

The Living CHURCH

April 10, 1960

25 cents

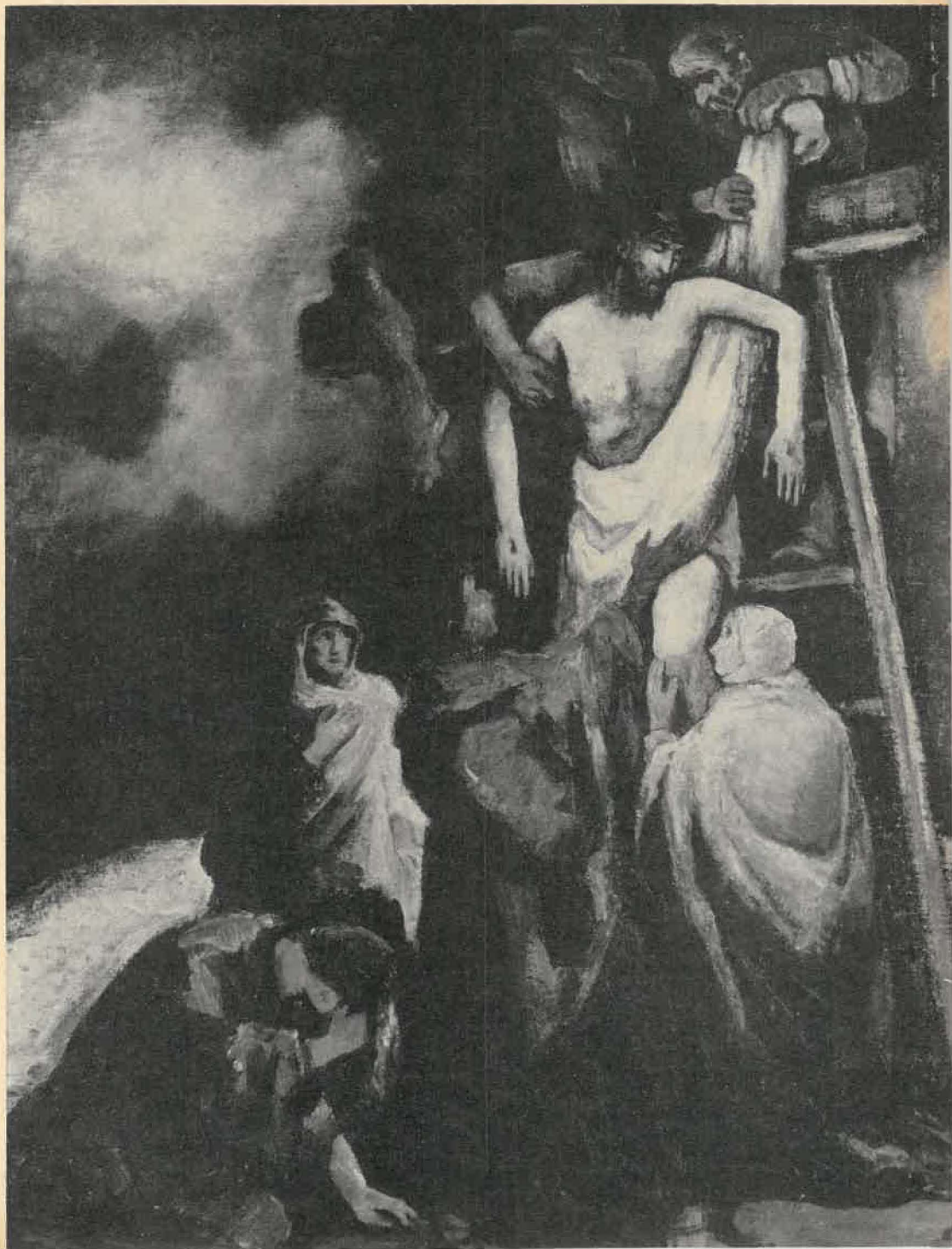
HOLY WEEK


In that small upper room
He prayed — for me.
I trace His footsteps to
Gethsemane.
Nailed to a cross, He died
On Calvary
That I might have new life
Eternally.

What can I do, dear Lord,
For Thee — for Thee?

ROBERTA NEWTON TAYLOR

Eugene Higgins, "Descent
from the Cross"

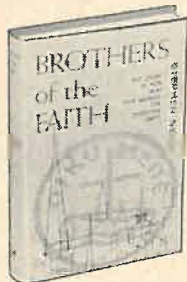




STAINED GLASS
LIGHTING
METAL · WOOD
MARBLE
PAINTING
DECORATING
PRECIOUS HANGINGS

RAMBUSCH
40 W. 13th ST., NEW YORK 11, N. Y.

A New Book by BISHOP
STEPHEN NEILL



**Brothers
of the
Faith**

The story of men
who have worked for
Christian unity

This is the first account of the struggle for church unity to be told through the biographies of the men who worked for it, rather than through the documents and official statements which resulted from it.

Here are the issues, the problems, the successes, and the failures seen through the experiences of John R. Mott, Nathan Söderblom, William Temple, G. Bromley Oxnam, \$4 William Paton and many others.

SOME OF THE CHAPTERS:

Charles Brent and Faith and Order; Archbishop Germanos and the Orthodox; John XXIII and a Roman Council.

Order from your bookstore today!

ABINGDON PRESS

LETTERS

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

Planning in Pennsylvania

I have just read your interesting editorial on "Parishes and Pensions" in the March 20th issue. Our diocese is just now working out a plan with the Church Life Insurance Corporation for pensions for our lay employees. The Philadelphia Divinity School has recently done the same thing. I feel that this is the way pensions should be handled for lay employees both diocesan and parochial. Both in the diocese and at the divinity school we have found Mr. Loring Andrews, of the Church Life Insurance Corporation, most helpful in working out these plans and he is available for any diocese or parish interested in working out such a plan.

You suggest that the \$1,000 immediate grant, which the Church Pension Fund pays to widows of clergy who held a cure within six months prior to death or receipt of pension, be paid as well to estates of clergy who die without surviving widows. This grant originated many years ago as an increase in the inadequate widow's pension, payable in a lump sum rather than in small monthly installments of \$5 or \$10. Widows characteristically have to move out of the rectory, often with small children. Unfortunately, many people in the Church have come to think that this \$1,000 grant was given to cover funeral expenses. It was never intended for any such purpose. I have found out that when a parish does not take care of the funeral expenses, the diocese will do so if the family needs help.

The problem the Church was faced with when it was setting up the pension system was to get some support for the surviving widows and children. How unwise it would have been, as we look back now, if the Church had reduced this measure of support in order to make room for payments to estates of clergy. Payments to estates are not pensions and have for the Church none of the urgency of pensions.

The same situation still exists. There is no more reason now why parishes should be called upon to route money of any amount through the pension system into the estates of deceased clergy, with pensions correspondingly smaller. General Convention in 1958 confirmed that the fund "exists to serve 'the clergy disabled by age or other infirmity and for the widows and minor children of deceased clergy' and for no other persons." This subject is treated on pages 386 and 398 of the *Journal of the General Convention*, in the report of the Joint Commission to Study Clergy Pension Plans and Clerical Salaries.

(Rt. Rev.) OLIVER J. HART
President, Church Pension Fund
New York, N. Y.

Recall the Church's Mission

Recently I witnessed a most extraordinary scene — Episcopal Christians were being persecuted in this country for their convictions. In an attempt to express their calling as Christians and their duties as American citizens, Episcopal students joined other students

from Florida A & M University (all Negro) and Florida State University (all white) for a passive demonstration in the form of sit-down strikes in two local ten cent stores. They were arrested and jailed en masse with little or no hint as to the reason for their arrest (some did learn two hours later that it was for "attempting to incite a riot") while members of the White Citizens' Council stood by armed with knives and sticks. In the darkness of the cell, prayers were read from the *Book of Common Prayer* and hymns were sung from memory [L.C., March 27th].

I write this letter for two reasons. The first is to attempt to recall something of the mission of the Church. It is not, as many Churchmen think, to argue over the proper title for a priest or to worry about having a large enough parish building for next year's program. The real mission lies in that revolutionary writing called the Gospel. A gospel which does not let man simply fulfill laws but one which requires that he give his whole self as a living sacrifice.

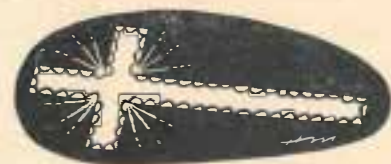
The second reason is to ask for prayers and intercessions for these persons and moreover for all who suffer under the banner of Christ.

WILLIAM P. McLEMORE
Student, Florida State University
Tallahassee, Fla.

What of Christ?

The Rev. Arthur Vogel, in his review of *The Word Incarnate* by W. Norman Pittenger, accurately describes the tone and purpose of the book when he says, "one cannot help but have the overwhelming conviction that its author is a convinced Christian who is trying his best to make Christianity available in its essential vitality to what he conceives to be 'modern man' in the latter's legitimate requirements." In other portions of the review, however, Fr. Vogel appears to be less careful, and has made assertions concerning the book that seem to me unjustified.

Fr. Vogel, restating one of the central arguments, says, "Christ is a Man, but He is a Man who, because of the completeness of His assent to and cooperation with God, is the fittest possible for the manifestation of the



Word in the world." Here the word "because" has been supplied by the reviewer and significantly alters what the author was trying to convey, for what Fr. Pittenger says and repeats several times in the book is: "there was *that* in Jesus as historical figure which was sufficient to account for the appearance of the faith in him as Christ; while the faith in him as Christ could only be grasped by those who were prepared to reckon with the reality of his historical life as a Man among men. He appeared as risen only to those who believed. On the other hand, once they knew him as their living Lord, they were enabled to proclaim him as the Christ who had once been with them as their Master, winning them to himself and gaining their complete loyalty and obedience" (p. 62); or again, "I suggest this formula as a summary statement: The Eternal Son or Word so appropriated and employed the humanity which by divine

providential operation was conceived and born of Mary that he possessed in that humanity an organ for self-expression which was adequate to his purposes, while the human life which was conceived and born of Mary so appropriated and expressed the Eternal Son or Word that such an organ was in fact available for the Son's or Word's purposes among men" (p. 92).

The central purpose of the author is to maintain the Chalcedon definition which says of our Lord Jesus Christ that He is "truly God and truly man," and his criticism of much that has traditionally been called orthodox is that it denies the true manhood and humanity. He is also concerned to maintain the distinction made by Chalcedon between the two natures, and says of the "classical theologians" (whether rightly or wrongly I do not know), "They did not in fact speak of Jesus as 'God,' without at once going on to make the point that the God there affirmed is 'the Word of God,' one of the eternal modes of existence of the divine Reality. . . . The humanity in itself, according to classical teaching, is given *hyperdulia*, or supreme veneration, and it is only by reason of the *communicatio idiomatum*, or interchange of names because of the union of deity and humanity in him, that we can say that his human nature is to be 'worshipped.'"

This "devotionally helpful" practice has, Fr. Pittenger asserts, "suggested a kind of quasi-monophysite Christology," which he seeks to avoid by suggesting that we say "Jesus, when we are referring specifically to the manhood born of Mary; or the Word or God the Son, when we are referring to the eternally generated Second Person of the Godhead; and the Word Incarnate or, as Nestorius himself would have wished, Emmanuel (God with us), when we are referring to the total reality of him who is 'Word made flesh.'" Such terminological exactness, he believes, would be less confusing to ordinary men and would have "the merit of theological precision, even if not that of conventional traditional usage."

It is here that he makes the admission that leads Fr. Vogel to say, "Dr. Pittenger anticipates that one criticism which will be made of his Christology is that it is Nestorian," and then in a footnote adds, "As condemned by the Council of Ephesus, Nestorianism is the view that there are two persons, instead of one, in Christ." But the whole point that the author has labored to make is the impeccably orthodox one that there is but one person in two natures (God and man) in Christ. He does say at this point, "I am of course aware that the suggestion [that we should be terminologically exact in our references to each of the two natures in Christ and to his single, undivided, unseparated and unseparable, person] and my comments on the *communicatio idiomatum* will lead some to describe my position as 'simple Nestorianism.'" But such a charge, he insists, has no validity, and will rest only on "an uninformed understanding of what in fact Nestorius himself said, however dangerous the condemned heresy called by his name might have been if anybody had happened to hold it."

This point must be labored and reemphasized because Fr. Vogel's statement has led many persons to believe that Fr. Pittenger has in fact admitted that his Christology could be characterized as Nestorian in the sense of the condemned heresy. The review

Continued on page 18

Books that set you thinking

from

The Westminster Press



Witherspoon Building
Philadelphia 7

VARIETIES OF PROTESTANTISM

By JOHN B. COBB, JR. How can people whose beliefs differ so radically all call themselves Protestants? In his examination of nine varieties of Protestantism Dr. Cobb shows both their differences and the basic beliefs common to them all. \$4.50

THE REBIRTH OF MINISTRY

By JAMES D. SMART. A distinguished author, pastor, and teacher claims that today's church has virtually lost the Biblical character of its ministry, and tells what the Protestant church must do to recover it. \$3.50

Now at your bookstore

NEW MONROE FOLD-KING FOLDING TABLE LINE

Kitchen committees, social groups, attention! Factory prices & discounts to Churches, Schools, Clubs, etc. Monroe all-new FOLD-KING Banquet Tables, with exclusive new automatic folding and locking, super strength, easy seating.

BIG NEW 1960 CATALOG FREE

Color pictures. Full line tables, chairs, table and chair trucks, platform-risers, portable partitions, bulletin boards. 52nd year. WRITE THE MONROE CO., 20 Church St., Colfax, Iowa

ALASKA

9th Cruise especially for Episcopalians, June 27 - July 17 S.S. Princess Louise

For free, illustrated folder "Alaska," please write, Episcopal-Alaska Tour, P.O. Box 4013, St. Paul 16, Minn.

RELIGIOUS BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Co.

14 E. 41st St. New York 17, N. Y. 29 E. Madison St. Chicago 2, Ill.

Morehouse-Barlow Co. of California
261 Golden Gate Ave. San Francisco 2, Calif.

V E S T M E N T S

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen

1837 Church Vestment Makers 1960
Over One Hundred Years

COX SONS & VINING, Inc.
131 EAST 23rd STREET, NEW YORK, N. Y.

