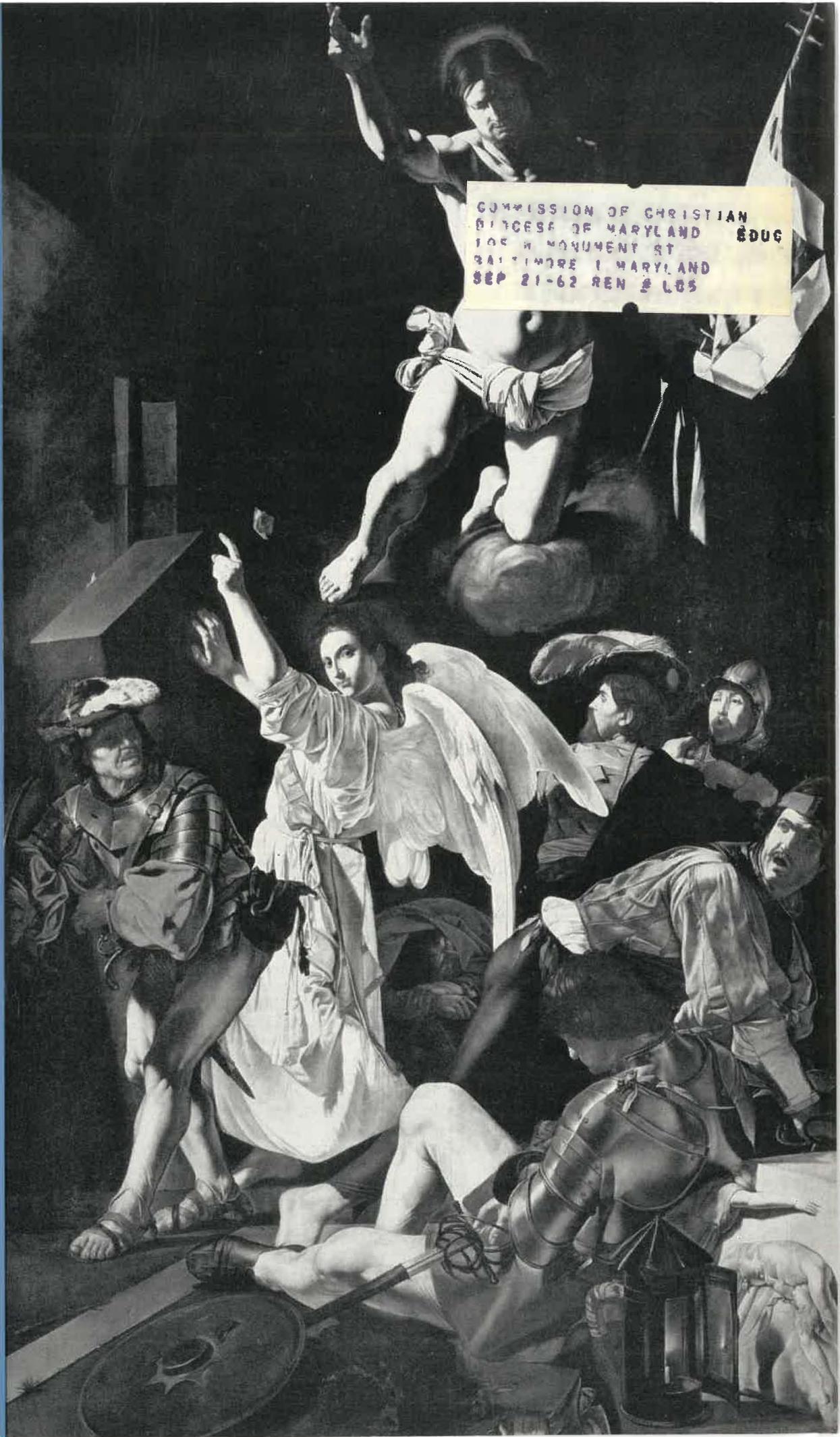


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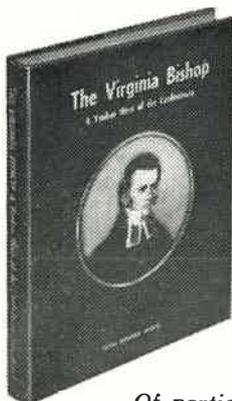
The Living Church

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BOOKS

With Food, Caution

JESUS OF NAZARETH: THE HIDDEN YEARS. By Robert Aron. Translated from the French by Frances Frenaye. William Morrow. Pp. 253. \$4.

A book of this sort must be read with the heart, as well as with the head. The author is a French Jew, a former member of the French underground, who managed to live through the Hitler era; he is also a historian of standing. The purpose of *Jesus of Nazareth: the Hidden Years* is, by pointing out the influence of Jesus' Jewish background upon His teaching, to enable Jews and Christians better to understand each other. With such a purpose any thinking person will sympathize.

The author's final conclusion, which is that Christianity's mission is to introduce the sacred into a profane universe, whereas Judaism deals with a universe already considered sacred, has in it enough of truth to bear pondering. And the book brings together a number of samples of Jewish religious writing, well translated, which are not ordinarily available to Christians.

But honesty compels me to state that the book's execution is not as good as its purpose. It is full of errors, major as well as minor. For example, it is not true that in the Old Testament, death was regarded without fear as a re-merging into a sacred universe (pp. 235-9). Passage after Old Testament passage shows that death was considered a calamity. Sheol, the world of the dead, was not held to be a sacred place ("cast off among the dead . . . who are out of remembrance and are cut away from thine hand"). Again, that "other peoples, which did not have the same calling, had equal chances (with Israel) of salvation" (p. 241) was not the prevailing Jewish view. Some Rabbinic statements do tend in this direction, but in general ancient Judaism was as interested in the conversion of its neighbors as are most higher religions. Yet again, "an eye for an eye" is emphatically not a "typically Semitic metaphor," as M. Aron says it is (p. 47); both its context (Leviticus 24:17-21) and the occurrence of similar provisions in other ancient law codes, show that it was a sober legal language, which made excellent sense in its time and place. If such matters as these are felt to be apologetic difficulties, they should be faced squarely, not swept under the rug.

Other errors are less important, but still mar the book. The author represents Jesus as participating formally in the ceremonies of Bar Mizvah (religious coming of age) and Simchath Torah (procession carrying the Law scrolls). Most

Jewish scholarship considers these ceremonies of medieval origin — though M. Aron does feel he has found some evidence for the antiquity of the first. On pp. 215f, the common Jewish prayer, the Qaddish, is transliterated as Jesus might have said it — the transliteration uses the Ashkenazic (German Jewish) system of pronunciation! Now and then, strange statements are made, whose strangeness has nothing to do with history. Thus, "if the world is profaned by an excess of reason, fragmented and torn asunder by blind forces. . ." (p. 240). Presumably, the author is thinking of the Nazi racial theories — but the Nazi error lay in their premises, and it hardly seems sensible to call reason *per se* a "blind force."

One would like to see a modern historian of M. Aron's stature write a book of essays frankly stating his own views on Judaism and Christianity. Such a book might be most valuable. Meanwhile, the reader will find much food for thought in this; but he should be very cautious about accepting its details.

FRANCIS E. WILLIAMS

MINDFUL OF THE LOVE. The Holy Communion and Daily Life. By Stephen F. Bayne, Jr. Oxford University Press. Pp. xi, 132. \$2.75.

Mindful of the Love is a book of instruction for lay people on the meaning of the Eucharist. When the author was a choir boy, he confides, in order to pass the time during the administration of the Sacrament, he used to look at the soles of people's shoes as they knelt at the altar rail. (He says he learned a great deal in this way.) In this book Bishop Bayne shows that in the years that have passed since boyhood, he has main-



tained the same attitude of curiosity and wonder. He characterizes his book as, "Conscientious reflections of a worshipping Christian about the Eucharist in which he has taken part for half a century."

Taking phrases from the Prayer of Consecration, Bishop Bayne advances at once to the center of significance and stays there. In a splendid chapter, "Having in Remembrance," Bishop Bayne ex-

Continued on page 17

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The Living Church

Volume 144 Established 1878 Number 16

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

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THINGS TO COME

April

22. Easter Day
23. Easter Monday
24. Easter Tuesday
26. Spokane convocation
27. Eastern Oregon convocation, to 29th
28. Nevada convocation, to 29th
29. First Sunday after Easter
29. Kansas convention, to 30th
30. St. Mark
30. Pennsylvania convention

May

1. St. Philip and St. James National Council meeting, Greenwich, Conn., to 3d
Easton convention
Missouri convention
New Mexico and Southwest Texas convention, to 3d
South Florida convention
Wyoming convocation, to 3d
2. Liberia convocation
Massachusetts convention
Nebraska convention
3. South Dakota convocation, to 5th
4. Bethlehem convention, to 5th
Central New York convention, to 5th
5. New Hampshire convention

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. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

April 22, 1962

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.

Understanding

Could you please donate my correspondent's pay to the Relief of Prayer Pilgrims? The Church in America was so generous to us in our need that it is the least I can do. I have been the local chairman of the Treason Trials Fund and am on the Committee of Defence and Aid, so I understand all about the bail program.

