurs 10;  
Tues, Wed & Fri 12:05; C Sat 4:30-5 & 8-9

## SOUTHERN PINES, N. C. (serving Pinehurst)

**EMMANUEL** E. Mass. Ave.  
Sun 8, 9:30, 11; Daily 10, 6 EP

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
The Rev. Frederick R. Isacksen, r.  
Sun HC 9, 11 (1S & 3S); Tues 12 Healing Service

**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

## NEWPORT, R. I.

**EMMANUEL** Spring & Perry Sts.  
The Rev. Daniel Quinby Williams, r  
Sun HC 7:45; MP & Ser 9:15 (HC last S), 11 (HC  
1S); Thurs & PB Holy Days HC 10:30

## 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. Hendricks, Jr., r  
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7  
ex Tues & Thurs 10; C Sat 4-5

## SEATTLE, WASH.

**EPIPHANY** 38th & E. Denny Way  
The Rev. E. B. Christie, D.D., r  
Sun 8, 9:30, 11; Wed HC 7:30 & 10

## ST. THOMAS, VIRGIN ISLANDS

**ALL SAINTS'**  
The Rev. Raymond E. Abbitt, r; the Rev. James  
MacConnell, asst; the Rev. Richard Watson, asst;  
Capt. Arthur Mussenden, C.A.  
Sun HC 6:30, 8:30, 10:30; Ev & B 7:30; Masses  
daily 6:30; C Sat 5-6

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Churchmen, whether they are at home or away  
from home. Write to our advertising depart-  
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