BOOKS



**YOU SAVE
ON THE
LONGER
WEAR**

OF
KNEEL-O-FOAM

KNEELERS

UPHOLSTERED
WITH ELASTIC



IN CHOICE OF COLORS
BETTER LOOKING, TOO
even after years of regular service

Foam filled and covered in finest vinyl upholstery. Strong, resilient, easy to clean. Sturdy, knitted fabric back. 16" x 10" surfaces available in 4", 2" depths. Chapel Kneeler, 16" x 10" x 1½". In red, green, brown, maroon.

Write for New Color Catalog on
Kneelers, Pew Kneeling Bench
Cushions & Pew Seat Cushions.



J. THEODORE CUTHBERTSON, INC.
2013 Sansom Street L-40 Philadelphia 3, Pennsylvania
Manufacturer of Ecclesiastic Vestments

DISTINCTIVE STYLING

in English Stained Glass



from **WIPPELL of Exeter**
thru The Studios of

George L. PAYNE

15 PRINCE STREET, PATERSON 7, N. J.

Designs submitted for your consideration. Write

Need of Redemption

WILLIAM FAULKNER: FROM JEFFERSON TO THE WORLD. By Hyatt H. Waggoner. University of Kentucky Press, 1959. Pp. 266. \$5.

Of all contemporary American novelists — perhaps, even, of all living novelists — William Faulkner has done most to give his readers a comprehensive vision of our partly Christian society in decay. Most of his novels and short stories are set in a specific southern region, "Yoknapatawpha County," and present the inner life, and its manifestations in action, of a multitude of diverse human beings, often with appalling force, and intense realism.

Shocking as this vision is, it cannot be dismissed as fantastic or morbid; it is a profound and valid vision of the civilization in which we share and of whose guilt and tragedy we partake. To the Christian reader Mr. Faulkner's work can be especially enlightening, for again and again the central conflicts involve righteousness

the purposes of his various techniques. He also arrives at just and well-based judgments of the author's strengths and weaknesses — his powerful and compelling vision of tragic realities, only occasionally vitiated by illogic or sentimentality. As a prospectus to help one beginning to study William Faulkner, as a reference to use while reading the novels and short stories, and as an aid to pondering them after reading them, Prof. Waggoner's book is strongly recommended. It is well-written in detail, simply and clearly organized into chapters, and provided with a useful index.

THOMAS R. DALE

Books Received

LIFT UP YOUR EYES. The Religious Writings of Leo Tolstoy. Introduction by Stanley R. Hopper, Dean, post-Graduate School, Drew University. Julian Press. Pp. 581. \$5.95.

THE STATURE OF MAN. By Colin Wilson. Houghton Mifflin. Pp. 121. \$3.

[ROMAN] CATHOLIC VIEWPOINT ON EDUCATION. By Neil G. McCluskey, S.J. Doubleday. Pp. 192. \$3.50.

LET US BREAK BREAD TOGETHER. Communion Meditations for the Church Year. By Fred Daniel Gealy. Abingdon Press. Pp. 143. \$2.50.

SIGNIFICANT CHURCH HISTORY. By R. Gordon Milburn. James Clark Clarke & Co., Ltd., 33 Store St., London, W.C. 1, England. Pp. 78. 7/6 (or about \$2 if ordered through an American dealer.)

THE FAITH WE PROCLAIM. The Doctrinal Viewpoint Generally Prevailing in the Evangelical and Reformed Church. By Elmer J. F. Arndt, under the guidance and with the counsel of the Theological Committee. Philadelphia, Pa.: Christian Education Press. Pp. xiii, 135. \$2.50.

THE DYING AND LIVING LORD. By Helmut Gollwitzer. Muhlenberg Press. Pp. 123. Paper, \$1.25. [Translated and with a Preface by Olive Wyon.]

SANDALS AT THE MOSQUE. Christian Presence Amid Islam. By Kenneth Cragg. New York: Oxford University Press. Pp. 160. \$2.75.

SUMMIT ROUNDUP. Profiles of 21 World Leaders. By William H. Stringer. With sixteen photographs by Gordon N. Converse. Longmans, 1959. Pp. xiv, 202. \$4.50.

THE GREEK EAST AND THE LATIN WEST. A Study in the Christian Tradition by Philip Sherrard. New York: Oxford University Press, 1959. Pp. vi, 202. \$4.

THE LEARNED MEN. By Gustavus S. Paine. Thomas Y. Crowell, 1959. Pp. ix, 212. \$4.75. [The story of the makers of the King James Bible.]

THE PASTOR AND COMMUNITY RESOURCES. By Charles F. Kemp. Bethany Press. Pp. 96. Spiral binding, \$1.50.

RELIGIOUS ORDERS OF MEN. By Jean Canu. Translated from the French by P. J. Hepburne-Scott. Hawthorn Books. Pp. 144. \$2.95. (Volume 85, Twentieth Century Encyclopedia of [Roman] Catholicism.)

MAN AND THE INCARNATION. A Study in the Biblical Theology of Irenaeus. By Gustav Wingren. Muhlenberg Press. Pp. xx, 233. \$3.75.

THE KINGDOM: A NEW TESTAMENT COURSE. By Colin Aves, M.A. Divinity Master, The King's School, Macclesfield. New York: Cambridge University Press. Pp. 208. \$1.75.

ANSWER ME THIS. By the Rev. Claude Beaufort Moss, D.D. Longman. Pp. 212. \$3.

SEVEN TIMES HE SPOKE. By Olbert Ricard. Translated from the Danish by Bernhard H. J. Habel. Augsburg Publishing House. Pp. x, 82. Paper, \$1.75.



and morality, and the characters' strengths and weaknesses are related to their beliefs or unbelief. Whatever Mr. Faulkner's personal belief may be, he portrays a world in dire need of redemption.

Hyatt H. Waggoner has in *William Faulkner: From Jefferson to the World* written an extremely useful survey of Mr. Faulkner's work. He presents interpretation and analysis of the novels and several of the short stories, showing the development of the author's themes and

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

April

10. St. Barnabas', Omaha, Neb.
11. Grace, Carlsbad, N. M.; St. Stephen's Mission, Hobart, Ind.
12. Emmanuel, Champaign, Ill.
13. Chapel of the Incarnation, New York, N. Y.; St. Matthew's, Portland, Ore.; St. James', Port Daniel Centre, Quebec, Canada
14. St. Peter's, Rosedale, N. Y.; St. Paul's, Portland, Maine; St. Luke's, Denver, Colo.; St. Luke's, Katonah, N. Y.
15. St. Andrew's, Madison, Wis.; St. Augustine's, Metairie, La.
16. Holy Trinity, Hicksville, N. Y.

The Living Church

Volume 140 Established 1878 Number 15

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

STAFF

Peter Day, editor. Rev. E. W. Andrews, executive editor. Jean Drysdale, assistant to the editor. Christine Fleming Heffner, news editor. Rev. F. C. Lightbourn, S.T.M., literary editor. Very Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Lila Thurber, assistant editor. Patricia Williams, editorial assistant. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Roman Bahr, subscription manager.

ADVERTISING REPRESENTATIVE

Allan E. Shubert Company, 3818 Chestnut St., Philadelphia 4. Chicago: 154 East Erie St. Miami Area: Dawson Co., 1206 Chamber of Commerce Bldg., Miami 32, Fla. Los Angeles: 1350 N. Highland Ave.

THE CHURCH LITERATURE FOUNDATION

Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president. Rt. Rev. Charles F. Boynton,*† Suffragan of New York, vice president. Peter Day,* secretary. Joseph Carson,* treasurer. Rt. Rev. John S. Higgins,† Bishop of Rhode Island. Rt. Rev. Gerald F. Burrill,† Bishop of Chicago. Rev. Frs. William E. Craig,† Dudley J. Stroup.*† Messrs. Jackson Bruce,*† Harry P. Leadingham,* Clifford P. Morehouse,† Robert D. Jordan.†

*Director †Member

DEPARTMENTS

Big Picture	6	News	7
Books	4	People and Places	21
Editorials	16	Sorts & Conditions	18
Letters	2	Vestryman's Diary	19

SPECIAL FEATURES

"Talking With God" Clarence Sickles 12
No Small Hobby 14

THINGS TO COME

April

10. Palm Sunday
11. Monday before Easter
12. Tuesday before Easter
13. Wednesday before Easter
14. Maundy Thursday
15. Good Friday
16. Easter Even
17. Easter Day
18. Easter Monday
19. Easter Tuesday
22. Convocation of the district of Eastern Oregon, St. Andrew's Church, Prineville, Ore., to 24th
24. First Sunday after Easter
25. St. Mark
26. National Council meeting, Greenwich, Conn., to 28th
29. Consecration of the Rev. Ivol Curtis as suffragan of Los Angeles, St. Paul's Cathedral, Los Angeles

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$8.75 for one year; \$15.75 for two years; \$21.00 for three years. Foreign postage, \$1.00 a year additional. Canadian postage, 50¢ a year additional.

April 10, 1960



LET'S LOOK AT THE FACTS!

A seminary student aged 25 looks over the insurance field and being intelligent he (or she) makes inquiry.

Since the Presbyterian Ministers' Fund, a share-the-wealth company, holds a peculiar place in this field, he finds:

For a total investment in premiums over 20 years of \$3,266.00 — an insurance program of \$10,000 and a possible cash settlement of \$3,981.00* is available.

Or, at age 65 for an investment of \$6,532.00 over 40 years a \$10,000 insurance policy, is purchased, and then a possible cash value of \$10,382.00.*

Where can any comparable investment be found?

*At current dividend rates.

Start the machinery rolling by writing to:

PRESBYTERIAN MINISTERS' FUND

Rittenhouse Square, Philadelphia 3, Pa.

ALEXANDER MACKIE, President

16 Branches — Coast to Coast — Texas to Ontario

An interdenominational Fellowship providing all kinds of life insurance

1717 — Two hundred Forty-three Years — 1960

KNEELING HASSOCKS



Oval or oblong style. Vinyl leather or velour cover — cork or long stapled fiber filling. Foam rubber top. Free samples and prices on request.

BERNARD-SMITHLINE CO.
252-17 Northern Blvd.
Little Neck 63, N. Y.



OSBORNE CHALICES

Designers and Makers of the Finest

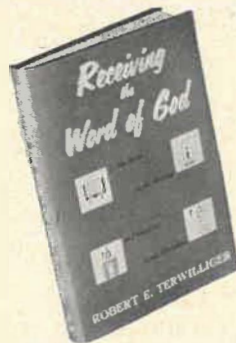
Illustrated Book No. LC60C available

Bronze Memorial Tablets list—LC60M

F. OSBORNE & CO. LTD.

117 GOWER ST. LONDON W.C. 1 ENGLAND

Coming — April 24th — Educational Number



RECEIVING THE WORD OF GOD

by Robert E. Terwilliger, \$2.75

"Obvious scholarship, a clear style, and a disciplined mind have combined to help the author produce a remarkable book which is both enlightening and moving." — Lee H. Bristol, Jr.

Postage paid on cash orders.

MOREHOUSE-BARLOW CO.

14 E. 41st St., New York 17
29 E. Madison St., Chicago 2
261 Golden Gate Ave., San Francisco 2

Name: _____

Street: _____

City: _____ Zone: _____ State: _____



By thine Agony
and Bloody Sweat;
by thy Cross and Passion;
by thy precious
Death and Burial;
by thy glorious
Resurrection and Ascension;
and by the Coming
of the Holy Ghost,
Good Lord, deliver us.

From the Prayer Book Litany

The Agony in the Garden

The Agony in the Garden of Gethsemane, in which Christ wrestled with the temptation to evade the Cross, is here shown as represented in the left panel of a triptych by Andrea Vanni (W. A. Clark Collection, Corcoran Gallery of Art, Washington, D. C.)

The story of Christ's agony in Gethsemane is, according to the Prayer Book scheme of services, read at least twice in Holy Week — in the Gospels for Monday and Wednesday, from St. Mark's and St. Luke's accounts, respectively.

The Living Church

Palm Sunday
April 10, 1960

**For 81 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.**

SOUTH AFRICA

Anglicans Arrested

At least two Anglican missionaries were seized by the South African government in the arrest and jailing a few hours before daybreak on March 30th of 234 white, African, and Asian opponents of South Africa's apartheid policies. The two, listed by the New York *Times*, are the Rev. Mark Nye and Miss Hannah Stanton, both of the diocese of Pretoria.

The Archbishop of Canterbury has called upon all Anglicans to pray for a solution to racial problems in South Africa.

And as the Union's nightmarish turmoil of violence and death was making headlines around the world, a suggestion for a prayer for peace came from the Rev. Trevor Huddleston of the Community of the Resurrection at Mirfield, England. Fr. Huddleston drew wrath of the South African government in 1956 for advocating racial integration. He reported an "overwhelming number" of requests for a form of prayer to be used daily during the strife. He suggested:

"God bless Africa, guard her children, guide her rulers, and give her peace. For Jesus Christ's sake. Amen."

The Most Rev. deBlank, Archbishop of Capetown, summoned "people of goodwill everywhere to pray for South Africa at this tragic moment in history." His statement said he felt compelled "to place on record that until the whole body of discriminatory legislation which weighs so heavily on certain sections of the population is withdrawn, there can be no possibility of a peaceful future for the country."

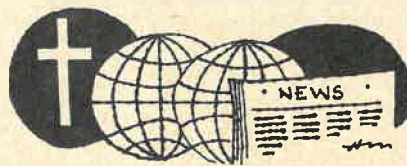
SOCIAL RELATIONS

And There Was Light

The gas and electricity are on legally now in the New York slum building where the Rev. James R. Purnell used hacksaw, hammer, and pliers to restore heat and light to over 200 shivering, panicky tenants on March 24th. Warrants have been issued for the arrest of two owners of the building; they are charged with failing to provide utility service and failing to keep the building free of rats. The state attorney general has been requested to take action to dissolve the Larai Corporation which owns the buildings.

Fr. Purnell broke locks and chains on the building's meter boxes after unsuccessfully appealing to the Consolidated Edison Company and to the Departments of Health, Buildings, and Welfare. The tenants had come to Fr. Purnell with their plight. Some 100 children live in the building.

By Monday morning, March 28th, the



utility bills had been paid, but the matter does not end there. The Rev. James Gusweller, graft-fighting rector of New York's Church of St. Matthew and St. Timothy (where Fr. Purnell is curate), immediately urged legislation to restrain the Consolidated Edison Company from shutting off gas and electricity without giving prior notice to tenants. Fr. Gusweller cited "panic conditions" among the residents of the powerless slum building, who were living without stoves, furnaces, hot water, lights, and refrigerators.