(Ven.) CECIL T. WOOD
Archdeacon of Capetown

Cape, South Africa

Editor's note: Says the Rev. John B. Morris, executive director of ESCRU: "We are grateful for this gift from someone in a country where people have been confronted with the same problems, but in a more aggravated way."

Taken Seriously

In answer to Mrs. Mackenzie's letter in your issue of April 1st, you might be interested in a program of recruiting for the clergy initiated here at the Church of the Redeemer in Baltimore. Our vestry recently took this obligation quite seriously and we



have worked through the Rockefeller Brothers Foundation in Princeton, N. J., and through our association with them we have set up a program of financial aid to men in seminaries, some of whom we do not know at all.

First, we have made a grant of money to a young man in the parish, whereby we shall be able to assist him in his first year at seminary. Secondly, through the Rockefeller Foundation we have made two other grants — one to a young man who is studying at the Church Divinity School of the Pacific and another to a man who is studying at the Virginia Theological Seminary.

To get this under way we have constituted a committee of the vestry, entitled Theological Education Committee, with the following aims:

➤ To set up criteria and procedures for the selection of candidates for theological education grants. At intervals, usually annually, to submit a list of recommended candidates for grants, for vestry approval.

➤ To attempt to interest other substantial parishes in the Episcopal Church in the program of

Continued on page 15

New Books

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Easter Day
April 22, 1962

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and the Thought of the Episcopal Church.

ECUMENICAL

Consultation on Union

by PETER DAY

The four-way conversations on Church unity originally proposed by Dr. Eugene Carson Blake in his historic San Francisco sermon will become seven-way conversations if three more Churches accept invitations to participate.

The invitations were issued at a meeting, at the College of Preachers, Washington, D. C., of the four Communion which had agreed to "explore the establishment of a united Church truly Catholic, truly Reformed, and truly Evangelical." The four are the United Presbyterian Church in the USA, the Protestant Episcopal Church in the USA, the Methodist Church, and the United Church of Christ.

The additional invitations are being sent to the Polish National Catholic Church, with which the Episcopal Church is in full communion; the International Convention of Christian Churches (Disciples of Christ), which is engaged in unity discussions with the United Church of Christ; and the Evangelical United Brethren Church, which is engaged in similar negotiations with the Methodists.

The name, "Consultation on Church Union," was agreed upon by the representatives of the four Churches at the Washington meeting, April 9th and 10th. Each Church will be represented by nine members, except for the Episcopal Church, which for the present will be represented by the 15 members of its Joint Commission on Approaches to Unity.*

The Rev. Dr. James I. McCord, Presbyterian, was elected chairman of the consultation for a two-year term. He is president of Princeton Theological Seminary and a leader in faith and order activities of the World Council of Churches and National Council of Churches. Elected secretary for a two-year term was Dr. Charles C. Parlin,

*Present on behalf of the Episcopal Church: Bishops Gibson of Virginia (chairman), Burrill of Chicago, Brady of Fond du Lac, and Lewis of Olympia; the Rev. Messrs. Powel M. Dawley, Charles D. Kean (secretary), Alden D. Kelley, James P. De Wolfe, Jr., and Theodore O. Wedel; Messrs. J. L. Pierson, Peter Day, and Andrew Oliver; Mrs. Clifford C. Cowin. Absent, Bishop Emrich of Michigan (in Europe), Mr. John Quarles.

Easter Message, 1962

"Christ the Lord is risen today."

This is the good news of Easter. At Christmas the encouraging word of the Gospel is that the Saviour has come into the world; the glorious news of Easter is that He is here to stay.

If that sounds strange to you, think a moment. Those who put Jesus to death thought they were getting rid of Him in this world. It did not matter to them if He lived on elsewhere; they wanted to put an end to His power and influence here.

But did the crucifixion do that? Our Lord was crucified and buried, yes; but on the third day He rose from the dead. He is not a dead prophet but the Living Lord. He is not a figure out of the past whose teachings still inspire us; He is the Risen Lord who enables us to overcome sin and death and to triumph with Him.

Methodist layman and New York attorney. He is one of the six presidents of the World Council of Churches. Appointed executive secretary was the Rev. George L. Hunt, an official of the Presbyterian Church. His office at 705 Witherspoon Building, Philadelphia 7, Pa., will be the mailing address of the Consultation on Church Union for the present.

The next meeting of the consultation was scheduled for March 19-21, 1963. It was explained that the 11-month interim was not a part of a "go-slow policy," but a necessary interval to give the three additional Churches time to respond to their invitations (all are holding their national legislative meetings in October, 1963), and to engage in preparatory studies on key issues.

An executive committee consisting of the chairman of each Church delegation (or his deputy), plus the officers of the consultation, will direct the planning for the next meeting.

To allow for representation of other Churches with which the participating Churches have ties, the group agreed that

This is the source of our Easter joy. The word of Easter is this:

There is a way to find meaning in the scattered details of our lives.

There is a way through fear to faith.

There is a way to use suffering and sorrow for good.

There is a way to learn that despite the appalling waste of human life, nothing born of love, nothing good, is ever wasted.

There is a way to die daily to sin.

There is a way to "so pass through things temporal, that we finally lose not the things eternal."

That way is to believe in Jesus Christ, the Son of the living God, to worship Him, obey Him and serve Him as Lord and Saviour. When we choose that way and enter it, then are we risen with Christ.

PRESIDING BISHOP

two "observer-consultants" would be invited from any such body upon nomination from a participating Church. In addition, the officers were given authority to invite observers from such bodies as the World and National Councils of Churches, and the world fellowships of Churches to which the envisaged participants belong.

As currently anticipated, the Consultation on Church Union will accordingly consist of 69 individuals plus an undetermined number of observers and consultants. There were approximately 36 participants at the Washington meeting.

While much attention was given to issues of faith and order at the first meeting of the Consultation on Church Union, the group "made no attempt to reach agreement in areas of difference," according to a statement issued by the chairmen of the four delegations at the end of the meeting. The sessions were closed to the press. The statement said:

"We have met as delegates of the Methodist Church, the Protestant Episcopal Church, the United Church of Christ, and the United Presbyterian Church in the USA,

to discuss the possibility of the formation of a Church, "truly Catholic, truly Reformed, truly Evangelical." Each Communion has been represented by both clerical and lay members, all of whom are deeply involved in the life of their Churches, and many of whom are widely experienced in ecumenical relations. We are grateful to God for having led us into these conversations, and we believe, on the basis of our preliminary discussions, that the Holy Spirit is leading us to further exploration of the unity that we have in Jesus Christ and to our mutual obligation to give visible witness to this unity.

"We have made no attempt to reach agreement in areas of difference. Rather, we have sought to isolate issues that need further study and clarification. Among these are: (1) the historical basis for the Christian ministry that is found in the Scriptures and the early Church; (2) the origins, use, and standing of creeds and confessional statements; (3) a restatement of the theology of liturgy; (4) the relation of Word and Sacraments.

"All of the delegations had in mind that they represent Churches having deep roots in the Reformation. At the meeting they were reminded by theological spokesmen of the 'earnest concern' of the Reformation 'for theological integrity and cultural relevance'; and that today these principles of 'theological integrity and meaningful witness demand the union of the Churches.'

"The delegates earnestly beseech the members of their Churches to be constant in prayer that the people of God may be open to His leading, that these Communions may receive from Him new obedience and fresh courage, and that God's will for His people may be made manifest before the world."

Integrity and Witness

A keynote paper by the Rev. Dr. John P. Dillenberger of the United Church of Christ asserted: "From the Reformation into the 19th century, Churches came into being out of an earnest concern for theological integrity and cultural relevance. Today, the same regard for theological integrity and meaningful witness demands the union of the Churches."

At a press conference at the end of the meeting, Dr. Powel M. Dawley was quoted as paraphrasing this statement in these words: "Once, theology demanded that we pay the price of schism; now theology demands that we pay the price of unity." Dr. Dawley added that the road to unity could no longer be regarded as "comprehensiveness," nor as a matter of trading institutions, doctrines, etc., but rather as a process of "convergence." Deeper understanding of faith, Scriptures, liturgy, ministry, etc., within each Church seemed to be leading the Churches toward each other instead of away from each other.

Asked by a reporter to apply this concept to Protestant understanding of the Holy Communion, Dr. Dillenberger replied, "You can say at one level that current Protestant thinking is more sacramental, more concerned with Christ's presence, less concerned with the idea of

'memorial.' But theological reappraisal has given us a more adequate view of the whole matter. There is a more adequate view of remembrance as not just a bare commemoration but an active participation in what we remember."

Speaking of cultural factors, Dr. Dillenberger suggested that the great diversity of contemporary society has made the denominational pattern "sociologically obsolete." A united Church "will have to take on greater diversity of life and work than the existing denominational patterns allow," he said.

One example, he told the press conference, was the old idea of vocation in daily work which will be "for the birds" in a future society in which a workman may spend 15 hours a week watching a gauge. A theology of leisure will be the real problem of the future, he said, and meaningful activity will have to be found apart from one's job.

Individual denominations, Dr. Dillenberger said, have a hard time dealing denominationally with questions of medical ethics, racial integration, and other problems which Christians of different traditions must face side by side.