Fr. Purnell himself described his restoration of gas and electricity as "illegal." However, he told *THE LIVING CHURCH*, "This is a place where the Church and the world collide. People were using candles and paper for heat. . . . In such a situation, there are other and bigger laws than the law of New York." No charges have been issued against Fr. Purnell, nor were any expected.

Asked whether he would recommend this kind of action for other clergymen, Fr. Purnell said, "Something has to be done. The Church has no political power, but it does have the power of direct witnessing action."

RACE RELATIONS

Pro-Protest Paper

A 7,000-word report on the Negro-rights struggle in the south was released at the end of March by the National Council Divisions of Racial Minorities and Christian Citizenship. Entitled, "Background Paper on Student 'Sit-in' Protest Movement in the Light of the Church's Authori-

tative Statements," the report was distributed to all bishops, diocesan Christian social relations workers, and many other Church leaders.

Tone of the document is set in an introductory quotation from William Temple, late Archbishop of Canterbury.

The report proper is divided into three sections: *The Legal Aspect of the Protests*, *Christian Conscience and Civil Disobedience*, and *Positive Courses of Action for Churchmen*.

The conclusion of the legal section reads:

"Whatever the law in a particular community or state, it is apparent that any legal suppression over and above that necessary to maintain public order will serve to intensify rather than overcome the growing assertion by Negroes of their rights to human dignity and equal treatment. This is necessarily true, since the issue is more than a cup of coffee at a lunch counter. It is one of treatment as a full and dignified human being; of treatment as one for whom Christ suffered and died upon the Cross."

The following are excerpts from the section on Christian conscience and civil disobedience:

"Christian teaching concerning duty to the state and its law has been consistent through the centuries. . . . The Church has maintained that duly constituted authority is a structure appointed by God for the common good, and that Christians ought to honor and obey the laws of the land. . . . It was this principle which led the General Convention of 1958 to resolve that the Church should 'call upon its members to face seriously their obligation to conform to federal and Supreme Court orders in regard to giving to all students equal access to our public schools'; and the House of Bishops, in its pastoral letter of the same year, made an identical plea. . . .

"However, the bishops recognized that there are occasions when Christians must 'obey God rather than men,' [Acts 5:29] and that in these instances an open violation of the law as a matter of conscience is not only permissible but imperative. . . . As a demonstration of this principle, the General Convention in 1958 commended the Church of the Province of South Africa for calling upon Church members to ignore provisions of the 'church clause'

of the Native Laws Amendment Act forbidding interracial worship. . . .

"Certain laws so degrade the individual that they threaten the dignity of the law itself. The remarkable characteristic of the sit-in protests has been the orderly way in which they have been conducted. . . . Negro student leaders in Nashville, Tenn., for example, demonstrated their intentions by instructing the participants not to strike back or curse if abused. . . ."

The concluding paragraph of the section on conscience stresses that the lunch-counter protests are an outgrowth of Christian teaching, and the section ends, "At the present time, our oneness in Christ will not tolerate a repudiation by white Christians of the legitimate and heartfelt assertion by Negro Churchmen that their impatient plea for their inherent rights be heard."

In an eight-point program for action, the Churchman is urged to:

"1. Be well informed and help to stop rumors;

"2. Discipline himself to deal with emotional and controversial issues with constraint and reasonableness;

"3. Associate himself with groups which are disciplined, well-grounded, and reflect the Church's teachings in their aims and methods;

"4. Support, encourage, or initiate community efforts at conversation and conciliation;

"5. Utilize all existing opportunities with the Church and the general community for bi-racial conversation, communication, and understanding;

"6. Commend and support merchants and community leaders who attempt to find just solutions to problems.

"7. Make every effort to understand and support fellow Christians involved in crisis situations;

"8. Work through community or Church agencies and with persons of professional skill seeking to bring healing to tense situations."

The report was drafted by an editorial committee composed of the Rev. Dr. Tollie L. Caution; the Rev. Messrs. Walter D. Dennis, Jr., C. Kilmer Myers, Cornelius C. Tarplee, and Arthur E. Walmsley; Dr. Thomas P. Govan; and Messrs. Douglas A. Bushy and Marvin C. Josephson. All except Frs. Dennis and Myers are staff officers employed by the National Council or organizations closely related to it.

JAPAN

Conference Center Burned

Late in March, the main building of Tarumi Center, conference center of the diocese of Kobe, burned down. About 42 girls from Shoin School and 24 boys from St. Andrew's University, working to make a garden at the center, were all reported safe.

Shortly before, the Most Rev. Michael Yashiro, Presiding Bishop of the Nippon



Palm Sunday (1958) at St. Paul's, San Diego: Around the block to the cross.

Seikokai, and Bishop of Kobe, had conducted a special service at the conference center. A recent gift from the Episcopal Church's Youth Offering provided water pipe and electricity at the center, which serves not only the diocese of Kobe but other dioceses in West Japan, and mission schools of other Churches.

TENNESSEE

Prof. Dawley at Sewanee

The Rev. Powel M. Dawley, of General Theological Seminary, is scheduled to give the first in a series of lectures at the theological school of the University of the South in Sewanee. The lectures, which will deal with the aspects of the English Reformation, have been made possible by a gift from Mrs. Samuel Marshall Beattie. The gift is a memorial to Mrs. Beattie's husband who was a graduate of the university. Lectures are to be given annually at the school as a result of the gift.

Prof. Dawley's lecture is scheduled for April 20th and 21st.

FLORIDA

The Collins Plan

Florida Governor LeRoy Collins' plan to form bi-racial committees throughout the state [L.C., April 3d] is receiving good popular support, the *New York Times* reports in a special story by McCandlish Phillips. Political response is not so encouraging.

Race demonstrations in Tallahassee, Fla., have subsided since the governor's state-wide radio and television talk on March 20th in which he asked local communities to organize bi-racial committees of non-extremists "that can consider grievances of a racial character and that can

honestly and sincerely and with a determined effort try to find solutions to these difficulties." Governor Collins is an Episcopalian.

In his *Times* story, datelined March 28th, Mr. Phillips reported that a heavy volume of mail to the governor's office was running eight to one in his favor. However, only three cities "have moved in the direction suggested by the governor. Six others have expressed interest. Bi-racial committees already exist in Tampa and Daytona Beach."

PARISH LIFE

Palm Sunday in San Diego

Parishioners of St. Paul's Church, San Diego, Calif., will observe Palm Sunday with an outdoor procession in which more than 600 people are expected to participate. A similar procession was made in 1958 [see cut].

Marching around the block in which the church is located, the procession will include a donkey loaned from the San Diego zoo and Church school children in appropriate but simple costumes (directions to parents suggest small blankets to represent Palestinian dress, with bath towel turbans for boys and head scarves for girls). Ninth-graders have the honor of portraying, in full costume and make-up, major members of the procession. All adult parishioners are invited to march along, as are members of the local Chinese Community (Congregational) Church, and everyone will have a palm branch to carry. Palm Sunday hymns, played on St. Paul's chimes, will ring out through the neighborhood. The procession will end at a large wooden cross on the back wall of the church, where the rector will read Holy week collects.

Success and Disaster

Winner of the Anglican Writers Award Contest sponsored by Morehouse-Barlow, Co., and the Episcopal Book Club is Mrs. Donet Meynell Roelofs, a Nevada housewife and communicant of St. Stephen's Church, Reno. Her award-winning book, titled *A Testament of Turning*, is a collection of letters written over the course of four years in her "search for God."

Shortly after the announcement of the award, Mrs. Roelofs was involved in an automobile accident which sent her to the hospital with a basal skull fracture and brain concussion. She has now been reported out of danger.

Mrs. Roelofs, wife of Dr. Robert T. Roelofs, chairman of the philosophy department at the University of Nevada, received the B.A. in English and the M.A. in philosophy from the University of Michigan. She is the mother of two children, Meredith, 9, and Mark, 5.

Presentation of the award, which includes a cash gift of \$1,000, is scheduled for May 4th at the meeting of the synod of the eighth province, to be held in Los Angeles.

EPISCOPATE

Bishop Higley Instituted

The Rt. Rev. Walter Maydole Higley was formally instituted as sixth Bishop of Central New York on March 26th in a service of Holy Communion at St. Paul's Church, Syracuse.

The Presiding Bishop was the institutor, celebrant, and preacher. Bishop Burroughs of Ohio read the epistle, and Bishop Donegan of New York read the gospel.

At a luncheon in honor of Bishop Higley and attended by more than 900 people, Bishop Lichtenberger and Bishop



Mrs. Roelofs: award and accident.

Donegan extended greetings to the congregation. The main speaker of the luncheon was the Rt. Rev. Ernest S. Reed, Bishop of Ottawa. Bishop Reed spoke on the relationship between Churches of the Anglican Communion in Canada and the United States. Bishop Barry of Albany gave the invocation.

The Virtue of Obedience

"The special privilege and the joyful responsibility of a suffragan bishop is to serve as a model of obedience to the clergy and people," said one suffragan preaching at the consecration of another suffragan. The occasion: the elevation to the episcopate of the Rev. James Stuart Wetmore, who was elected suffragan of New York last December [L.C., December 27th]. The preacher, the Rt. Rev. Jonathan G. Sherman, is suffragan of the neighboring diocese of Long Island.

Bishop Sherman described a suffragan as a "plenipotentiary, elected, consecrated, and authorized to perform every act that is proper to the office of a bishop in the Church of God."

"On the other hand," he observed, "a suffragan is a bishop specifically under the authority of his diocese and, quite simply, he is to do what he is told to do."

"The virtue of obedience has suffered almost total eclipse in the wide areas of our contemporary society, and the lack of it is the root of our need for reconciliation."

Bishop Wetmore, along with New York's other suffragan, Bishop Boynton, will assist Bishop Donegan of New York in the giant work of administering and ministering to the 10-county diocese.

A Canadian (he plans to become an American citizen), Bishop Wetmore has been New York's diocesan director of Christian education since 1953. Previously he had served six years with the General Board of Religious Education of the Anglican Church of Canada.

His consecration took place on Friday, March 25th, in the Cathedral of St. John the Divine, New York City. The Presiding Bishop was consecrator, and Bishops Scaife of Western New York and Donegan were co-consecrators.

Bishop Wilner Dies

The Rt. Rev. Robert Franklin Wilner, retired Suffragan Bishop of the Philippines, died of a heart seizure at his home in Tunkhannock, Pa., on March 24th.

Bishop Wilner was born in Forty Fort, Pa., in 1889. After he was graduated from State Teachers' College, Bloomsburg, Pa., he went to China as a lay missionary, and served as assistant treasurer of the American Church Mission there from 1916-1926. Upon returning to the United States, he began studies for the receipt of Holy Orders. He attended Temple University, Philadelphia, and the Philadelphia Divin-



Bishop Wilner
Forty years in the foreign mission field

ity School. During his episcopate PDS awarded him the D.D. degree.

After being ordained to the diaconate, he went to the Philippines where he was ordained priest in 1929. He served as assistant at St. Stephen's Mission to the Chinese in Manila, from 1928-1929, chaplain at Brent School, Baguio, from 1929-1931, and as rector of the Easter School and assistant at the Church of the Resurrection, Baguio, from 1929-1938.

Three branches of the Anglican Communion united for Bishop Wilner's consecration in 1938. The Chinese Church, the Japanese Church, and the American Church were represented by bishops. His consecration was the first to take place in the Cathedral of St. Mary and St. John, in Manila.

During Bishop Wilner's 40 years of service in the foreign missionary field, he spent three of the war years, December, 1941, until February, 1945, as a prisoner of war in a Japanese concentration camp. As a result of the experience his health suffered, and in 1956 he retired as suffragan of the Philippines at the age of 66. After retirement he returned to Tunkhannock and was active in the affairs of the diocese of Bethlehem.

Surviving Bishop Wilner are his wife, the former Alfaretta Stark; two children, Isabelle and Robert E.; two grandchildren; and two brothers.

Funeral services were conducted by Bishop Warnecke of Bethlehem.

PUBLIC AFFAIRS

Fundamentally Unsocial

A continuing effort by extreme economic and religious conservatives to keep clergy and Church groups from publicly discussing social issues is being intensified, it is reported in the *New York Times* of



RNS
Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America (right), examines a small picture of our Lady which was reported to have shed tears [L.C., April 3d]. With him is the Rev. George Papadeas, priest of St. Paul's Orthodox Church, Hempstead, N. Y. The picture belongs to an Orthodox couple, in Island Park, N. Y., who said that they had noticed the Madonna "weeping" while praying before their iconostat in which the picture is hung. After examining the icon and talking to Fr. Papadeas and other witnesses who said they saw the "tears," Archbishop Iakovos remarked there was "no explanation that can be justified by human thinking" for the phenomenon, which he described as a "sign" and a "very good omen for some blessing to our nation or the world."

March 28th by John Wicklein.

The intensification, says Mr. Wicklein, has come in the month and a half since the Department of Defense withdrew, with apologies, an Air Force manual impugning the loyalty of the National Council of Churches and prominent non-fundamentalist Christians [L.C., March 6th and 13th]. The withdrawal, says the *Times* story, "incensed the fundamentalists."

The National Council of Churches has reiterated, in a letter sent to all members of Congress, the NCC's "unalterable opposition to Communism."

The *Times* conducted interviews in four areas "where pressure from ultra-conservative clergy and laymen have been reported — Cincinnati, Indianapolis, Chicago, and Houston."

It was agreed by the men interviewed, says Mr. Wicklein, that the pressure stems from two sources which reinforce each other:

"Wealthy laymen in and out of mainline denominations who object to social, economic, and political pronouncements by local ministers, denominational leaders, and officers of the National Council.

"Theological conservatives who object to liberalism in matters of belief, which predominates within the major denominations affiliated with the council."

The *Times* filled about four columns with facts and quoted opinions about the fundamentalist pressure activities.

Charles P. Taft, prominent in the Episcopal Church and the NCC, told the *Times* that the move was "chiefly an anti-intellectual attack." He said,

"They don't want to discuss the 'Communist conspiracy' on any intellectual basis because they don't show at all that ministers preach Communist doctrines. They always merge proposals for social welfare with Communism, with an anti-intellectual refusal to make a discrimination between them."

One example noted by the *Times* of the way pressure was applied was a letter from Mr. W. Hume Everett, Houston division attorney for the Ohio Oil company, to vestrymen of the Church of St. John the Divine, Houston, asking the vestry to withhold contributions from local, state, and national church councils so long as they speak out on social issues. In an interview in the *Times* Mr. Everett said:

"The primary purpose of the local and state and national councils is not to promote the love of Jesus Christ but more governmental control. . . . I want to persuade the pastors to leave us poor, dumb laymen to take care of politics, and take care of the spiritual guidance that will help us do that."

ARIZONA

Minimum for Missionaries

The second annual convention of the diocese of Arizona met at All Saints' Church, Phoenix. Convention approved a

budget of \$178,754.17, thereby accepting an increased quota and a minimum salary standard of \$4,000 for married missionary clergy.

Bishop Wright of Nevada was the speaker at the joint session held with the Arizona Churchwomen.

ELECTIONS. Deputies to Provincial Synod: clerical, David Trimble, M. R. Stanley, H. W. Blackburn; lay, C. E. Gollwitzer, Harry R. Musgrove, Stephen C. Shadeeg. Alternate synod deputies: clerical, C. H. Crawford, P. D. Urbano, J. R. Davis; lay, Proctor Reed, Andreas Anderson, George Goodale. Executive council: clerical, C. H. Crawford; lay, J. S. Francis.

ORTHODOX

First Steps

Leaders of 12 Orthodox Churches in the United States met informally in New York recently to discuss unity, and took steps to establish a Standing Conference of Orthodox Bishops in America.

The meeting was called by Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America. The problems considered, he said afterward, included increased coöperation among the various Orthodox jurisdictions and the relations of Orthodoxy with other Churches.

A commission was appointed to study the formation of the standing conference, and another meeting was scheduled for June 7th, when the committee will make its report.

During the meeting, the bishops unanimously adopted a resolution "deploring the allegations of Communist infiltration in Protestant Churches made in connection with the recently withdrawn Air Force manual."

Towards Coöperation

Representatives of the Ecumenical Patriarchate of Istanbul and members of the Greek Orthodox Church's Holy Synod met in Athens to discuss closer coöperation between the two bodies.

A spokesman for the Holy Synod said other topics at the informal conference included the World Council of Churches' assembly at New Delhi, India, in 1961, and the Pan-Orthodox conference at Rhodes this summer.

Metropolitan Spyridon of Rhodes has gone to Istanbul to confer with Ecumenical Patriarch Athenagoras on plans for the organization of the pan-Orthodox meeting. A major topic on the conference agenda is expected to be religious unity.

[RNS]

CONNECTICUT

Oldest Priest Dies

Reported to be the oldest Episcopal clergyman in this country, the Rev. J. Chauncey Linsley died March 29th, at Tranquil House in Cornwall, Conn., at the age of 101.

He was born in Huntington, Conn., December 1, 1858, and spent his entire ministry in the state. Dr. Linsley was rec-

tor of Trinity Church, Torrington, Conn., 1895-1927, and lecturer in pastoral theology at Berkeley Divinity School, 1927-1951, and he has been an honorary lecturer at Berkeley since 1951.

Ordained to the diaconate in 1889 and to the priesthood in 1890, Dr. Linsley served as rector of St. Paul's Church, Woodbury, Conn., 1889-1895, and rector of Christ Church, Bethlehem, Conn., 1890-1895. He was a deputy to the General Conventions of 1910, 1913, 1922, and 1925; and served as a member of the standing committee of the diocese of Connecticut, 1913-1934.

Dr. Linsley received the Bachelor of Arts degree in 1886 and Doctor of Divinity degree in 1916 from St. Stephen's College; and was graduated from the General Theological Seminary in 1889.

He was married to the former Emma Atwater Treat, who is deceased.

Survivors include the Rev. S. Wolcott Linsley, 91, his brother, the Rev. John C. W. Linsley, his nephew, who is associate director of the Overseas Department of the National Council, and Mrs. Frank Nettleton, his niece.

DALLAS

Typewriter to Panama

The overseas missions division of the diocese of Dallas is shipping a Spanish typewriter to the Rt. Rev. Reginald Heber Gooden, Bishop of the Panama Canal Zone.

Bishop Gooden let it be known that they are doing a lot of work in Spanish, and that they had no typewriter with the Spanish symbols for the reams of material they are turning out in that language; so the diocese of Dallas, through its overseas missions division, bought an 11 inch carriage, Smith-Corona Spanish keyboard typewriter, and is immediately shipping it to Bishop Gooden in the Canal Zone.

ARKANSAS

Mission Begins Year

Arkansas' "Year of Evangelism" was initiated with a three-day mission at Trinity Cathedral, Little Rock, conducted by the Rt. Rev. Austin Pardue, Bishop of Pittsburgh. In spite of sleet and conflicting community programs, the mission evoked a hearty city-wide response.

Bishop Pardue's mission was widely covered by news media, including a five-minute TV interview and interviews published in the *Arkansas Democrat* and the *Arkansas Gazette*.

LOS ANGELES

Consecration Scheduled

The Presiding Bishop has taken order for the consecration of the Rev. Ivor Ira Curtis, Suffragan Bishop-elect of the diocese of Los Angeles.

The consecration is scheduled for April

29th, at St. Paul's Cathedral, Los Angeles. Bishop Lichtenberger will be consecrator with Bishop Bloy of Los Angeles, and Bishop Gooden, retired Suffragan Bishop of Los Angeles, as co-consecrators. The bishop-elect will be presented by Bishop Hubbard of Spokane and Bishop Powell of Oklahoma. Bishop Emrich of Michigan is to be the preacher, and Bishop Carman of Oregon is to be the litanist.

ENGLAND

by the Rev. DEWI MORGAN

New Fellow at College

The Rt. Rev. Stephen F. Bayne, executive officer of the Anglican Communion, has been installed as an Honorary Fellow of St. Augustine's College, Canterbury:

Old Catholics Assist

Two Old Catholic bishops assisted in the consecration of three new bishops in Westminster Abbey on the feast of the Annunciation. Archbishop Andreas Rinckel of Utrecht and Bishop P. J. Jans of Deventer said that they wished to show their "love and fellowship with the Church of England."

The new bishops are the Rt. Rev. J. H. L. Phillips, bishop of Portsmouth, the Rt. Rev. Stanley Eley, bishop of Gibraltar, and the Rt. Rev. A. W. Goodwin Hudson, coadjutor of Sydney.

A Matter of Duty

The Archbishop of Canterbury holds family planning to be a "positive Christian duty." The Most Rev. Geoffrey Francis Fischer, writing in *Canterbury Diocesan Notes*, said recently that parents should be "wise and controlled" in the planning of a family. Denying that such planning "springs only from fears of overpopulation, or, in this country, only from prudential and selfish desires," the archbishop said it should be regarded as a duty, to avoid putting an unfair physical burden on the mother, an unfair handicap upon the children, or "any unreasonable liability upon our society." [RNS]

CHURCH AND THE LAW

Taxes and Gratuity

The government has urged the Supreme Court to rule that income taxes must be paid on a "gratuity" of \$20,000 voted by the vestry of Trinity Church, New York City, to the controller of the church, Mr. Alden D. Stanton, at the time of his resignation.

The money was given to Mr. Stanton upon his retirement from the position of controller.

Mr. Wayne G. Barnett, representative of the government, said, "The vestrymen could not give away the church's assets unless they were paying for services."

AROUND THE CHURCH

The Rev. David Potts, rector of Church of the Ascension, Memphis, Tenn., has been named **chairman of the Citizens Advisory Board** of the local Juvenile Court.

The only Negro parish in the diocese of **Rhode Island** has been incorporated into the **cathedral parish of St. John, Providence**. The **Church of the Saviour**, organized in 1913, has been condemned to make room for a redevelopment project.

April 4th marked the **75th anniversary** of the **Daughters of the King**, an order devoted to prayer and service and evangelism among women.

Bishop Higley of Central New York, has announced the **purchase** by the diocesan foundation of the Manierre family estate known as **Thornfield** on Cazenovia Lake.

He said that the 36-acre estate would meet the needs of the diocese for a **conference center** for educational and religious purposes.

The **Rutherford B. Hayes and Lucy Webb Hayes Foundation**, and members of the Hayes family, have made a **gift** to **Kenyon College** of a room in the new general library to be built on the campus.

Rutherford B. Hayes, 19th president of the United States, was a Kenyon graduate in the class of 1842. His great-grandson, Webb C. Hayes, III, of Fremont, Ohio, and Washington, D. C., is president of the foundation's board of trustees.

It is expected that the room, which will be named in honor of President Hayes, will be used for history seminars. The study of American history was one of President Hayes' chief avocations.



Kenyon president Lund (left), and W. C. Hayes, III
A room in the library.

“Talking With God”

People who find no obstacles to prayer
know nothing about prayer life — or everything,
says the author

by the Rev. Clarence W. Sickles
Vicar, St. James' Church, Hackettstown, N. J.

RNS



We must become like children to enter the kingdom of heaven.

The life of prayer and the intricacies involved therein make it difficult if not impossible for one to go about attaching labels and being overly specific. Sometimes you just don't know. For instance, I asked a devoted Churchwoman if she had any obstacles in her prayer life and, if so, how did she overcome them. She simply replied: "Why of course I don't have any obstacles; I just say my prayers." Now this can mean one of two things. Either the woman doesn't know a thing about the life of prayer or else she knows all about it. So you see what one is up against.

It might be said that the biggest obstacle in the life of prayer is sin. I say this because prayer is often defined as "talking with God," "the loving elevation of one's soul to God," and as St. Augustine says, "the soul's affectionate quest after God." These definitions imply union with God, but sin is "missing the mark" or separation from God. Therefore, one must strive to overcome the obstacle of sin in perfecting prayer life, and overcoming sin is the thing we Christians spend our lifetime trying to do.

One particular sin can be singled out.

The American ideal is often one of rugged individualism — stand on your own two feet, the do-it-yourself craze — a 1960 variety of Pelagianism. But prayer is a dependence upon Almighty God and a falling on one's knees to seek humbly God's will. What an obstacle this must present for many people! The best way to overcome this hurdle is to try to show how much we depend on each other in this life: on doctors in times of sickness; on farmers for our food; and so forth. God is our Maker and Sustainer and Christ is our Saviour and our Friend. God has a plan and a purpose for us, and in and through prayer we learn of this plan and our part in it as we come to see how we can use our gifts and talents in serving God by being of help to others.

Not for "Sputnik Man"

The prayer language of some devotional manuals, which was very suitable for 100 years ago but not for "sputnik" man, is often an obstacle. An example of what I mean is "that my soul may ever languish and melt with entire love and longing for thee. Let it desire thee, and faint for thy courts; long to be dissolved and be with thee. . . ." Words and thought pattern of today would help here. However, this point must be made: Down-to-earth prayers in everyday language often used by our Protestant brethren tend to leave one cold; there is nothing awe-ful and majestic about them. And prayer is not a down-to-earth experience but a communication of the finite with the infinite, of man with God. This relationship is best expressed by prayers which are poetic and mystical in nature. Look what the book of Revelation does to tell about the inner courts of heaven. This thought is well shown in the superb prayer of the psalmist: "Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice."

Many claim they do not know what to say to God nor how to express their needs. The difficulty involved is often the kind of God in whom such people believe. How can one communicate with a concept or a value or a force? One must come to learn that God is a person; He is our heavenly Father; Jesus is our Friend and Brother.

Not knowing how to express particular needs in prayer is often experienced by those who are tied to liturgical prayers and prayers from books of devotion. I should like to suggest that occasionally the *Gloria Patri* be replaced with "God, you are the most terrific thing in all the world." Now I am going to use exaggeration to make a point: popular songs might very well be sung to God. I think of a line from some song, "Because of you my life is now worthwhile," an expression of truth which I know of no prayer making. It might help; I don't know.

There is, however, a real need for natural communication in prayer. This is

admirably done in the amusing book, *The Little World of Don Camillo*. This priest knows how to converse with God; he knows how to pray.

Then there are the times when people pray and express themselves well and don't even know it. The Very Rev. John B. Coburn in his book on prayer tells of a man sitting at the funeral of his four year old son who had died from polio and saying, "God, I'll pay you back for this; I'll pay you back for this." Later when he came to understand God and death better he felt sorry for these exclamations but saw in them real expressions of what he wanted to say and saw that he was really praying.

One active layman confessed that he always began his prayers with that great prayer of American adults, "Now I lay me down to sleep." He said that he always apologized to God for doing it but found it impossible to start his prayers any other way. I suggested starting off with the *Gloria Patri*. Many adults are like this man, but not as well off; they don't even apologize. They have never increased their knowledge of prayer over and above that which they learned as children at their mother's knee. This is largely the fault of clergy, for we, along with our people, have either forgotten or failed to realize that praying isn't doing what comes naturally and that one must learn and be taught how to pray. Did not the disciples say to Christ, "Lord, teach us to pray"? And have we not learned that prayer is work and not something we can coast through without any effort at all? "To pray is to work and to work is to pray," the saints tell us.

Mothers are often obstacles for children. One mother asked me how she could get her daughter to shorten her prayers. I



didn't know what to say, for I wasn't sure the prayers ought to be shortened. It reminded me a bit of the little boy who was saying his prayers and his mother said that she couldn't hear him. "That's all right," said the boy, "I'm not talking to you anyway." The insight shown by the little girl who prayed, "Take care of Mommy and Daddy and brother and don't let anything happen to Yourself for then we'd all be sunk" indicates the wisdom of our Lord in saying that we must become like little children to enter the kingdom of heaven.

Kneeling for prayer in the presence of others is often an obstacle for a soldier in

the barracks or a college man in the dormitory and even for a priest at a clergy conference. What will others say? Overcoming this obstacle is simply the realization that one must not be ashamed to witness for our Lord and must have the courage of his convictions.

One person told me that he always fell asleep before he finished his prayers. He said his prayers in bed, so I simply suggested he kneel to pray. Then if he falls asleep on his knees he must either wake up and then finish his prayers, or sleep all night on his knees, which isn't very likely.

Wandering Thoughts and Distractions

Wandering thoughts and distractions are often a great obstacle in the life of prayer. One starts to pray and in no time he is thinking of his new car or the expensive hat his wife bought. Here the saints tell us not to be bothered by distraction and wandering thoughts. One can no more stop wandering thoughts in prayer than he can stop the wind from blowing. Just bring your attention back to God and go on saying your prayers when distraction comes. It might help to keep our mind on our prayers better if we would use a few seconds of preparation thinking who God is and what a joy it is to be with Him in prayer before just barging into our conversation with God without any preparation.

Along with the problem of distractions, one must think of the rationale behind the use of rosary beads which unite the spiritual and the physical in prayer. I cannot speak on this from experience, but surely there is a point to be made in this method of prayer.