The Rev. Canon Theodore O. Wedel, retired warden of the College of Preachers, read a paper in which he said that ministerial succession is, "in all Communions, the chief sacramental means and symbol of structural unity in time and place." He said that, therefore, the "problem of which succession can best unify the scattered flocks of Christ's Church is not on the periphery of ecumenical concern, but at its very heart."

"It is simply a stubborn fact of history that unity within the Body of Christ, or within fractions of the whole Body, has been dependent upon ministerial continuity," he said. He acknowledged that there are different forms of ministerial succession, and different interpretations, but he said that, "in a normal Christian Communion, the ordaining act is by ministers who themselves have been ordained in a succession."

Six Subjects

Within the meeting itself, the reporters were told, committees had been set up on six subjects. On the first day, the delegates divided into three groups to isolate topics for future discussion on faith, on order, and on liturgy. On the second day, the subjects were education and public relations, social and cultural problems, and polity, organization, and power structure. The committee dealing with this last subject had listed 17 areas that it felt needed exploration.

Dr. Blake illustrated the difference between order and polity by saying, "the Episcopal Church and the Church of England are identical in order but worlds apart in polity."

Reporters' questions focused on whether the chairmen of the delegations felt

that progress had been made by this meeting, to which the answer was "yes"; what the timetable for union might be, to which the answer was that nobody knew, but it would take a long time; and whether the laity were generally favorable to the idea of union, to which the answer was that the majority were, but that some in each Church were apprehensive about giving up cherished traditions and customs.

Dr. Blake was asked whether he thought that the consultation had followed the Presbyterian invitation to "negotiate a plan of union" or the Episcopal invitation to "explore possibilities." Dr. Blake replied, "We are now exploring the possibilities, and if the exploration prevents us from negotiating, then we won't."

OKLAHOMA

Vandals at the Altar

Vandals, described as "undoubtedly fanatics" by investigating officials, broke into St. John's Church, Norman, Okla., about 8:00 a.m. on April 12th. They started a fire and committed other acts of destruction, causing damage amounting to thousands of dollars.

First notice of the fire was taken about 8:30 a.m. by the Rev. Larry B. Gatlin, curate, when he arrived at the church in preparation for a celebration of the Eucharist at 9 o'clock. He called the fire department.

The vandals draped the Episcopal Church and American flags over the veiled cross on the altar, and set fire to the pile, adding candles and a burse to the flames. The altar was badly burned, and the rug in front of it destroyed. The chalice and paten for the Eucharist were taken to the baptistry at the back of the church, the paten being badly battered during the process. A new aumbry, installed only a few days before, was broken into. The Sacrament had not yet been reserved in the aumbry.

Police found the altar service book and a chalice lying in a gutter about three blocks from the church. The vandals took a number of small crosses, used by the parish as gifts to visitors.

Adding to the church's loss was the fact that the organ had just been tuned, and smoke and heat from the fire made retuning necessary.

The Rev. Joseph S. Young, a member of the National Council, is rector of the parish.

PRESS

Award Winners

Two independent Episcopal magazines and a diocesan newspaper received awards early this month at the 1962 annual meeting of the Associated Church Press in New York City. The ACP represents more than 150 Protestant, Anglican, and

Orthodox magazines and newspapers in the U.S. and Canada.

THE LIVING CHURCH, independent weekly, was granted an award for "excellence in treatment of news," and was given an honorable mention for its editorials. The *Record*, monthly publication of the diocese of Michigan, received an award for news treatment, in the newspapers category...

The *Churchman*, an independent magazine known for its support of liberal and evangelical causes, won awards for "interesting and thought-provoking articles" and "inspiring, courageous editorials," and won honorable mention for its treatment of news.

RACE RELATIONS

Fiery Cross for a Sit-In

Seated at a table at the University of the South's Claramont Restaurant, 10 Episcopal priests, four of them Negro, waited vainly for service on April 11th, while a fiery cross burned outside. They were told that the policy of the restaurant is not to serve Negroes, unless they are students, faculty members, or official guests of the university. They stayed until 11:30 p.m., and went back the next day.

The cross was burned on the golf course behind the restaurant. The burning was thought to be the work of an unidentified prankster.

The clergymen were members of the Prayer Pilgrimage sponsored by the Episcopal Society for Cultural and Racial Unity last fall. At that time, participants in the pilgrimage decided against making an announced sit-in attempt at the restaurant, having been assured by university officials and others that progress was being made toward the integration of the business.

[The Claramont Restaurant and its associated hostelry, the Sewanee Inn, are owned by the university but leased to a private individual, who operates them "in the best interests of the university," under a lease.]

Since last fall, the regents of the university, acting on a faculty request, have asked the restaurant manager to agree to serve Negro students, faculty members, and official university guests. The manager recently agreed to this. The Rev. John B. Morris, executive director of ESCRU, said that his organization was not satisfied with such partial integration, and pointed out that the group visiting Sewanee last fall would not have been served under the new policy. He asked Churchpeople to make their dissatisfaction with the arrangement known to the management.

Dr. Edward McCrady, vice chancellor of the university, said of the most recent sit-in attempt, "I don't understand just why these people are doing this. We have made a great deal of progress, and

I doubt that this kind of action will help further progress." He went on to say:

"The trustees, the regents, the faculty, and the alumni have now all united in asking for coöperation from the Claramont Restaurant in a way that represents a unity I have never known them to have before. We have always had some who were opposed to integration — some in all those groups. This is the first time we have had all of those groups unite in a request. I thought the achievement of this kind of unity was a tremendous step forward. I don't know just what will happen if this particular kind of tactic [sit-ins] continues."

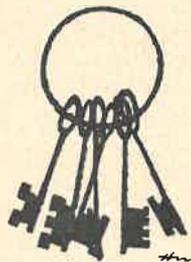
As for the cross-burning, Dr. McCrady said, "I have no reason to believe that anyone connected with the university had anything to do with that. I certainly would not be one to put up with any cross-burning."

At one point during the sit-in, Bishop Juhan, retired, of Florida, director of development for the university, talked to the demonstrators and urged them to leave.

Evanescent Freedom

In mid-April, the course of justice took an S-curve in the cases of the 15 Episcopal clergymen arrested last year in Jackson, Miss., after they attempted, as a racially integrated group, to eat lunch in a bus terminal there. The Hinds County (Miss.) judge in charge of the cases decided to dismiss charges against the clergymen, then changed his mind.

The clergymen were part of a "Prayer Pilgrimage," sponsored by the Episcopal Society for Cultural and Racial Unity, making its way from New Orleans to General Convention in Detroit last fall [L.C., September 24, 1961]. They were



freed on appeal bonds after being found guilty of breach of peace by a local court. Their cases are scheduled to be heard in the Hinds County court next month.

According to reports, Judge Russell Moore, on April 9th, said he would dismiss charges against the 15 men. The dismissal had been requested by defense attorneys, and their request had been concurred in by the prosecuting attorney, Jack A. Travis, Jr., who reportedly said the step was taken "out of respect for the Episcopal Church. . . and so that the clergy might return to their priestly duties." The dismissal was to have applied only to the 15 clergymen.

At this point, the Rev. John B. Morris,

executive director of ESCRU and one of the defendants, commented to society members that the action "should make history in the category of clergy privileges." Some of the participants in the original Prayer Pilgrimage group flew to Jackson on April 10th to intercede on behalf of other demonstrators against racial segregation, whose trials had not been canceled. There they found that the judge had changed his mind.

"It is with reluctance that orders of dismissal which were to be entered shall not be," Judge Moore is quoted by the *Milwaukee Sentinel* as saying, "for I deem it necessary to withhold same in order to uphold the integrity of this court."

A statement from the group of clergymen who went to Jackson on April 10th said: "We came to Jackson . . . having been declared innocent, as, indeed, we feel we are. Our intention was to plead for the acquittal of all persons so arrested. We have seen the prosecuting attorney, but in view of the court's reversal we will not call upon Judge Moore."

Fr. Morris commented to THE LIVING CHURCH: "The original dismissal shows the inconsistency of Mississippi justice, in that others were not covered, and now the reversal of this dismissal shows the capriciousness of this justice."

NATIONAL COUNCIL

In the Running

A National Council member — Stephen C. Shadegg, 52, of Phoenix, Ariz. — is seeking Republican nomination for the U.S. Senate seat now held by Churchman Carl Hayden, 84, a Democrat, who has represented Arizona in Washington since 1912.

Mr. Shadegg was campaign manager for Senator Hayden in a primary election in 1950, according to *Time* magazine. Since then, he has changed from the Democratic to the Republican party. He managed Senator Barry Goldwater's two successful senatorial campaigns, in 1952 and 1958. [Senator Goldwater also is a Churchman.] On announcing his candidacy, Mr. Shadegg resigned from the state chairmanship of Arizona's Republican party.

Mr. Shadegg is head of S-K Research Laboratories, a pharmaceutical concern in Phoenix.

MILWAUKEE

Development Approved

A special council of the diocese of Milwaukee, meeting early in April, unanimously approved procedures for raising \$600,000 for a diocesan development fund. The council met at St. Paul's Church, Milwaukee.