Often we clergy present and talk of prayer in such a complex way that we make lay people afraid to try it. Petitionary prayer, intercessory prayer, ejaculatory prayer, and the like might frighten off the simple, understanding Christian. Indeed, we must teach about prayer in a full way but always underline the fact that one can pray simply and as he understands prayer. There is the story of the man who went to church before going to work and knelt in prayer for a half hour. "What do you say to God?" his rector asked him. "I don't say anything to God; I just kneel here and look up at God and God looks down at me."

Scriptural injunctions such as "pray without ceasing" and "men ought always to pray" present a problem for some people. How can I do this and still go to work every day? This was explained to me in this way: prayer is dependence upon God and if we lived our life in the attitude of prayer, that is, dependence upon God, then we were following our Lord's will to pray always.

The routine of the prayer life is an obstacle for we are told to pray in the morning and at night and often we don't feel like it and our prayers are dull and cold. Are prayers like this of value? It might

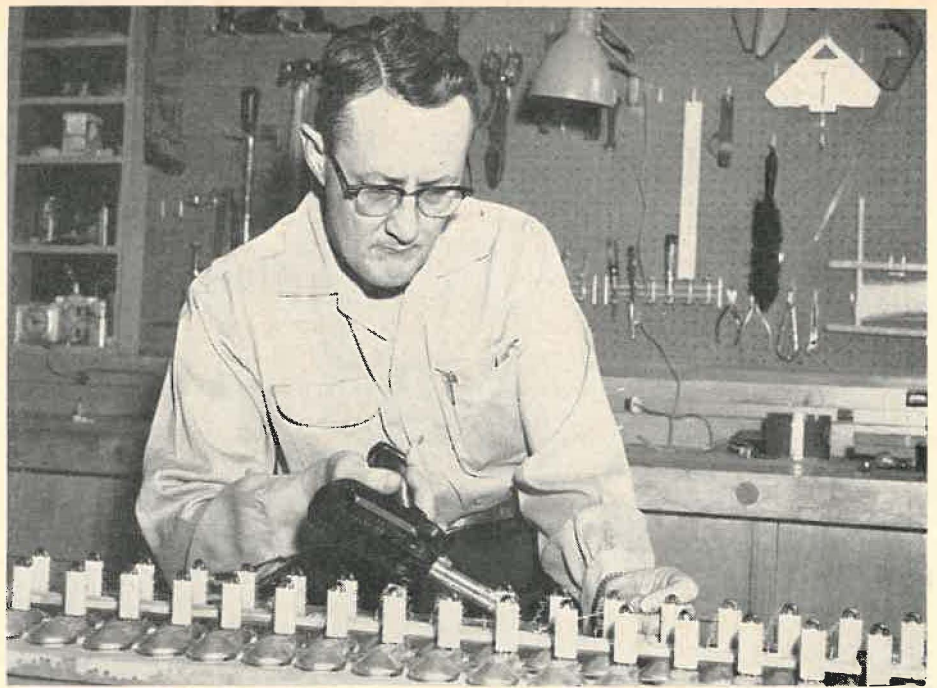
help if we see that religion exists not only in the emotions but in the will. When we don't feel like praying, then our will enters in and we pray because we know that God loves us and wants us to pray. It might be well to admit this, for God knows it anyway, and pray for the Holy Spirit to warm our cold hearts. At times like these, devotion manuals are helpful as are liturgical prayers.

Often people claim that these regular periods of prayer become just habit and routine. One can't help but ask, "What is wrong with good habits?" One also finds difficulty in saying prayers over and over again and becomes a little concerned because the Bible warns us of "vain repetitions." But we hasten to say that it is "vain repetitions" and not just "repetitions," for it was our Lord Himself who gave us the Lord's Prayer.

The purpose of prayer and the kind of prayers we should use often become an obstacle. I know of one high school football coach who sends his players to church on Saturday morning before the game. One sees a boxer kneeling in prayer of thanksgiving, I suppose, after beating his opponent into a bloody pulp. There is the wrong prayer of the mother who asks Christ to give special privilege to her sons. As one of our clergy spoke to a group of football players on Saturday morning about the purpose of prayer and what they could rightly pray for before the big game, so must the Church teach about the true purpose of prayer and the right prayers to be offered.

The biggest obstacle for most people in the life of prayer exists in the question, "Does God answer prayer?" I think clergy are quite responsible for this obstacle existing. We talk about God answering prayer in a very matter of fact way. "I had a problem and prayed about it and God answered my prayer." By telephone or special delivery letter, the layman often wonders. Then the layman prays and waits, but no telephone call comes and the mailman passes his house. He assumes that he just doesn't live right and that God doesn't care and really doesn't answer prayer anyway. Right teaching here is important with a guide like that which I heard Dr. Norman Pittenger offer: "Pray as if all depended on God and act as if all depended on you."

Considering the question of the answer to prayer and the efficacy of prayer was quite well done in Blamires' book, *The Will and the Way*. He says that even when you pray for success in a venture for God and you fail, God has still answered your prayer, for even here God is working out His purpose for you. If we can teach our people to say and enable them to understand the need to end every prayer with "Not my will but Thine be done," then trust the Holy Spirit to show them the way, we shall be a long way along the road toward overcoming misunderstanding as to how God answers prayer.



Junkin Studio, Sauk Centre

Dr. Grant solders one of the hundreds of tiny electrical circuits for a pipe organ
Mother objected to holes being cut in the floor.

A Sauk Centre doctor has

No Small Hobby

Building a pipe organ

with its tiny electrical

circuits is as delicate as surgery

If the liturgical music of the Episcopal Church sounds better each year in the parishes of the diocese of Minnesota — and in eight churches in particular — there is a good chance that a leading Sauk Centre, Minn., physician is responsible. The physician is Dr. John C. Grant, chairman of the diocesan music commission in the diocese of Minnesota, and the guiding hand in the commission's *Episcopal Choirmaster's Handbook* which is not only aiding Minnesota choirs but parishes throughout the United States.

The eight parishes in Minnesota which credit Dr. Grant in particular for their music do so because he built, rebuilt, and installed pipe organs — all the way from Little Falls in the northern part of the Gopher state to Mankato in the southern portion of Minnesota.

Building the huge pipe organ is a hobby with the Sauk Centre physician and surgeon and putting the hundreds of tiny electrical circuits of a pipe organ together is as delicate as his professional surgery.

Dr. Grant is responsible for pipe organs and their installation at churches both large and small.

Putting together these complicated pipe organs is nothing new for the likeable Dr. Grant who spends most of his spare time at this most worthwhile hobby. He started back in his school days when he recalls "mother objecting to holes being cut in her floor" as he built his first pipe organ in the family home.

Now the middle-aged doctor and father of three children has been able to build a pipe organ every year since 1950 — including the installation of a pipe organ in his own home. But this time, there



Junkin Studio, Sauk Centre

Dr. Grant tests pipe pitch with tuning fork
His reward — a job well done.

was no need to cut holes in the floor to make room for the ponderous pipes.

"You might say we built the house around the organ," says Dr. Grant.

Building a pipe organ is no small job, either. In the Church of the Good Samaritan in Sauk Centre, Dr. Grant built the first organ after his own was completed. The largest pipe weighs a ponderous 600 pounds and the smallest weighs "perhaps a quarter-ounce" and is the size of a lead pencil.

While the Sauk Centre church boasts the largest pipe organ in any city of its size in Minnesota, the largest project completed by Dr. Grant was at St. David's Church in Minnetonka Mills in the Minneapolis suburbs. Started in 1957 and completed in 1958, the project involved huge parts of an organ from a church in Duluth in northern Minnesota.

On all of the projects, Dr. Grant is aided in building and installing by men of the parishes. "One of the Minnetonka Mills fellows had a big semi and we went up and loaded the organ in Duluth and transported it back to Minneapolis," he recalled.

But building chests and reconditioning parts for the organs is done in the doctor's basement workshop at home. Then the parts are transported to the church for installation. Often extensive remodeling has to be undertaken before there is room to install the huge instruments.

Obviously, the hobby of the good doctor is a costly one since he receives nothing for his work and sells the parts to the parishes at cost. But he finds he is in good standing with professional organ builders.

"Every place I have worked — all churches within the diocese — they would have had to get along without pipe organs if they were installed by professionals," he points out.

Professionally installed pipe organs cost about \$1,600 per rank of pipes — some 64 pipes in a rank. The average in parish churches is seven to 12 ranks and Dr. Grant installs the organs at a fraction of this cost. His own parish church at Sauk Centre has some 21 ranks of pipes. There are 27 in the largest he has worked on.

It is not only the organ that Dr. Grant has used to promote his hope for better Church music, however. In 1957 he wrote the *Episcopal Choirmaster's Handbook* containing a full list of all Church days, complete with suggested hymns for the days. The popular publication also contains a history of the musical liturgy, good habits for worship, and methods for conducting choir rehearsals.

The first year it was printed after being approved by the Joint Commission on Church Music, Dr. Grant told the printer, a little dubiously, to print 200 copies. But before the year was over, two more printings were necessary and sales throughout the United States rose to 1,430 books.

In 1958, sales increased, and in 1959,



Junkin Studio, Sauk Centre

Dr. Grant adjusts pitch of a pipe
His "day off" is spent in the basement.

the music Commission's publication sold out in October after going on sale in August. Proceeds from the sale of the handbook are used to finance Church organists who wish to attend the annual Minnesota diocesan music conference each year, and the balance of the money goes to provide hymnals for the parishes who can't afford their own.

Even with the many hours Dr. Grant has spent building the organs or working on the handbook and with the music Commission, he has taken almost no time away from his practice. But his Sunday and Wednesday afternoons — his "day off" — are spent in his basement workshop and half of his vacation time is devoted to installing the instruments he has worked on through the year.

His only reward — truly a job well done in the true Christian spirit. And of course, better music for churches in the diocese of Minnesota.

Reprinted from *The Minnesota Missionary*, official publication of the diocese of Minnesota.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies or emergencies.

April

10. Dublin, and Glencalough, and Kildare, Ireland
11. Dunedin, New Zealand
12. Durham, England
13. East Bengal, Pakistan
14. The Church of Constantinople and Ecumenical Patriarch Athenagoras
15. The Church of Russia and Patriarch of Moscow Alexei
16. The Church of Greece and Archbishop of Athens Theoklitos

Only the Cross Is High

D*enied equal pay for equal work, denied the right to own land, denied the right to vote, denied the right to walk where they wish, speak what they think, and own their own homes, denied the right to have basic human instincts — such people [the Africans] will sooner or later demand their rights. And blood will flow.”* [Bishop Campbell of West Virginia, in an article, “Blood Has One Color,” L.C., November 15, 1953]

Bishop Campbell’s words carry the power of true prophecy. The rights of the nonwhite population of the Union of South Africa are still denied, and the government in power in that country seems bent on maintaining and even extending the restrictions enforced upon these people.

And Lent, 1960, has seen South African ground stained by the blood of scores slain and hundreds wounded in the course of the Africans’ campaign to win their rights.

As this issue goes to press, the shed blood has been almost entirely African blood. It is the forces of repression that have done almost all the killing. Africans have been reported as acting, in the main, non-violently, though there have been incidents of violence on their part.

On the balance, the violence has been distributed in something approaching the proportions described in the Gospel story of the passion. In the Garden of Gethsemane, one of the disciples struck out with his sword when the police arrived to arrest Jesus. But Jesus put a quick stop to violent resistance and healed the wounded ear of the one policeman hurt. Then the violent repressive power had its way, and our Lord was hustled into court, abused, threatened,

falsely accused and falsely convicted. Before the long and bitter Friday was over, He was to be sentenced to death as crowds howled for His blood. He was mocked, flogged, driven to exhaustion. Finally, He was forced to lie upon the ground and submit to being nailed to the cross.

Then He was lifted up to hang and die before a crowd of sneering worldlings, to die slowly in torment through the darkened hours.

The African violence on the balance is in approximately the proportions of one badly wounded ear which was quickly healed against the prolonged passion and slaughter of the Lamb of God.

The agony of South Africa is not an isolated phenomenon. It is only the most conspicuous example of a tragedy which is being enacted throughout the world. We Americans must acknowledge that we share in the guilt that piled the dead in heaps before the police station near Johannesburg.

Throughout the south recently, hundreds of Negro college students (and some white students with them) have witnessed to a hunger for right in the small but symbolically important issue of segregated public eating places.

In the halls of Congress long and bitter debate has raged over the means by which American citizens may obtain the right to vote in a nation which chooses its governing officials by popular vote.

In Montana, a group of Negro students in one of the larger cities recently visited a large number of eating establishments and were served in only 30% of them. Even in our own Milwaukee, a northern city if there ever was one, a city with a long record of progressive local government, the south side is an almost “lily-white” area, and within the last few weeks, opposition to a south side relocation housing project has appeared, apparently based on fears that Negroes might be among the tenants.

The American situation is not, thank God, as tragically broken as the South African, but the same sin exists in both — the sin of pride, the refusal to love, the refusal to acknowledge one’s fellow man as, in the full sense, brother.

For Episcopalians there is a special basis for shame. Our fellow Anglicans in South Africa have been front-line battlers for African rights, under conditions of great difficulty and some danger. The American Church, on the contrary, has borne feeble witness to its dedication to brotherhood.

Oh, our high-level resolutions are firm and pious! In many dioceses and parishes, full integration is an accomplished fact. We have our share of men and women who brave unpopularity to witness to their enthusiasm for the idea of racial equality.

But it is also true that the Negro is unwelcome in some parishes, that many Church institutions and schools are closed to Negroes — and by no means are all of these located in the south.

It should grieve us that this situation exists. Our own share — whether by advocacy of racial discrimination or by acquiescence to it — should bring us to this Holy Week in a mood of deep penitence.

If we feel this grief and this penitence, there is great

THE PLACE OF A SKULL

Dark rock, dark sky, dark cactus-plant between,
Black thunderheads their bodies sinister
Do truss and bind; and here administer
The Syrian levies bitter gall and spleen.

The figures writhe and dangle (there are three);
While ever darker cloud and earth and eye
Appalled or mocking watch one soon to die,
And seeing what they see they do not see.

(Rev.) GEORGE MORREL

hope for us and for the tortured times in which we live.

We follow a Lord who offered Himself for our sins, not our virtues. We adore a Christ who conquered in defeat. We know a Jesus who wept and underwent agony and bloody sweat.