"Resolved," said the council, "that the diocese of Milwaukee . . . approve the

plan of campaign now presented to it and commend the fullest execution of this plan to every parish and mission in the diocese, that we may meet the opportunities and challenges now before us. And may God give His blessing and strength to our united efforts to better serve Him in the extension and strengthening of His Kingdom through this Church in the diocese of Milwaukee."

Institutions to benefit from the development fund include: Nashotah House, Campus Rectory (Milwaukee college work center), Episcopal Foundation of Milwaukee, Inc., Camp Webb (diocesan summer camp), Neighborhood House (Milwaukee community center), St. Francis' House (Madison, Wis., college work center), and the new Episcopal Church Center in New York City.

Bishop Louttit of South Florida gave the closing address to the council. Other speakers during the council included the Very Rev. Edward Jacobs, Glenn Simpson, Robert Jordan, Harry P. Leadingham, Mrs. Monard C. Hunt, and the Rev. Victor Bolle.

CHICAGO

Calling All Cars

by MARION Q. WIEGMAN

Because of ballot-box scandals in Cook County, Ill., last November, the five election judges in the third precinct of Chicago's 16th ward were determined there would be no infringements of the regulations protecting voting procedures in the primary election on April 10th.

Because of a recent shakeup in the Englewood police district, Patrolman Louis Pote, the policeman assigned to the third precinct polling place, was determined to guard the polls.

But because Palm Sunday was only five days away, the choir members of Holy Cross-Immanuel Church, Chicago, were equally determined that nothing should interfere with their weekly choir rehearsal in the basement parish hall of the church. The basement, unfortunately, was also the polling place for the precinct on that evening. And it was this coincidence of time and place and determination that caused all the trouble.

In previous election years — before the ballot-box scandals — the choir members, if they arrived before the judges had completed their tally, had encountered no difficulty. They merely shared the basement — the choir at one end and the judges at work at the other.

It is not surprising, therefore, that the choir members, when they were refused admittance this year by the conscientious policeman, were audibly unhappy. Before a compromise could be reached and the choir had agreed to do their practicing upstairs in the nave, heated words had been exchanged. The choir wanted to know whether the judges thought they

had rented the entire building as a polling place and the judges, in turn, complained that the noise of the choir was interfering with their official duties.

An hour later, the choir, assuming that the judges had completed their work and left, descended to the basement for their customary cup of coffee, only to be met by Patrolman Pote, who declared they were all under arrest for interfering with an election.

This announcement, of course, led to more and louder words. One of the judges phoned in a complaint which, in the confusion, went out by radio as "a policeman needs help."

Within minutes a dozen police cars, each manned by a crew of two, converged on the church basement and the choir-master, Rubynn English, Jr., with the 17 choir members — among them the bishop's warden, members of the bishop's committee, Church school teachers, acolytes, and officers of the women's guilds — found themselves being transported in two police vehicles to the headquarters of the board of election commissioners in City Hall.

It was there, at 11:30 p.m., that Archdeacon J. Ralph Deppen, responding to a telephone call from the Rev. David Harris, vicar of the church, found the choir, together with the five election judges, the 24 policemen, and two attorneys, all trying simultaneously to explain what had happened to Sidney T. Holzman, board president, and County Court Judge Thaddeus V. Adesko.

Finally, after a conference among Judge Adesko, Mr. Holzman, Archdeacon Deppen, Fr. Harris, and the two attorneys, it was agreed that the entire evening had been a comedy of errors and that the choir members, although they may have failed to understand the seriousness of election proceedings, had meant no harm.

The judge decided that no charges would be filed, after the choir members agreed to sign releases exonerating the election judges and the police from liability for their arrest. In dismissing them the judge reminded them that election judges were responsible for election proceedings in their polling places, and that they were liable for prosecution for contempt of court in the event of irregularities. He called upon choir members as American citizens to help protect the judges in their work of protecting the voting rights of all citizens.

Archdeacon Deppen, before bidding the choir a weary farewell at 2 a.m., reminded the members that as Christians their attitude toward the events of the evening should be one of forgiving, as well as forgetting.

So the evening ended, with the police taking the archdeacon's words to heart by offering to escort the choir members home in the police vehicles that brought them — an offer that was graciously declined by all.

VATICAN COUNCIL

Title for the Observant

"Delegate observers" will be the official title given to representatives of non-Roman Catholic bodies attending the Second Vatican Council which opens in Rome on October 11th, Vatican authorities have announced.

They said the word "delegate" had been added to the designation to indicate that the observers would be present not as private individuals, but as official representatives of their various Churches. They would have no right to intervene in the discussions or to vote.

So far the number and type of non-Roman Catholic Churches which will be invited to send representatives to the Ecumenical Council are not known, although representatives have already been registered with the Vatican by the Archbishop of Canterbury, Primate of the Church of England, and by the German Evangelical Churches.

[RNS]

RELIGIOUS ORDERS

Blessing the Bread Plant

New facilities at Kenosha, Wis., for the baking of altar bread by sisters of the Community of St. Mary were blessed on the second Sunday in Lent by the Rev. Thomas Withey, chaplain at Kemper Hall.

A one-story cement block structure on the shore of Lake Michigan now houses the ovens, cutters, and other equipment necessary for the process. Operations have been carried on in a single, crowded room, heretofore.

The sisters at Kenosha supply altar bread to about 15% of the churches listed in the *Episcopal Church Annual*, according to the *Milwaukee Churchman*. In the past 20 years, says the Milwaukee diocesan publication, orders have tripled in number and have, in many cases, steadily increased in size.

PUBLIC AFFAIRS

Senior Peace Corps

A release from the Peace Corps, Washington 25, D. C., says that applications are welcome from retired people in good health who want to work with the corps.

Already, says the release, nine persons between 60 and 70 years of age have been assigned to overseas projects, as have been eight persons in the age group between 50 and 60.

Before next September, the release says, some 4,000 Peace Corps volunteers will be assigned to projects in 30 different countries overseas. "It is hoped that many of the . . . overseas positions may be

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The Easter Imperative

by the Rev. Carroll E. Simcox, Ph.D.

Rector, St. Mary's Church, Tampa, Fla.

The late Professor Halford Luccock of Yale once wrote a delightful essay on "the voice of angels." He began by pointing out that if someone tells you that you have the voice of an angel you take it as a pretty compliment; but what is the voice of an angel really like? Dr. Luccock decided to do some research on the voice of angels, so he explored the Scriptures in which angels are quoted as speaking to men. What he found may come as a shock to some. The angels in the Bible seldom speak in a sweet-lullaby manner. With the monotony of a fire alarm they keep saying, "Hurry up!" "Get up and get going!" "Go quickly!" — things like that. I have double-checked Dr. Luccock's findings, and he's right.

When the angel of the Resurrection speaks to the faithful Marys in front of the empty tomb he speaks in that angelic manner of staccato command: "Go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there ye shall see Him" (St. Matthew 28:7). Now we can get off the subject of the voice of angels and on to the subject of the voice of God. His voice is like theirs. His word to us on the Resurrection morning is, "Go quickly! Tell His disciples that He is risen from the dead. Behold, He goeth before you!"

The command to the two loving women may strike us as harsh. Could they not for a moment see their risen Lord, embrace Him, adore Him, rejoice with Him? Yes, that was in order. A moment later He appeared to them, and the first Easter service took place on the spot. But then He said, with that same peremptory briskness of the angel's command: "Don't be afraid. Now be on your way. Tell My brethren to go to Galilee, where they will see Me." A moment for joyous adoration; then — go at once; the King's business

requireth haste. So speaks the Lord of life and Conqueror of death in His Resurrection. This is His continuing and timeless word to His faithful witnesses, His word to us: "Go quickly! Tell My disciples that I am risen from the dead. Behold, I go before you!"

Let us think of the true meaning of our Easter worship and its consequences, if on this day we hear the word of the Lord. Our Easter worship should be for us what it was for the two Marys in the garden, and, later, for the disciples when they saw the Lord in Galilee: a moment of clasping His feet in adoration, and thanksgiving to God who would not suffer His Holy One to see corruption. God lovingly provides this moment, so that we can see for ourselves that the great Lover of our souls truly lives. We must have this vision of Him. It is given to us only in our worship. So we pause, for this "one crowded hour of glorious life," to behold our King who has slain the dragon of death; because He lives, we shall live also.

But the disciples were not permitted to gaze for long upon the King in His beauty. First, the necessary moment for recognition, for reunion, for rejoicing; then, errands to be run, and work to be done.

The women were commanded first to go quickly to the Lord's disciples to tell them that He was risen from the dead. Obviously, that was the first thing to be done then. Not so obvious is it that this is the first thing to be done now. It is a strange and sad necessity, but necessity it is, that some of us who know Him in His Resurrection must go urgently to others who are also disciples but who do not seem to realize that Christ is risen. A sorry lot of our so-called Christianity is not communion and fellowship with a living Lord, but rather the veneration of

a dead rabbi. We hear sermons and we read books in which we are exhorted to "go back to Jesus" — as if He must be located somewhere back in the days of Tiberius Caesar. Christians who think, talk, and act this way need to be told that He is risen from the dead and there is no going back to Him — there can be only going forward with Him.

Our Episcopal Church in its liturgy and formularies never speaks of Jesus as if He were somebody who lived and died long ago, whom we reverently remember and faithfully try to serve as if He were alive today. Our Church sees Christ, and lives in Him, as its living Head. But not all Churchmen see Him so.

One "liberal" theologian explains the Resurrection by saying that "the memory of Jesus quickened into a Presence," which is a most ingenious way of saying that He did not really rise living from the dead. So we have earnest disciples of Jesus trying to comfort and strengthen themselves in the pitifully un nourishing belief that Jesus lives as an inspiration and light which shines on through the ages in our grateful memory. This is not Christianity. If Christ is dead, we are still dead in our sins; we are men without reasonable hope; we are poor dupes of a dream, worshipers of a would-be saviour who was not even a match for Caiaphas.

This religion-of-sacred-memory is not the Christianity of Paul and Augustine, of Francis and Boniface, nor of Luther and Wesley, of Cranmer and Keble, nor of all the saints of all times and places who have lived in Christ and He in them. We have too much of it in the Church today. I suppose it is our fear of being intellectually foolish, our confusion of belief in the supernatural with superstition, which accounts for it. If we dare not believe anything that cannot be proved, we dare not have faith in anybody or anything.

Of course it takes faith to believe in a Lord who was once dead and who is now alive forevermore. If we are intellectually afraid of faith, we are intellectually afraid to be Christians, and we should say so with no fine liberal equivocations.

The Resurrection of Jesus Christ is supernatural. It is a miracle. It cannot be proved. And it is too good to be true. We do better to concede all that to the doubters and disbelievers, then go on to say: We know it is true, because — well, because of what?

We offer in evidence first the fact that one day there was a little broken band of frightened, crushed, grief-sticken friends of the Crucified: and the next day there

clever young intellectual and an irresponsible playboy; then he is gripped by the grace of our Lord Jesus Christ and he becomes a saint for the ages. It wasn't some impersonal force or some glandular mutation that made that change in him. Grace is personal. It can be given only by a person and received only by a person. There was a living, loving, grace-giving Person from whom Augustine

is gain!" Why, after all, should anybody want to live forever, if life as he now knows it is a misery or a bore? It is only as Christ gives us His life that we experience that glory which whets our appetite for more life.

"Behold," says the Easter angel, "He goeth before you!" We must choose whether we will follow Him or not. If we follow Him, however clumsily, we find that life becomes worth having. Christ is more than our Leader, but He is our Leader. He leads us into strange ventures, and adventures.

He led Paul and Barnabas, Polycarp and Patrick, William Carey and Bishop Brent and hosts of other missionaries out into the whole world as ambassadors of

Do we have communion

and fellowship with a living Lord

or are we engaged in veneration of a dead rabbi?

was the Holy Catholic Church, against which the gates of hell have not been able to prevail through two millenia. Let somebody explain this to us on purely sociological, psychological, historical grounds. Many experts have tried to; none has succeeded. There is only one explanation that explains: The Church was born when it saw the Lord in His Resurrection, and it lives by that continuing vision.

Here the skeptic breaks in, quite properly, to say, "Hold it! You say that the Church, the followers of Jesus, saw Him in His Resurrection, and you dare to say that the Church sees Him today. This is bold talk. Explain yourself."

Very well. There are two kinds of seeing. The first Christians saw the risen Lord in both ways. They saw Him directly, in His person. What they saw made them rub their eyes, and St. Matthew reports that "some doubted." It is well that they did. It was well that God was forced, so to speak, to make His risen Son incontestably visible to those who were His first witnesses.

But there is another way of seeing. My friend up in the Georgia mountains is very proud of the wonderful spring water he has piped into his house, and he took me to see the source. So far as I could see, that source was just a big rock. But there was that water gushing from it. Did I, or did I not, see the source of the water? I might have said to my friend, "But you haven't shown me the source of this water at all. On the evidence, we can say only that it comes from nowhere." Would that be talking sense?

We see the living Lord in the lives — the changed, redeemed lives — of His faithful people. His mighty grace, like that water from the mountain spring, has a source: a source in a living Person. A man like Augustine starts out as a

could not run away any longer. Look at an Augustine or any saint and you see the living Lord, just as I saw the source of the spring water. The truth is as Whittier puts it:

"From scheme and creed the light dies out;
The saintly fact survives.

The blessed Master none can doubt —
Revealed in holy lives."

We Christians too commonly neglect the this-worldly implications of Christ's Resurrection. Its other-worldly implications are known to all, and cause enough for our alleluias: Christ has conquered death for us; death no more hath dominion over us; because He lives, we shall live also; He has brought our immortality to light. But what difference does it make for us — and in us — *now*?

Any of His saints would answer us: It has made all the difference in my life between mere existence and glorious and abundant life *now*. Saul of Tarsus was a miserable and tormented man before the risen Lord captured him. Then he could say, "For me to live is Christ, and to die

His love and bearers of His salvation. He led Jerome, Augustine, Aquinas, Anselm, Hooker, Temple, and other devout thinkers into a clearer knowledge of God and of the Things Unseen.

He led an early monk, Telemachus, into an act of self-sacrifice which put an end to the slaughter of human beings for sport in the Roman arena.

He led Wilberforce, Woolman, and others to the abolition of slavery. He led Florence Nightingale to the founding of the nursing profession. He led Elizabeth Fry to the reform of prisons.

He leads you and me and all Christians to attack boldly the evil inside ourselves and the evil outside ourselves. He will lead us at last to the pulling down of all the remaining strongholds of sin, Satan, and death.

He goeth before us: He is always ahead of us. Here, by the way, is a remarkable evidence of His Resurrection. Compare Him with any noble figure in history who has influenced us for good.

Among my own heroes is Epictetus, who lived in the century of Jesus. He was a philosophic slave who taught us that if a man is free in spirit he is free indeed. We can still learn some wonderful lessons from him. "He being dead yet speaketh." All the same, he is very dead. We cannot think of Epictetus as going on before us. But we cannot think of Jesus in any other way. We cannot outgrow Him; we can only try to grow up to Him. We cannot supersede Him; He is always superseding us. No dead sage can do that.

He goes *before* us as our Leader, but He goes *with* us as our Friend and Saviour, and this is the best part of the Good News of God.

If He were only our Leader, how heart-breaking would be our lot as His followers! His demands, His example, are

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In their church
architecture
and in their
relation to God,
do shirt-sleeved,
back-slapping
Americans sometimes
forget

The Majesty and the Mystery

by Perry Laukhuff

Mr. Laukhuff is a communicant of St. Paul's Church, Norwalk, Conn., where he also serves on the vestry, as a member of the school board, as chairman of the education committee, and as the rector's representative for college work. For many years he was in foreign service, and he is now executive director of the U.S. Committee of the Dag Hammarskjold Foundation, in New York.



RNS
"The Christus," statue located in Mansfield, Ohio. If we do not acknowledge the majesty of the very God, we do not begin to touch Him.

My wife and I are inveterate church visitors. We will pop into any unusual or attractive church at the drop of a hat. Let us see out of the corner of our eye one of those "The Episcopal Church Welcomes You" signs, saying that St. John's-in-the-Wilderness is a quarter of a mile to the east, and we turn off at once to look at it.

We do this, I think, because we love God's houses and enjoy a moment of peaceful prayer and meditation. We also do it because of an insatiable curiosity about church architecture. We can exclaim in horror at some tasteless Victorian monstrosity or exchange a glance of pure joy over some little Gothic gem. We can beat a quick retreat from some modernistic nightmare or sit in silent pleasure in a compelling modern house of worship.

Recently I came home and said I had visited a new parish church that day — a spacious clean-cut building with soaring roof and huge expanses of clear plate glass behind and to the side of the altar. I had come away completely unsatisfied and disliking the structure, and I had spent the day trying to think why. I told my wife I had concluded that church architecture — like the music, the forms of the service, the demeanor of the worshipers, and everything else about the human approach to God — must express at least two qualities that appertain to and inhere in God. Those qualities are majesty and mystery, and they are essential.

Some churches express in their form neither the majesty nor the mystery of the Creator, the heavenly Father. These leave me wholly unsatisfied. Some express one without the other and these are only less unsatisfying.

Here in America — jovial, equality-loving, shirt-sleeved, back-slapping, first-naming America — majesty is a quality which often seems not highly valued or even understood. At least it is in short supply. But God is the essence of majesty. "Allah is great," says the Mohammedan with utter simplicity. God is not a folksy companion; He is not just another cog in mundane human life. Omnipresent, yes; routine, no. He is not a benevolent "first among equals." He is the Source of all creation, Ruler of the infinity of the cosmos and of the secrets of the atom. "It is He that hath made us, and not we ourselves."

His majesty is truly so great that we cannot comprehend it. Surely we must approach such mighty greatness on our knees — our physical knees and our spiritual knees. The form of our churches must help inspire us to this frame of mind. The church that presses in on us, that is fussy with detail or contrived for sensation, that is pinched or cramped or garish or self-assertive or just four walls and a roof, does not express majesty to me. And if we do not feel or acknowledge the over-

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Consultation on Union

The first meeting of the "Consultation on Church Union" — the name adopted by the group of Churches which have agreed to explore the possibilities of an eventual united Church truly Catholic, truly reformed, and truly evangelical — seems to us to have met most satisfactorily the problems involved in adding to the Presbyterian invitation the concerns set forth in General Convention's resolution joining in the invitation.