It is only when we look out upon the cross from the windows of jerry-built towers of pride that the cross seems small and unimportant. When we look at the cross from our own true level — from the level of the dark and hate-stained ground, we see the mound of Calvary rising up toward heaven, and we see upon the top of the mount the cross lifted higher still.

The cross stands alone today, above our smallness, our coldness, our hates, as it stood alone above the jeering mob on Calvary and above the weeping few who loved Jesus.

It stands above the gunmen and their victims in South Africa, above the jail at Tallahassee and the unbuilt housing project in Milwaukee.

Beneath that cross we know how low is the place where we stand, and only in the knowledge of that lowliness can we know how high is the place to which the cross calls us.

The cross is our sign of victory — but it is also a symbol of the costly price of that victory.

Death Benefits

We are happy to publish a letter from Bishop Hart of Pennsylvania [see page 2], president of the Church Pension Fund, commenting on our editorial on some of the pension problems of the Church. The bishop points to some practical examples of the right way to provide pensions for lay employees of the Church, but takes issue with our proposal that the \$1,000 immediate death benefit be paid a designated beneficiary or to the estate of a clergyman who dies in active service but leaves no wife or children.

In a large proportion of the cases with which we are familiar, the unmarried clergyman does in fact have a household and at least one dependent. The sister or mother or elderly housekeeper who survives him has problems which, in our opinion, do have "the urgency of pensions" even though it is manifestly impractical to write pension rules to fit such cases. These are the people for whom our proposal is primarily designed.

As for the other unmarried clergy, they are participants in a group system which results in the payment of substantial sums on their behalf from which they cannot possibly benefit as much as the clergyman with a wife and children. They have, as a body, materially *increased* the benefits available to the married clergy, and this increase would be reduced only to a miniscule degree by the provision of \$1,000 to "pay their debts, right their causes, and assert their honor" in case of their death in active service.

If it be pointed out that the clergyman does not pay his own pension premium, it may also be pointed out that the Church Pension Fund apparently expects the

body that does pay the premium — the parish — to pay his funeral expenses, and either settle his debts or allow its reputation to be tarnished by refusing to do so.

We hold with Jeremy Taylor that those who survive have debts to the dead, for which even a pension system may properly make itself responsible.

Good Staff Work

There are two philosophies of the nature of good staff work.

One holds that the staff officer of an organization should confine himself to constructive support of the policies which have the official stamp of approval.

The other philosophy holds that the staff officer should keep constantly abreast of developments in the field to which he is assigned, gather and digest the information needed for decision-making, and relay this information and his evaluation of its significance to the organization's leaders and policy makers.

The first philosophy seems, on the surface, to be the safe one. It is likely to be the one that maximizes the staff officer's chances of achieving long tenure. It protects the organization against the assumption of leadership by those who are its servants. In a quiet, static situation, the first philosophy may even be the better one. But if a house catches fire, it is a poor butler who waits for the normal rising hour to waken his employers.

The Church ministers to a world that is neither static nor quiet. It is a world of sudden events, crises, shocking perils, and most transient opportunities. In such a world, the "safe" philosophy of bureaucratic caution can be the most reckless of all philosophies.

The anti-segregation struggle in the south today is in a crisis stage. It is today's decisions that matter, not the reaction of the 1961 General Convention or even the reaction of the next meeting of National Council.

The "background paper" prepared by the Divisions of Racial Minorities and Christian Citizenship of the National Council (see page 7) on the student sit-down demonstrations is, in our opinion, a good example of constructive staff work in a time of crisis. The nature of the crisis made it the concern of these two divisions. The document is a careful and considered study of the legal, moral, and tactical problems presented to the Church by the demonstrations.

But the thing that makes this an especially good staff document is that it is *not* neutral. The writers of the report give their own opinion on the issue, and they sign their names to the opinion. The report marshals the statements of official Church agencies on subjects related to race, but the writers go beyond these statements — as they must — in interpreting a situation which was not predictable when the official resolutions were passed.

We congratulate the Divisions' officers and the other Churchmen who coöperated with them in preparing the background paper.

sorts and conditions

LETTERS

Continued from page 3

THE PROBLEM of pain demands an answer. The Second Book of Maccabees in the Apocrypha, telling of the persecutions of Jews who refused to accept Greek gods and Greek culture, provides a part of the answer in the first clear testimony to Jewish faith in a joyous resurrection.

THE MOTHER of seven sons, who were tortured and killed before her eyes, encouraged them to steadfastness with these words: "I cannot tell how you came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you; but doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as you now regard your own selves for his laws' sake."

IT IS TRUE that the belief in divine justice requires an afterlife of vindication for those who met persecution and rejection in this life. Yet the problem of pain is raised by other things than the conflict of good with evil. Disease and untimely death; natural calamities; poverty and hunger — these things are not necessarily the result of human sin. Rather, they seem to be a built-in part of the creation itself.

IF GOD intends to redress these woes in the next world, why didn't He leave them out when He created this world? You can say, as many Christian thinkers of the past have done, that our troubles are proof that we are sinners and the proper objects of divine wrath. Or you can say, as some more recent Christian thinkers do, that natural laws work out very well on the large scale, and we ought not to blame God for the troubles that they bring to individuals from time to time.

NEITHER of these answers is satisfying to me. As a 20th century man, I just can't accept the idea of a vindictive God. When He punishes, it is with a redemptive purpose. And as far as the big laws and the little frictions are concerned, the kind of God I believe in is One whose providence is total. If He does not have power over the little things, I don't see how He could have power over the big things.

GOD'S providence is total. As far as my own pain is concerned, it is up to me to find in what way it serves His redemptive purpose. As far as the suffering of others is concerned, it must be to me a call to be a worker with

Him to bring relief and hope and the good news of Jesus Christ to those who sit in darkness and in the shadow of death.

THE FACT that we are fallen creatures does enter into the problem of natural sorrows and disasters. It does not necessarily mean that God is punishing us, however. Rather, it may mean that He is offering us opportunities and blessings which we do not know how to use because of our estrangement from Him.

A WORLD without sin would not necessarily be a world without difficulties. There would still be mountains to climb, bridges to be built, thistles to be rooted up in our gardens, fires to put out, hurricanes to survive. Our human desire to measure ourselves against opposition would still have plenty of room for exercise.

IN SUCH a world, divine justice still demands a heaven, a place where tears are wiped away from all eyes. Yet if we were born to be fruitful and multiply, to subdue the earth and have dominion over it, then we were born to drama and struggle, to encounter victory and sometimes to face defeat.

THE DIFFERENCE between that world and ours is that we would fight its battles with God's peace in our hearts, and would face each step of the upward struggle in the confidence that the game of living is a good game, win or lose.

BUT the world in which we do live needs redemption. Each blow that we endure is a double blow because it assaults our confidence in God and His care for us. In our struggles, we often face the indifference of our neighbors — "Is it nothing to you, all ye that pass by?" The game has become a dirty game, and much of the joy has gone out of it.

INTO the unfair conditions of this dirty game came Christ. His reward for playing it according to the original rules was the Cross. Yet because He was what He was and did what He did, the Cross has become the emblem of our redemption. The mystery of evil is swallowed up in the mystery of righteousness. The lovelessness of our lives is replaced by the vastness of His love. There is no pain, no sorrow, too bitter to be made a part of His sorrows, no defeat that cannot become a part of the victory of His Resurrection.

PETER DAY

also seems to confirm this erroneous deduction at the close of the penultimate paragraph where the statement appears that "Dr. Pittenger has . . . too harshly criticized the final position of Cyril and Chalcedon." I can make no comment as to the accuracy or inaccuracy of Fr. Pittenger's strictures on Cyril, but if the final position of Chalcedon be what I think it is, its Christological definition, then Fr. Pittenger has not criticized it at all, he has accepted it as his own.

One more comment and this too-long letter will be closed. Fr. Vogel accurately says, "Dr. Pittenger distinguishes between 'myth,' 'saga,' and 'legend,'" and that "the Incarnation and Atonement fall in the category 'saga' . . . instead of 'myth.'" But then he adds, "stories about such events as the empty tomb, virgin birth, ascension, or Pentecost fall in the category 'legend.' Legends are 'highly unlikely' to have happened as they are described and 'almost certain[ly]' are tales with which enthusiasts have heightened the 'miraculous' nature of their hero." This too is accurate, but, in view of some recent controversies in the Church, it may be interpreted wrongly. "Myth," in Fr. Pittenger's usage, is to be applied to the attempts to describe either ultimate and unique events, "such as the creation of the world or the end of history," or the statement of universal or general truths, "such as the unpleasant but universally observable fact of man's estrangement from God."

He feels it would be wrong to put the life of Christ in either of these categories because, he says, "by lumping all these materials together . . . we may succeed in suggesting that the incarnate life of Christ and his redemptive work are nothing more than types of or helpful representations of what is universally true of human experience in relationship with God."

To avoid this mistake, to affirm the particularity of Christ and the historicity of Christianity and Christian truth, he uses the term "saga" for "the life of Christ with all its consequences in history."

After making these distinctions and definitions, he says "But associated with this story or saga there are many tales which have come down to us in the New Testament material which accompany the story but the nature of which we cannot so readily describe as historical or as based on factual event." As examples he cites the stories referred to in Fr. Vogel's review and calls them legends since he believes "that they cannot be placed among the fairly certain reports of who Christ was and what he did." They are not necessarily untrue (the usually accepted definition of legend), rather "they may contain some elements of genuine history" and "the disentangling of these elements is the work of scientific New Testament criticism." This arduous and delicate critical task will never be completed and dispute as to the parts of the recorded narratives which should be called "saga" and of those which should be called "legend" will never be settled to the point that there is unanimous agreement. But there should be no quarrel with what Fr. Pittenger says containing those materials he prefers to call legend, for here he says, "they have their principal significance in that they enable us to see what in fact Christ had come to mean to those who believed in him, and hence they are invaluable in their testi-

mony both to his person and to his impact upon those who first believed upon him."

THOMAS P. GOVAN, Ph.D.

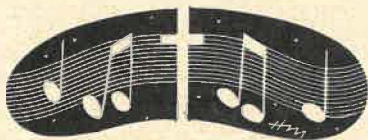
New York, N. Y.

Editor's Comment: We appreciate Dr. Govan's careful statement but it does not seem to us that he has either pointed out any major inaccuracy in Dr. Vogel's review or successfully defended the author from the charge of rejecting the credibility of certain events which the Church presents to the world as history.

Composed in a Fit of Zeal

Re: Your editorial of March 6th, "Canon of Disunity."

The following revision of a familiar ordination hymn was produced (with the assistance of the Rev. B. Franklin Williams) in a fit of ecumenical zeal after a reading of Bishop Pike's letter in *Time* (January 18th), from which I quote: "I cannot agree more with the



comment of my friend Dr. Henry Van Dusen to the effect that all orders are partially invalid in a divided Christendom and that the orders exercised by the minister of any one group are 'invalid' and 'incomplete.'"

217 Second Tune (Mills College version)
COME HOLY GHOST
Without dragging

Come, Holy Ghost, our souls inspire,
And lighten with invalid fire.
Thou the anointing Spirit art,
Who send'st thy sev'n-fold gifts, in part,

Thy blessed unction from above
Is somewhat less than fire of love.
If local breakthroughs chance aright,
They may restore our blinded sight.

Anoint and cheer our anxious face
With each denomination's grace.
In our divided Christendom:
No canons guide? No orders come!

Teach us to follow ev'ry dictate
That issues from the Golden Gate.
That, finding all our Truths to be wrong,
This may be our breathless song:

Praise thine ecumenical merit,
Thirty-six plus orders disparate.

(Rev.) R. A. LAUD HUMPHREYS
Curate, St. Luke's Church

Bartlesville, Okla.

Budget Appropriation

We are happy to see the item on relief in the March 20th issue of *THE LIVING CHURCH*. There is, however, an error in the figures which will raise question in the minds of sharp-eyed people.

The second paragraph should read "Of the total amount, \$390,237 was made available through the National Council annual budget appropriation. . . ."

(Rev. Canon) ALMON R. PEPPER
Director, Department of Christian
Social Relations, National Council
New York, N. Y.

April 10, 1960

Diary of a Vestryman

Spring Thaw

(fiction)

by Bill Andrews

April 8, 1960. Three weeks ago, our parochial mission at Lee Corners exploded a small bombshell in our parish life by coupling an offer to raise the money to build a church with a statement of complete support for Fr. Carter, our rector. Since the parish had been hearing much for three months from an articulate group dedicated to driving Fr. Carter out of the parish, the Lee Corners group's statement had considerable impact.

The results of that impact have been interesting. First of all, it brought into the open a very considerable body of actively pro-Carter sentiment in the parish that had been hesitantly and defensively expressed before.

For example, at a Church school teachers' meeting two weeks ago, the teachers discussed nothing but the question of the parish row. Since I'm the only vestryman who is also a Church school teacher, and since I've worked at Lee Corners occasionally as a lay reader, I was bombarded by questions. I tried to answer them fully and fairly. Lila, our Church school superintendent, summarized our long discussion in words that reflected the almost-unanimous sentiments of the faculty:

"Every single contact we've had with Fr. Carter has been satisfactory. He has helped us learn how to teach better. He has helped several of us to deepen our individual spiritual lives. He has taken time to visit some of our classes, and the children have profited by his illustrative stories. I think that when the opposition began its barrage, we all assumed that we had seen only one side of Fr. Carter, that all the smoke of opposition must have some fire behind it. But now we find that the Lee Corners' group knew Fr. Carter in an entirely different way from what we do, but their picture is the same as ours — the picture of a good priest doing his job well. I can't for the life of me see why you men of the vestry let a minority of soreheads tear the parish apart out of petty spite."

I've heard reports of almost identical reactions from the choir, the young people's groups and some — but not all — of the guilds. And a host of individual parishioners to whom Father has ministered personally have come forward to express their confidence in and gratitude to him.

This sudden outpouring of pro-Carter statements has had its effect upon many wavering people, including several members of the vestry. Back in mid-February, three members of the vestry voted to ask for Fr. Carter's resignation, and two others

The fascinating story of The Anglican Communion

PAST AND FUTURE

By GERALD ELLISON,
Bishop of Chester

How did our far-flung Communion come into being? What events have shaped its unique 'personality'? What direction is it likely to take in the future? You will find the answers in this stimulating book. Excellent for the general reader, for confirmation classes, for group study. Paper • \$2.00

At your bookstore



THE GUILD OF ALL SOULS Annual Mass and Meeting

Saturday, April 30th

THE CHURCH OF ST. ANTHONY of Padua,
Lodi and S. Main Sts., Hackensack, N. J.