The Polish National Catholic Church has been invited to become a full partner in the discussions. Presumably, the answer of that Church will be given by its general synod next October. We hope it will be an affirmative answer, so that the other Churches may have an opportunity to consider the vital understanding of Christian life and faith held by the Old Catholic Churches in communion with the see of Utrecht. An article in the *Anglican Theological Review* for January, 1956, by the Archbishop of Utrecht on "Intercommunion: Its Basis, Content, and Consequences," excellently sets forth this position.

General Convention's desire that other Churches with which the Episcopal Church is in communion be enabled to participate from time to time was met by provision for "observer-consultants" at the discretion of any of the participating Churches.

Exploration First

The question of negotiation vs. exploration is met, as Dr. Blake suggested in his comment [p. 4], by the realities of the case. The exploration comes first, and negotiations can take place only if the exploration indicates that a valid basis for negotiations exists.

At the cost of some embarrassment in having a delegation 75% larger than the delegations from the other Churches, our Commission on Approaches to Unity has avoided the unwelcome, if not impossible task of eliminating six of its members from the consultation without destroying the balance achieved in its original appointment by General Convention.

The decision to maintain a policy of closed sessions is regrettable in our view, although as far as we could tell hardly any of the other participants in the consultation shared our regret. It was largely redressed by press conferences with leading participants, who freely reported what had been discussed in the closed sessions. Practical difficulties of accommodating the large audience of reporters (and perhaps other spectators) combined with the feeling that free interchange of views would be impeded by such an audience, which would make it necessary to speak in oratorical style or to use microphones.

Some of the chief participants in the meeting told the press that this consultation, with other great steps toward unity in 1961 and 1962, might make these the Church's most important years since the Reformation. Only time can demonstrate the truth of their assertion, but it shows the deep seriousness with which the par-

ticipants are tackling the work of what might be called a new Reformation of Christendom. The Reformation of the 16th century was, as Dr. Dillenberger pointed out, an effort to act upon Christian truth even at the cost of disunity. But new appreciation of Christian truth seems to demand that it be carried out in action in our own times even at the cost of unity.

For there is a cost, in terms of dying to that which is merely denominational, and taking on each other's burdens. The success of these consultations will depend, as Dr. David G. Colwell of the United Church of Christ expressed it, on "radical obedience" to Christ and to God's will for His Church.

The Episcopal Church's concept of what is "truly Catholic" — fortified, we hope, by the contribution of our sister Communion, the Polish National Catholic — involves the acceptance of this demand for radical obedience to Christian truth and God's will. Whether theology really does tend to unite us as we face our differences in faith and order will be shown in the years of discussion that lie ahead.

Opening Doors

The exciting new relationships of Orthodoxy and Roman Catholicism with the Churches of the Reformation are an important part of the great events of this "new Reformation." Whatever the four or seven Churches participating in the consultation may achieve will be of major significance, we believe, only if it opens doors in the direction of these great Communions which are now opening doors from their own side. The union of a group of denominations is no great thing unless it is a step toward the reunion of Christendom.

At the moment, the divisive issues in several important areas seem to us to loom so large that it would take a miracle to resolve them. Eucharistic sacrifice, priesthood, real presence, apostolic succession — these are only a few of the points on which we see major stumbling blocks in the way of Catholic-Protestant reconciliation. If there is one thing we like less than differences in these areas, it is the prospect of adopting a "confessional statement" about them to stand for future generations, like the Thirty-nine Articles, as a mournful monument of one particular century's effort at omniscience.

The Faith of the undivided Catholic Church of East and West was capable of being summed up in a brief and pointed Creed. Beyond that, the common life of the Church, both intellectual and practical, was sustained by the writings of the Fathers, the living voice of the Church's teachers, and what might be called an ontological identity that made the Church be recognizably the Church throughout the inhabited world. This was the work of the Spirit, dividing His gifts as He would but binding all together into a living body.

As far as what is visible to the world goes, there now seem to be many Churches with many Spirits. We say that we are "one in Christ," but this is an affirmation that can be made effective on earth only by His second coming. Here, our task is to be one through the indwelling of Him whom Christ sent to be our "Comforter," the Holy Ghost.

The necessary miracle, it would seem, is the discovery of the work of the Spirit in the separated

Churches, so that what He has done among us in separation can belong to each of us because it belongs to Him.

In the deepest sense, the divided Churches must *be* one before they can *become* one. This is the dilemma that has always faced unity discussions. Only a mighty act of God can cut through it and gather the one flock into the fold of the one Shepherd.

Glory, Alleluia!

As, to see the Crucifixion in the perspective that is ours as Christians, we must look at it from beyond the Resurrection on Easter Day, so, to see the Resurrection in its true majesty and meaning, we must see it from the end of the long Lenten trail that leads to the Hill of the Skull and beyond it to the grave in the garden. When the Cross is removed from the landscape of Easter, the feast becomes no more than the ecclesiastical reflection of the recurring life of nature in the new season. But to the Christian Church it has always been rather what has been called "the hinge of history," the central point of the Gospel, the focus of Christian belief and devotion.

Both of the Collects for Easter Day include this necessary context of the Resurrection of the Christ, this *sine qua non* of the Faith. For Easter is no mere assurance that men will not die; rather it is the assurance that, even though they die, when they are one with Him who suffered and conquered death they shall live *with Him* eternally. The message of Easter has nothing to



do with the Greek philosophy of the immortality of the soul — its claim is new: Its claim is that the Son of God died, and was buried, and rose again from the dead, and that, because He did, we may share His victory and His Ascension into heaven. Its claim is that the eternal life He so procured for us is much more than an everlasting life; it is one lived in the power and glory of eternal blessedness. Its claim is that that eternal quality of life does not only await us on the other side of the gate of death but begins here and now in this place of testing and trial.

The word "glory" has fallen out of use in our time, and many Christians seem embarrassed to admit a desire for it — yet glory is the thing men look for and admire here in all beauty and adventure and innocence and greatness of stature, and "glory" is in the language of the New Testament. Like all human langu-

age, the word is often misunderstood, and, like all human language, the word brings down to human level that which is beyond all description and all language. Yet, to convey ideas and to convey truth, language we must have, and glory is a better word for what the Church has always meant by the presence and the power of God than any other any writer has yet come up with.

In the end, this quality we call glory must have within it something of sacrifice, because the eternal truth revealed in Jesus Christ led from the glory of the presence in this world of the Incarnate Lord, through the bloody, sweaty, anguished sacrifice of the Cross, to the glory of the Resurrection.

God has gone before us in this, the master pattern of what humanity is meant to be, as God goes before us ("prevents us," in Prayer Book language) in all the good that we do in this life. It is God the Son who has gained for us the means of grace and the hope of glory; it is God the Holy Ghost who leads and guides and counsels and empowers us in our incorporation into the Body of Christ; in our attempts to cling to Him; in our conversation with God in prayer; in our treading of the way that leads through death to glory. It is Christ who has bought — at such a price — our own victory; it is God the Holy Ghost who enables us to accept it.

And the victory is more — much more — than the safe passage through death into the blessedness of the resurrected. Death has its fears, its pains, its griefs; but the real sting of death is sin, and the victory of Christ is no mere easing of those sufferings (though it does make all the difference in our facing of them) but is His triumph over sin itself — over your sins and mine. That which we, of our own free wills, have embraced; that which could destroy us both now and eternally: that He has conquered.

On Easter Day we pray with the Church:

"Almighty God, who through Thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech Thee that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through the same Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end."

"O God, who for our redemption didst give Thine only-begotten Son to the death of the Cross, and by His glorious Resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with Him in the joy of His Resurrection; through the same Thy Son Christ our Lord."

God, who made us, has redeemed us through the blood of Christ shed on Calvary and through the three days in the grave. By this, He has given to us the living of the resurrected life now and the hope of eternal glory in the life to come. God who has gone before us, through all that we must undergo, has for our benefit conquered the power of sin and death, and even now leads us into the way of life and joy.

The Lord is risen! The Lord is risen indeed! Alleluia!

EASTER

The "forty days which men make drab" —
draw to an end

The light flows in
Where all the dark has been
The heart and mind reach out
To grasp anew the life and growth of earth
To find in this new thrust to whole rebirth
That which the soul desires.

O God, whose Blessed Son didst rend an earthly tomb
Build large the mansions of the human heart
And for Thyself make room.

CUTHBERT PRATT



NEWS

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filled from our 'senior citizen' groups. Married couples are acceptable only if both husband and wife possess a usable skill and have no minor dependents."

Interested people are advised to write to the Peace Corps' department of senior manpower recruitment.

For Lower Tariffs

Churchman Charles P. Taft, addressing a seminar on state and national affairs at Michigan State University recently, said that Christians should unite to support the granting of powers to President Kennedy to enable him to negotiate U.S. tariff reductions.

Mr. Taft is chairman of the National Council of Churches' Department of Church and Economic Life.

Americans, said Mr. Taft, should not attempt to join the European Common Market, but should look toward negotiations which would eliminate tariff walls. "We cannot simply push exports to other nations and forget their needs," he said. [RNS]

NCC

Number Six

The Episcopal Church contributed a total of \$314,675.22 to the income of the National Council of Churches in 1961, a report from that body shows. This figure includes \$148,996.84 for the NCC overseas program.

As shown by the report, the Episcopal Church was in sixth place as a contributor to the NCC. Topping it were (in descending order) the United Presbyterian Church in the USA, the Methodist Church, the United Church of Christ, the Presbyterian Church in the U.S., and the Christian Churches (Disciples of Christ).

April 22, 1962

LOUISIANA

Doctors' Eucharist

Episcopal physicians attending the state medical meeting in Louisiana early next month will be invited to a corporate Communion at Grace Church, Monroe, on May 8th, according to *Churchwork*, publication of the diocese of Louisiana.

Present plans are for Bishop Jones of Louisiana to be celebrant at the Eucharist, which will be sponsored by the Companions of St. Luke the Physician.

ORTHODOX

Case Dismissed

Cleared of all charges of immorality brought against him — charges that caused him to be deposed as Primate of the Greek Church — Archbishop Iakovos has said that he holds "no hard feelings" for those who accused him.

The decision of the highest canonical court in the Church was unanimous in acquitting him of what it called "unbecoming conduct."

The 67-year-old archbishop, who abdicated in January "for the good of the Church" after serving only 12 days as Primate of All Greece and Bishop of Athens, told newsmen that he had forgiven those who had charged him, only 48 hours after his election, with "unmentionable acts" [L.C., February 11th].

Convening as a court, the Holy Synod, the Church's executive body, ruled that the evidence brought against Archbishop Iakovos did not substantiate the charges. Announcement of its findings came after five hours of deliberation. It said it "found unanimously that the accusations were not confirmed by the evidence produced in the file presented before the court."

Archbishop Iakovos is recovering from a heart attack he suffered shortly after his abdication. [RNS]

Old Catholics in Istanbul

Closer coöperation between the Greek Orthodox Churches and the Old Catholic Churches was discussed recently when two of Europe's leading Old Catholic clergymen paid a visit to Istanbul as guests of Ecumenical Patriarch Athenagoras.

Archbishop Andreas Rinkel of Utrecht, head of the Old Catholic Church in Holland, and Bishop Urs Küry, leader of the Old Catholic Church in Switzerland, were accompanied by a theologian and Bishop Küry's wife.

On their arrival at the Patriarchate in Istanbul, a solemn *Te Deum* was sung in the visitors' honor in the Patriarchal church of St. George, with Metropolitan Maximos of Sardes officiating.

Later, the Old Catholic leaders called on Patriarch Athenagoras. Expressing his joy in welcoming the visitors, the Patriarch said that their presence was of "great significance" for closer coöperation between their Communion and the Greek Orthodox bodies.

The Old Catholics are in communion with the Anglican Communion. [RNS]

HOLY LAND

College Cornerstone

by the Rev. Canon JOHN D. ZIMMERMAN

The Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, in Jerusalem, Jordan, as the guest of the Most Rev. A. Campbell MacInnes, Archbishop in Jerusalem, was scheduled to lay the cornerstone for St. George's Theological College there on April 18th.

The inscription on the stone, incised by the Rev. John D. Wilkinson, tutor of the college, reads in Arabic and English: "With thanks to God and prayer for St. George's College, Bishop Stephen F. Bayne laid this cornerstone 18 Apr. 1962."

Foundations for the building were poured on March 31st on land adjacent to St. George's Cathedral in Jerusalem. Already, 15 local Arab masons are chipping and squaring stones for the walls.

When completed, early in 1963, the college will have rooms for 20 students, with a section to contain a common room, refectory, and kitchen. Another section will contain two apartments for faculty members, one of which will be occupied by the Rev. Canon Felix V. A. Boyse, principal.

The college is in operation, at present using the facilities of the cathedral library and St. George's Hostel. Seminars and short courses have been and are being offered, including a week of study for persons on their way to New Delhi, last year, and a refresher course for clergy which brought together 30 priests from many parts of the jurisdiction: Kuwait,



Fr. Wilkinson incises the cornerstone:
"With thanks" in two languages.

Bahrain, Iraq, Sudan, Egypt, Libya, Cyprus, Jordan, and Israel. Planned for the summer are a conference for Arabic Christian writers; a summer school for Islamic studies sponsored by the Near East Christian Council, and led by the Rev. Canon Kenneth Cragg, Warden of St. Augustine's College, Canterbury; a month's course for ordinands; and a month's course for missionaries in the Middle East (Anglican and other).

Jerusalem is the ideal location for the study of the Bible, and the presence of so many varieties of Eastern Christendom offers opportunity for those interested in Church history, liturgics, and the ecumenical movement.

The faculty of St. George's College consists of the Rev. Canon Felix V. A. Boyse, principal; the Rev. Harold Adkins, sub-dean of the cathedral; the Rev. Canon Edward Every; the Rev. John D. Wilkinson; and the Rev. John D. Zimmerman.

LAY PEOPLE

Michigan Honors

Sister Hilda Manson, of the Church Army, now assisting at St. Joseph's Church, Detroit, has been awarded the Sojourner Truth Award for 1962 by a Detroit chapter of the Negro Business and Professional Women's Clubs.

She is to be honored at a luncheon on May 19th. The award is given for outstanding service to the community.

Among other duties, Sister Hilda has organized and conducts a non-denominational "Saturday activities class" for children of the neighborhood, and a "prayer cell" which meets in the homes of members.

Also honored this month was Mrs.

Theodore White, a member of St. Joseph's vestry, who was named one of five "volunteers of the year" by the Women's Advertising Club of Detroit. Mrs. White has given much time and energy to civic causes, in addition to teaching a Church school class.

CHURCH BUILDING

Builders Together

Building committees and others concerned with designing or financing new church construction will be welcome at a three-day course of the Church Design and Building Conference and Exposition, according to the Society for Church Architecture, which is sponsoring the affair.

Everyone with religious building and equipping problems is invited to attend the conference, which will be held at the Morrison Hotel, Chicago, May 8th to 10th, says the society. There will be no registration fee. Subjects to be treated are "Organization of the Building Committee," "Modern Church Construction," "Financial Aspects of the Building Program," "Fine Arts in Church Planning," "Educational and Fellowship Facilities," and "Theological Implications of Church Architecture."

Copies of the program may be obtained from Marcus W. Hinson, 19 South LaSalle Street, Chicago 3.

MICHIGAN

Problems Once a Week

The Washtenaw County (Michigan) Committee on Alcoholism has opened a referral center, for people with drinking problems, at St. Andrew's Church, Ann Arbor. The vestry of the church allows the committee to use St. Andrew's facilities one night each week.

The WCCA is a volunteer organization of professional workers who are concerned with the problems attendant on the use of alcohol. One of its members is the Rev. Richard Cockrell, assistant at St. Andrew's, who recently attended a seminar at the North Conway, N. H., Institute for Alcoholism. Members volunteer their time for one night each month. Three people are scheduled to serve each week — a psychiatrist, who sees the patient or the patient's spouse; a social worker, who counsels with relatives and checks records, and another social worker who serves as receptionist and coordinator of the center's visitors for the evening.

Questions and Answers

by DOROTHY SMITH

Several months ago Bishop Emrich of Michigan called his diocese to a year of study of "the nature and task of the Church, with particular reference to where God has placed us." In his pastoral

letter he pointed out that often the Church is found giving the right answers to questions which people are not asking, while the Communists are giving the wrong answers to the questions that really are being asked.

The diocese of Michigan is bringing its task into sharper and sharper focus, following three suggestions of a special committee whose chairman is Stephen Miller, of Christ Church Cranbrook, Bloomfield Hills, Mich.

A questionnaire which attempts to help people focus upon the "right questions" was prepared as an instrument for the clergy to use in educational work in their respective parishes. Some 1,200 questionnaires have already been used.

Secondly, a selective reading list has been prepared which focuses on the central concern of the year of study.

Thirdly, perhaps the most promising of the committee suggestions is an intensive study program for clergymen and selected laymen. A group of 10 priests recently underwent a special training course in a two-day conference. They were led in their deliberations to consider certain areas of concern to our modern world — vocational life, family life, community life, and leisure time.

These 10 clergymen have been asked to guide study sessions which are being set up in every convocation for clergymen and selected lay persons from each parish.

For purposes of this intensive study, the metropolitan Detroit parishes are being grouped in geographical sectors, or "pie-shaped" groupings. This will mean every church in the metropolitan Detroit area will find itself involved in this study with a group of other parishes, ranging from the inner city to the suburbs.

Elections

Churchpeople elected to diocesan positions at the recent convention of the diocese of Michigan [L.C., April 1st] were:

Standing committee: clergy, David Davies, George Widdifield, Elmer Usher, Gilbert Runkel; laity, William Walker, Charles Crouse, Marjorie Meyers. Executive council: clergy, Gordon Jones, John Shufelt, Henri Stines; laity, Gustave Wellensick, Mrs. Rexford Holmes, William Davison. Delegates to provincial synod: clerical, Charles Braidwood, Frank Hawthorne, John Wigle, Edgar Yeoman; lay, John Watkins, Lee Dreyfus, Robert Copp, Gerald Guinan. Delegates to Anglican Congress: The Rev. Gordon Jones; Joseph Standart.