Solemn High Mass at 11 A.M.

Luncheon, at \$1.50, in the Parish House. (Reservations are necessary and should be sent to the Rector, the Rev. Harry Brooks Malcolm, 72 Lodi Street, Hackensack.) The Annual Meeting will follow the luncheon. Address by the Rev. Paul C. Weed, Jr., Vicar, St. Luke's Chapel, New York.

R. GEISLER, INC.
252-17 Northern Boulevard
Little Neck 63, N. Y.
Church Furnishings
IN CARVED WOOD AND
MARBLE • BRASS • SILVER
FABRICS + WINDOWS
NEW CATALOG AVAILABLE

THE LIVING CHURCH — \$8.75 a Year

PAX HOUSE

(Formerly Ian Michell)

29 Lower Brook Street
Ipswich, England

Provides English quality silver at
half American prices.



The picture shows
a fine sterling
silver ciborium,
7 3/4" high, supplied
duty free to
Churches in U.S.A.

Write for details and
price list of this
and other silver
Church appointments.

We invite comparisons
of prices and
quality. Testimonials
seen by
The Living Church.

Send postcard for free list of new and
used theological books, all categories.

THE BISHOP WHITE PRAYER BOOK SOCIETY affiliated with THE FEMALE PROTESTANT EPISCOPAL PRAYER BOOK SOCIETY OF PENNSYLVANIA

Donates to those Parishes, Missions and
Institutions at home and abroad, which are
unable to purchase them:

The Book of Common Prayer — Pew Size
The Church Hymnal — Melody Edition

Each request must be endorsed by the
Bishop of the Diocese.

Apply: The Rev. Allen Evans, D.D.,
S.T.D., Secretary, P. O. Box 81,
Philadelphia 5, Pa.



THE GLORY OF STAINED GLASS

A Window in English Stained Glass not
only forms a permanent Memorial, but
is also a very real adornment to the
Church, its distinguishing charm being
that, when touched by a sunbeam, it
responds in a glorified and translucent
beauty glowing with a radiant and be-
jewelled harmony.

Artist's design submitted with Estimate
of the cost packed and delivered.
Kindly state size of window and subject
preferred.

Write for Illustrated Booklet
Post Free

THE CHURCH CRAFT STUDIOS G. MAILE & SON LTD.,

Artists in Stained Glass Founded 1785
7a, Bayham St., London N.W. 1. Eng.

MONEY FOR YOUR TREASURY OVER 1,500,000 SUNFLOWER DISH CLOTHS

were sold in 1959 by members of Sunday
Schools, Ladies' Aids, Young Peoples' Groups,
etc. They enable you to earn money for your
treasury, and make friends for your organization.
Sample FREE to Officials

SANGAMON-MILLS

Established 1915 Cohoes, N. Y.

When Writing Advertisers Please Mention
THE LIVING CHURCH

abstained from voting on the question. If that same motion had been put to the vestry at the meeting that considered the Lee Corners' petition two weeks ago, it would have found no more than one supporter!

The question we've been considering at the meetings of the last two weeks has no longer been, "Shall we keep Fr. Carter?" but, "How do we reconcile the opposition and/or minimize its divisive effect?"

But these two effects of the new turn in events are less surprising to me than the startling effect of them upon Fr. Carter himself and on some of those I had taken to be his die-hard opponents.

Frankly, I had been worried about the effect of the whole fracas upon Fr. Carter. Before the attacks began, I had come to like and respect him. But I admit that I was a little disappointed in his reaction to the attacks when they came. He had seemed to freeze, to draw back from contact with those who disliked him. He did not move aggressively, as Henry Corrington and I urged him to do, to win over the opposition. He seemed to hold himself in, like a man under great strain and to do his job energetically within a limited sphere. He never acknowledged publicly, and hardly even at vestry meetings, that the division existed. He certainly refused to be drawn into a counterattack or even argument.

But when I brought him news of the Lee Corners' action, Fr. Carter seemed to find new strength — he seemed to come wholly alive after a period of semi-paralysis.

As I watched his shift of mood, I realized, almost for the first time, how young a man he is, how deeply he feels youth's need to be liked and admired, how deeply unsure of himself he has been. But he has youth's resiliency, and his snapback into hope was swift and dramatic.

At church last Sunday, I encountered the effect of the new developments on part of the entrenched opposition. As I walked home after the Family Eucharist, Joe Bordener fell in step with me. Joe had been the opposition supporter who had been delegated to work on me to destroy my confidence in Fr. Carter, and his particular reason for opposing the rector was theological. Joe is a sociology professor and fancies himself as an amateur philosopher and theologian. He was very scornful of what he considered Father's old-fashioned, orthodox views.

But last Sunday he said to me, "The rector really had something to say today. 'Before Abraham was, I am!' That was a rough text to preach to, and he faced up to the difficulties like a man — even if not like a profound scholar. I wish we hadn't had all this trouble. I'd like to have a good, friendly go-round on that issue with him. Maybe I could help him — and I'm sure he could help me."

"Why don't you?" I asked. And, to my

surprise, before I sat down for dinner that night, I'd been able to arrange for the two of them to come to my house Tuesday evening.

I still don't know much about what happened Tuesday night, even though I was present. Fr. Carter and Joe settled down over coffee, Sue stayed out of the living room, and the talk soared into a scholarly and theological realm that left me dazed. I didn't even know the meaning of half the key words in the debate: kerygma, hypostasis, etc., etc.

But what I could see was two men had been estranged working themselves out of a mood of opposition to each other, and finding a basis for mutual respect and liking. After two hours, they simply walked out on me to go to the rectory and dig out some reference books in which to check on the bases of their arguments.

Tonight, the vestry met. For the first time in almost four months, we could discuss straightforward parish business without tension or anxiety.

It wasn't even seriously diminished by the fact that the treasurer reported that Daranga Smythe-Schowl had announced that she had changed her will and cut St. Martha's completely out of it.

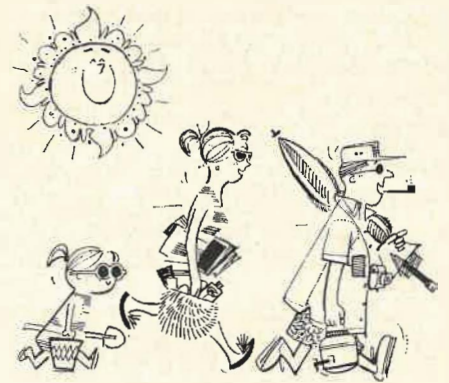
KNEELING HASSOCKS



of resilient granulated cork, covered
with desirable plastic leatherette.
Pew and Communion cushions in
various types of coverings. Inquiries
welcomed.

Samuel Collins
68-12 Yellowstone Blvd.
Forest Hills, L. I., New York

Clergy: Making Your Vacation Plans?



Why not arrange an exchange of
work during the summer with another
clergyman through a classified ad in
The Living Church? Provides an in-
expensive way for you and your family
to see another part of the country,
or perhaps a foreign land.

Minimum rate: \$2.00 an insertion
For details on rates, see page 22.

SCHOOLS

FOR GIRLS

KEMPER HALL

Church Boarding School for Girls. 90th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog:

Box LC Kenosha, Wis.

ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 6-12; day, kindergarten to college. 16 acre campus. Playing fields. Near Washington theatres, galleries. Student gov't emphasizes responsibility.

ROBERTA V. MCBRIDE, *Headmistress*
Alexandria, Virginia

All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For "All Saints' Today" and *Bulletin*, address:

THE REV. JOHN MAURY ALLIN, *Rector*
Box L Vicksburg, Miss.

ST. JOHN BAPTIST

School for Girls
Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:
Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS

Fully accredited. Episcopal. Grades 8-12. Music, art, dramatics. Small classes. All sports; varied activities. On beautiful Rappahannock River. SUMMER SCHOOL: June 19-August 10. For catalog write:

MISS VIOLA H. WOOLFOLK, *Headmistress*
St. Margaret's School, Box 158L
TAPPAHANNOCK, VIRGINIA

MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND "AYE CRUX," ADDRESS:
Sister Mary Joseph, O.S.H., Prin., Box B, Versailles, Ky.

ST. MARY'S SCHOOL

Episcopal School for girls on the Hudson. Under direction of Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Modified Kent plan. Riding, music, art.
Sister Superior, St. Mary's School
Peekskill 9, New York

PEOPLE and places

Appointments Accepted

The Rev. George L. Carlisle, Jr., formerly associate rector of St. Paul's Church, Waco, Texas, is now rector of St. Timothy's Church, Lake Jackson, Texas. Address: 502 Circle Way.

The Rev. Milton Crum, Jr., formerly rector of the Church of the Holy Communion, Allendale, S. C., is now chaplain at Clemson College, Clemson, S. C. Address: Box 686, Clemson.

The Rev. Robert H. Cummings, formerly vicar of Grace Church, Chicopee, Mass., is now vicar of St. Christopher's Mission, Fairview, Chicopee, Mass. Residence: 144 Oakridge Rd., Chicopee Falls, Mass.

The Rev. William F. Fahsing, formerly vicar of the Church of St. John the Divine, Tomkins Cove, N. Y., is now associate at the Mission of St. John the Evangelist, Eagle Butte, S. D. Address: Cheyenne River Episcopal Mission, Eagle Butte, S. D.

The Rev. Eugene Lee Harshman, formerly in charge of St. Peter's Church, Arvin, Calif., is now curate at St. Paul's Parish, Seattle, Wash. Address: 15 Roy St., Seattle 9.

The Rev. George V. Hewes, who formerly served St. Mary's Church, Malta, Mont., is now serving Calvary Church, Red Lodge, Mont., and its mission field. Address: Box 457, Red Lodge Missions, Red Lodge, Mont.

The Rev. Thomas P. Hobson, formerly vicar of St. Barnabas' Mission, Garland, Texas, and St. Matthias', Dallas, is now curate at All Saints' Church, Fort Worth, Texas. Address: 5001 Crestline Rd.

The Rev. Edwin L. Hoover, formerly vicar of St. Christopher's Chapel, Tulsa, Okla., is now the parish's first rector.

The Rev. Neil R. Jordahl, formerly assistant at Christ Church, Baltimore, Md., is now rector of St. Peter's Church, Paris, Ky.

The Rev. Robert D. McFarland, who recently spent some time in Bombay, India, is now vicar of the Church of St. Michael and All Angels, Issaquah, Wash. Address: Box 521.

The Rev. James M. Nickell, formerly assistant at the Church of the Transfiguration, Towaco, N. J., is now curate at Grace Church, Madison, N. J.

The Rev. Leon H. Plante, formerly rector of St. Mark's Church, Leominster, Mass., will on May 1 become rector of St. John's Memorial Church, Ramsey, N. J. Address: 299 E. Main St.

The Rev. Frederick S. Resch, formerly vicar of St. Andrew's Church, Pacific Beach, San Diego, Calif., is now rector of St. Andrew's Church, Nogales, Ariz. Home: 559 Crawford St.; church: 220 Crawford St.

The Rev. Ernest D. Sillers, formerly vicar of St. Bartholomew's Mission, Pico Rivera, Calif., is now rector of St. Mark's Church, Downey, Calif. Address: 10801 La Reina St.

The Rev. Robert R. Spears, Jr., formerly vicar of the Chapel of the Intercession, Trinity Parish, New York, will be rector of Trinity Church,

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for boys whose mothers are responsible for support and education.

Grades: Five to Twelve
College Preparatory

Wholesome surroundings on an 1,600 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

Rev. Charles W. Shreiner, D.D.
Headmaster

Post Office: Box 662, Paoli, Pa.

CATHEDRAL CHOIR SCHOOL

Established 1901

The Cathedral Church of St. John the Divine

A boarding and day school, where curriculum follows standard independent school requirements, but with emphasis placed upon the Christian perspective. From 4th through 8th grades. Applications welcomed from boys of good voice. Liberal scholarships for choir memberships.

Headmaster, Alec Wyton, M.A. (Oxon)
Dept. D, Cathedral Heights, N. Y. 25, N. Y.

NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Fireproof buildings. New 3-court gym. 85 acres on Lake Geneva. 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC Basic. All sports; sailing. Catalog: 164 South Lake Shore Road Lake Geneva, Wisconsin

SAINT PETER'S SCHOOL

Peekskill New York

Boys, grades 9-12. College preparatory. Graduates in 39 colleges. Small classes. Corrective reading, Self-help plan. Music, drama. Inter-scholastic sports program. 80-acre campus. Secondary Schools Admission Test required. Summer school. For catalog write:

Frank L. Leeming, Hdm., Phone PEekskill 7-5200

COEDUCATIONAL

BLUE RIDGE SCHOOL — VIRGINIA

Boys and girls, grades 1-8 Established 1909

Boarding school in the Blue Ridge Mountains. Episcopal auspices. Carefully planned program provides for sound mental, moral, spiritual, physical, social growth. Dedicated staff. Sports, riding. Gym. 115 miles, Washington, D. C.; near Charlottesville, Va. Board and tuition, \$900. Summer camp.

Write: WILLITS D. ANSEL, ACTING HEADMASTER
BOX L, ST. GEORGE (GREENE COUNTY), VIRGINIA

SCHOOLS

NURSING

SCHOOL OF NURSING

St. Luke's Hospital, Davenport, Iowa

Fully Accredited, three year program. College affiliation. Male and Married Students accepted. Loans and Scholarships available. For information write to director.

CAMPS

ST. ANNE'S-IN-THE-HILLS

Indian Hills, Colorado

Summer camp for Girls, ages 8-14. Under the Direction of the Sisters of St. Anne. Season — June 26-August 13. Sports, riding, crafts etc.

Information: CAMP DIRECTOR
2701 South York Street, Denver 10, Colorado

THE LIVING CHURCH — \$8.75 a YEAR

Princeton, N. J. He will succeed the Very Rev. John V. Butler, who was recently installed as dean of the Cathedral of St. John the Divine, New York.

The Rev. Mr. Spears has undergone surgery for a disc condition and as a result the date of his institution was not immediately set.

Ordinations

Priests

Connecticut — By Bishop Gray: On March 5, the Rev. Rowan A. Greer, III, curate, St. Paul's, Fairfield; on March 8, the Rev. Nicholas H. Holt, curate, St. Andrew's, Meriden; on March 15, the Rev. George J. Karney, Jr., curate, Church of the Good Shepherd, Hartford. By Bishop Esquirol, Suffragan, acting for the Bishop of Connecticut: On March 5, the Rev. Douglas T. Cooke, curate, St. John's, New Milford; on March 8, the Rev. John L. Gretz, curate, Trinity Church, Southport; on March 15, the Rev. Richard R. Losch, curate, Trinity Church, Torrington.

Dallas — By Bishop Harte, Suffragan: On March 12, the Rev. George M. Davis, vicar of St. Mark's, Arlington, Texas, and chaplain director of the Canterbury House for Arlington State College.

Indianapolis — By Bishop Craine: On March 12, the Rev. Robert W. Stringer, vicar, St. Thomas', Franklin, Ind.

Southern Virginia — By Bishop Gunn: On March 10, the Rev. Emmanuel C. Bach, assistant, Galilee Church, Virginia Beach, Va.

Changes of Address

The address for All Saints' Church, Fort Worth, Texas, and for the Rev. James P. DeWolfe, Jr., rector, and for the Rev. John T. Salberg and the Rev. Thomas P. Hobson, formerly Box 9115, Fort Worth, is now 5001 Crestline Rd., Fort Worth 7, Texas.

The Rev. Kline d'A. Engle, priest of the diocese of Newark, formerly addressed in Phoenix, Ariz., may now be addressed at Box 723, Tempe, Ariz.

The Rev. Leroy D. Soper, who is serving the Church of St. Mary of the Angels, Pine Castle, Fla., formerly addressed at Box 2062, Pine Castle, may now be addressed at Box 13062, Pine Castle Branch, Orlando, Fla. The change is due to the building of a new post office.

The Rev. William E. Soule, retired priest of the diocese of Connecticut, who is organist and choirmaster at Trinity Church, Waterbury, Conn., should be addressed, not at Westbury, but at 25 Prospect St., Waterbury 2, Conn.

The Rev. George Swallow should be addressed at 200 Valencia Rd., DeBary, Fla., not at Holy Cross Church, Sanford, Fla. His work at Holy Cross has been on a temporary basis and he does not expect to remain there.

Births

The Rev. Donald A. Shoub and Mrs. Shoub, of St. Jude's Parish, Fenton, Mich., announced the birth of their second daughter, Jennifer Anne, on February 8.

Marriages

Miss Frances R. Ridder and the Rev. Francis D. Daley, assistant at St. Paul's Church, Paterson, N. J., were married on February 20.

The Rev. Canon Frederick A. McDonald, 54, representative in Europe of the Armed Forces Division of the National Council, was married in Lambeth Palace Chapel on March 5 to Mrs. Vera Townsend, a widow from Essex, Conn., who has been doing volunteer refugee work for the World Council of Churches. Bishop Bayne, executive officer of the Anglican Communion, performed the ceremony.

Women

Miss Mary Ann Marsh, formerly director of religious education at St. John's Church, Keokuk, Iowa, is now director of religious education at St. Paul's Church, 815 High St., Des Moines, Iowa.

Mrs. Dorothy Mills Parker is now parish secretary at St. Columba's Church, Forty-Second and Albe-marle Sts. N. W., Washington, D. C., where she also handles press relations and directs the youth choir. Mrs. Parker is a frequent contributor to Church publications in the fields of Church history, liturgy, music, and architecture.

Living Church Correspondents

The Rev. Richard A. Merritt, 131 Taishido, Setagaya-ku, Tokyo, is now correspondent for Japan.

The Rev. Albert S. Newton, 120 E. Edenton St., Raleigh, N. C., is now correspondent for the diocese of North Carolina.

Marion G. Rogers is now correspondent for Ontario. Address: c/o Mrs. W. L. Currier, Box 721, R. R. 5, Ottawa, Ont., Canada.

Miss Gwladys Bowen, 11800 S.W. Military Lane, Portland 19, is now correspondent for the diocese of Oregon.

The Rev. E. J. Watson is now correspondent for the district of South Dakota. He may be addressed at All Saints' School, 101 W. Seventeenth St., Sioux Falls, where he is headmaster.

Depositions

Robert Hill Porter, presbyter, was deposed on December 29 by Bishop Welles of West Missouri, acting in accordance with the provisions of Canon 80, Section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes which do not affect moral character.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS FOR SALE

PUBLISHED for the first time, **THE HISTORY OF THE AFRICAN ORTHODOX CHURCH**. Secure Your Copy Now! Price, \$4.25 — Apply: Rev. Terry Thompson, 73 W. 115th St., New York 26, N. Y.

CHURCH APPOINTMENTS

CHALICES, Ciboria, Pyxes. Sterling silver at half USA prices. List free. Mary Moore's customers can buy through her. Lists of used and new theological books posted for one year for dollar bill. Pax House (formerly Ian Michell), 29 Lower Brook St., Ipswich, England.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robins. 1755 Broadway, New York City.

FOR RENT

AUGUST AND SEPTEMBER — Attractive summer cabin completely furnished. St. Joseph's Island, Ontario, Canada. Reply: M. M. Herrick, 120 West Newhall, Waukesha, Wis.

FOR SALE

ONE-THIRD STATESIDE prices. Handwoven virgin wool stoles, black or white \$2.50; skirt lengths: black, white, navy, brown, grey wool, overshot borders and belt band \$6.00; eight Lahala place mats, runner and white ramie napkins \$6.00. Catalogue. St. John's Craft Center, Box 192, Koza, Okinawa.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

MISCELLANEOUS

ADVERTISER WANTS Quality Products to sell to churches across Canada. Reply Box P-406.*

POSITIONS OFFERED

DIRECTOR OF RELIGIOUS EDUCATION for large Connecticut parish. Church School of 500 should be larger. Personable, energetic, experienced. Adequate salary, plus apartment and car allowance. Reply Box J-403.*

TEACHERS needed for Latin, and Physical Education in secondary school for girls. Reply Box K-404.*

CURATE: Needed in Denver parish of moderate churchmanship. Opportunity for full ministry. Flourishing parish. Now completing \$350,000 parish house and chapel. Basic interest in spiritual therapy and experience in religious educational work desirable. Reply to: R. R. Munoz, 402 Continental Oil Building, Denver 2, Colorado.

MAN TEACHER — single, age 25-35, experienced if possible, elementary degree, for social studies and athletics or math and science (6th, 7th, and 8th grades) in elementary Episcopal boarding school, enrolling 50 students. List full qualifications in first letter. Reply Box J-387.*

SINGLE WOMAN for housemother-nurse combination within boys' Episcopal elementary boarding school. All nursing duties for entire school and dormitory work with twenty boys in grades 4-5-6. Prefer registered nurse. Camp summer work plus September term. Saint James School, Faribault, Minnesota.

POSITIONS WANTED

CHURCHMAN, State Teacher's College student, desires summer work. Priest's references. Reply Box S-397.*

CHURCHMAN seeks position as business manager in Church school or college. Reply Box J-405.*

ORGANIST-CHOIRMASTER, associated with big-time Manhattan church, wishes change. Reply Box T-408.*

RETIRED SCHOOL TEACHER. Can qualify as housemother, elementary teacher, or companion. Best references. Available April 15th. Reply to: Mrs. Ada Cozzens, Box 500, Jamesburg, N. J.

FORMER EXECUTIVE SECRETARY and Personnel Director, mature woman, desires position as parish secretary. Enjoys and is experienced in office routines (from posting pledge payments to taking the rector's dictation), as well as dealing with all kinds of people. Reply Box H-409.*

RESIDENT SUPPLY PRIEST, month of August, in/near New York or Philadelphia, Parish use. Reply Box T-407.*

CLASSIFIED ADVERTISING RATES

(payment with order)

- 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- Keyed advertisements, same rates as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

*In care of The Living Church, Milwaukee 2, Wis.

GO TO CHURCH DURING LENT

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George Macfarren, Ass't
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
education Tues 8; Penance Fri 7 to 8 & by appt

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r
Sun Masses: 8, 9:30, 11; Daily (ex Sat) 7:30,
Fri & Sat 9:30; HH 1st Fri 8; C Sat 4:30-6

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 4th St.
Rev. Robert C. Rusack, r; Rev. George F. Hartung;
Rev. Jack L. Cowan
Sun 7:30, 9:15 & 11; Daily MP, HC & EP

ASPEN, COLO.

CHRIST CHURCH 304 E. Hopkins St.
Sun: HC 7:30, 10, EP 5; Weekdays: Wed & HD
HC 8; C Sat 5-5:30

NORWALK, CONN.

ST. PAUL'S-on-the-Green
Rev. Anthony P. Treasure, r
Sun Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,
3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-
day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;
HD 8:30; C Sat 5-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11 and Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

JACKSONVILLE, FLA.

ST. JOHN'S CATHEDRAL Market and Duval Sts.
Sun: 8, 9:15, 11; Daily 12:10; Sat & HD 8

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Dir. of Christian Ed & Headmaster of
the Day School; Rev. Robert Dean Martin, Dir. of
Youth Activities & Chaplain of the Day School.
Sun 7, 8, 9:15, 11; Daily 7:30; also Mon 8:45;
Tues 6:30; Fri 10; C 4:30 Sat & by appt

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 515 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

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

NEW ORLEANS, LA.

ST. ANNA'S (Nearest Downtown & Vieux Carre)
1313 Esplanade Ave., Rev. Henry Crisler, r
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

ST. GEORGE'S (Centennial Year)
4600 St. Charles Ave., Rev. Wm. P. Richardson, r
Sun 7:30, 9:15 & 11; Wed 7 & 9:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7
ex Sat 8:30; C Sat 5 & 8, Sun 8:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S.
Hayden, canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy at St. Louis
Rev. Tally H. Jarrett, Rev. Robert H. Cochrane
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (High); Daily 7, Thurs
10; C Sat 4:30-5:30 & by appt

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 7:45; HC 8 (6 & 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M. Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

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

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave., & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30
ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10

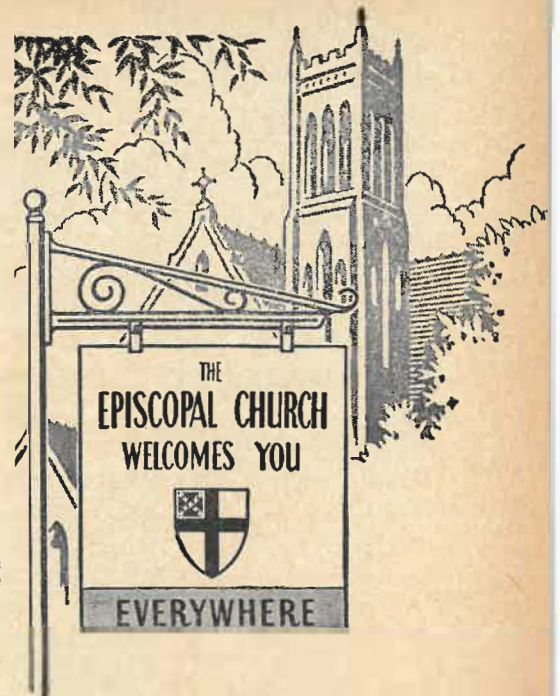
THE PARISH OF TRINITY CHURCH

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5

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



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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v; Rev. Merrill O.
Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 10:40, EP 5:30; Wed &
HD MP 6:45, Eu 7; Thurs MP 9:15, Eu 9:30,
Healing 10; Daily MP 8:45, EP 5:30; C Thurs 8:45,
Sat 4:30-5:30

SOUTHERN PINES, N. C.

EMMANUEL E. Massachusetts Ave.
Rev. R. Martin Caldwell, Jr., r
Sun 8, 9:30, 11; Daily 10, EP 6

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

CHARLESTON, S. C.

ST. ANDREW'S Hy. 61-Magnolia Gardens Rd.
Sun HC 8, MP or HC 9:30 & 11:15; Tues HC 6:30;
Thurs HC 9:30; HD 9:30

MIDLAND, TEXAS

HOLY TRINITY 1412 W. Illinois
Rev. George Morrel, Rev. K. C. Eade
Sun 8, 9:30, 11; Wed 11; Fri 5:15

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St., at Queen Anne
Rev. John B. Lockerby; Rev. James F. Bogardus
Sun 8, 9:30, 11; Daily: varied times

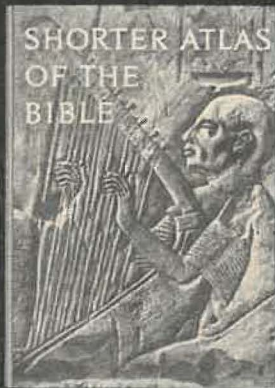
WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' (near) The Greenbrier
Rev. Edgar L. Tiffany
Sun 8, HC; 11 MP & Ser (1st HC)

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; 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.

EASTER GIFTS

that mean more



THE SHORTER ATLAS OF THE BIBLE

A shorter edition of the highly praised NELSON ATLAS OF THE BIBLE. *Time* magazine said of THE ATLAS OF THE BIBLE, "... lends new dimension to Bible reading." Dr. Daniel Poling said in *Christian Herald*, "Comprehensive and complete . . . it is first and pre-eminent in its field." Leading publications recommended it highly. Now, it is offered in a desk edition. Accompanying the text are 10 pages of maps in color and 200 carefully selected photographs to help the reader trace Biblical events geographically and archeologically.

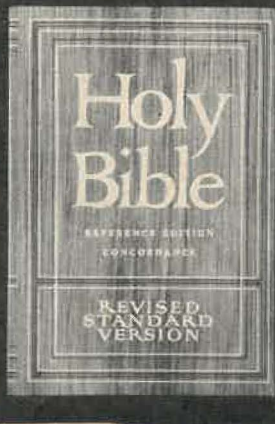
\$3⁹⁵



THE RSV BIBLE . . . BOUND IN CLASSIC WHITE

Perfect for the many beautiful occasions that are heralded by spring. The text is printed on fine, amber-edged paper and bound in traditional white imitation leather. Included are 12 maps, 12 illustrations, a presentation page, a four-page Family Record . . . all in rich, full color. There are 64 pages of Bible Helps to enhance the meaning of the Scriptures.

\$4⁰⁰



THE RSV BIBLE WITH CONCORDANCE AND REFERENCES

Over 75,000 center-column references with the text. A 192-page concise concordance and list of proper names and 12 maps in color are also included. Bound in maroon buckram: \$9. In leather: \$12.50. Also available in beautiful leather-bound editions with super-thin Nelson Indopaque paper at \$17.50 and \$22.50.

\$9⁰⁰



Now on sale at your bookstore and denominational publishing house

THOMAS NELSON & SONS

EXCLUSIVE PUBLISHERS OF THE REVISED STANDARD VERSION BIBLE