ENGLAND

Southwark in Rome

The Rt. Rev. A. Mervyn Stockwood, Bishop of Southwark, England, was received in private audience by Pope John XXIII recently.

Dr. Stockwood, who stopped in Rome on his way to Israel and Jordan, described the Pope as being "in great shape" and said his meeting with him was "very cordial." He stressed that the audience was personal and private. [RNS]

MAJESTY AND MYSTERY

Continued from page 10

whelming majesty of the "Light of Light, very God of very God," we do not begin remotely to touch Him. I suppose this is why the soaring richness of a Gothic church still draws me, thrills and inspires me, and so helps me best to worship. It fairly thunders to me of exultant, omnipotent majesty, and commands me to my knees.

Ultimate Mystery

But the mystery is just as necessary. God is the original and the ultimate Mystery. I am always a little suspicious, to tell the truth, of people who are said to "walk with God." He is not a hiking comrade or a convenient confidant. He cannot be familiarly approached because He simply is not to be comprehended by the finite mind of man. Even our Lord could lift for us only a tiny corner of the curtain which shrouds this mystery. This is as it should be. If God were understandable, He would be commonplace and controllable and on our level, and no longer God. What would be the point to a God wholly understood, like two times two equals four?

"What is man, that thou art mindful of him?" asked the psalmist. Even though he promptly answered his own question by giving man a good rating a little "lower than the angels," it is clear that the psalmist correctly assessed man as a small thing in relation to the great mystery of God. The danger in this age of scientific revelation is that we will get swelled heads, jumping to the conclusion that we know it all and forgetting that the mysteries revealed are lost among the vastnesses of the Mystery unrevealed.

Interesting but Irrelevant

A church's architecture must, then, in a sense awe us, remind us of the fact that we must go on our knees before something we cannot begin or hope to understand. The church which started me on all this train of thought is all plate glass. The life of the streets flows past interestingly but distractingly, and also irrelevantly. God is a mystery, and to contemplate and worship a mystery we must withdraw in some measure from the known and petty world of human existence. Again, a vast, dim but glowing Gothic structure creates for me this tingling sense of mystery. It becomes a compeller of the bowed head and the hushed whisper. But I have been in a contemporary church without windows which did the same for me.

"Be still, then, and know that I am God." We His creatures can only approach Him in full recognition and awareness of His majesty and His mystery. This for me is a touchstone of the suitability of church architecture — and of much else.

April 22, 1962

LETTERS

Continued from page 3

making unrestricted monetary grants to seminary students.

✓ To attempt to develop a thoughtful program within our parish for calling the ordained ministry, as a rewarding and challenging career, to the attention of promising young men and their parents.

I thought that you might be interested in what one parish is attempting to do in helping young men with their seminary education.

(Rev.) CORTLAND R. PUSEY
Associate Rector
Church of the Redeemer

Baltimore, Md.

I read with interest a letter from Mrs. Mackenzie in the April 1st issue of THE LIVING CHURCH.

We have had such a fund for the past 40 years. I think it would be a wonderful thing if other parishes could be encouraged to follow suit.

(Rev.) ORRIN F. JUDD
Rector, St. James' Church
Upper Montclair, N. J.

Unfair

Oh no, keep golden harps sounding! [L.C., March 25th] It is a good children's hymn, and the present alterations improve it, as so seldom is the case.

I could ask for many *old* hymns back — not necessarily ancient ones. But first I'll recommend for elision if not absolute oblivion these 32: nos. 45, 50, 60, 68, 69, 71, 78, 80, 262, 278, 302, 332, 337, 341, 365, 420, 433, 437, 440, 443, 444, 447, 453, 456, 458, 461, 480, 496, 501, 502, 537, 539 — the ones in italic especially.

Also, please print my protest against the very frequent mangling — even done on "Christian dost thou see them?" and the passion for monotony, robbing hymns of their meaningful verse endings, such as in #36.

In that carol, the only line always occurring is the last. In verse two, it is "Nails, spear shall pierce Him through, The cross be borne, for me, for you, Hail, hail the Word made Flesh, The babe, etc." In verse three, it is "Raise, raise the song on high! The Virgin sings her lullaby; Joy, joy for Christ is born; The babe the son of Mary." And the casting out repeatedly of references to the Bible, and so making things so trite-sounding. One only I refer to here — in hymn 257, in the first stanza, line six should read, "To moles and bats be thrown" — the cheating of moles and bats from their play (enjoyed for so long!) with the discarded idols! Unfair to moles and bats!

MARY McENNERY ERHARD
Swansea, Mass.

Cause for Concern

Your editorial of March 18, 1962, titled "Junius Scales, Ex-Communist," should give many an Episcopalian cause for concern.

Had you obtained some facts about Mr. Scales from reliable sources, I doubt that you would be a party to this double-standard of bleeding-heart Americans.

Editorials appearing in the New York Times and the Washington Post parallel the party line of the Daily Worker too frequent-

ly and therefore are not reliable sources of information on this subject.

The burden of proof is on Mr. Scales and to date he has not proved that he has parted from the Communists. In a *National Guardian* interview last fall, he commented on his party career: "I can't say that I regret any of it. We did a lot of good things."

On March 7, 1962, Representative Francis Walter, Chairman of the House Committee on Un-American Activities, went over Scales' long record and pinpointed one incident where Scales was present at a meeting of a Communist training school of which he was the director. At this school Scales taught picket line techniques, including how to kill an opponent by stabbing a pencil point into his throat.

You state that Americans are relatively unfamiliar with the matter of political crimes and that this is an area in which they are unhappy and unsure of themselves. More Americans than you are aware of are educating themselves on this subject and the time when they are most unsure and unhappy is when their Church castigates them for taking a stand against these political foes. By taking a stand for Mr. Scales you are aiding in another Communist effort, the division of the Church.

The time has come for the Episcopal Church and its publications to stop giving aid and comfort to our Godless enemy, Communism.

(Mrs.) WINIFRED D. ALTON
Spokane, Wash.

In New Guinea, One of Their Own

I recently received the following letter, which might make some of you pause and think. Six years ago, the boy who wrote it came down from the wildest imaginable spot at the head of the Asai Valley in the Schrader Range. His big cousin had been picked up by the first government contact patrol through the area, as a guide, and the boy had come down to the new patrol post at Aiom to see his cousin. His name was Genj'm. He liked the look of our new little mission school of St. Paul at Aiom; and he liked the feel of the Christian living which he saw there, better than the fightings and fears which characterized, and still characterize, the mountain jungle hamlets of his home place. He stayed.

We had had mountain boys before; they all ran away when the novelty wore off. After two years, Genj'm hadn't run away, so I moved him to boarding school in Papua. This year he has had a good pass in standard five and has gained entrance to St. Peter's Collegiate School at Dogura — the new pre-teacher-training school. He is a young man now — small of stature, for the Karam people are all pygmies physically, but spiritually his stature is growing with the years. A year ago, on his holiday, he patrolled with me through the Karam-speaking areas, Asai Valley, Simbai Valley, Kairouk Valley, part of the Jimi Valley. He did not stop short at interpreting for me; he spoke out on his own, a number of times, fearlessly, convincingly. It was the first time the people had heard the Gospel from one of their own, in their own tongue, uninterpreted, from one who had made it his own. You could *feel* it going home into their hearts.

God has high hopes of this young man. He has been baptized, and took the name

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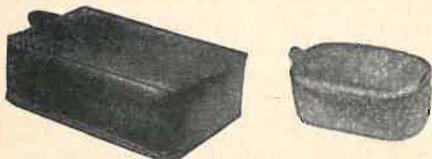
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David — which means "Beloved of God." He has been confirmed, he is a devout communicant of our best uninhibited Papuan type. He likes his sport, and isn't afraid to soil his hands with some good, honest, hard work. But he has at least five years more of school and college to go yet. And there is a hurdle to leap, right now — and not only for him, but for others whom we are trying to shepherd from untamed heathenism into being trained teachers and evangelists of their people. Let David Genj'm's letter tell for itself what this hurdle is:

"Dear my Lord Bishop, I am going to let you know some news which came from St. Peter's Collegiate School. . . . Boys who come will be expected to bring with them:



2 khaki shorts for school, 1 pair working shorts, blanket, sleeping mat and, if possible mosquito net, 1 peto or 1/6d for same, 1 bush knife, 1 plate, 1 spoon, 1 enamel mug.

"They said like this, and I am worrying because my country is not near and I can't be helped. Also my people are all wild people" (you can say that again, David!) "so where will they get money and sent it to me so I can buy these things? Also, I am only a schoolboy; where will I get money to buy these things? I like very much go to that school, but they said we will use our own things, that is why what am I going to do? That is all. Goodbye, my Lord. Your son in Christ,

"David Genj'm"

Well, what is he going to do?

(Rt. Rev.) DAVID HAND

Bishop Coadjutor of New Guinea
Madang, New Guinea

Editor's comment: Readers who wish to help David and others like him may send contributions in care of the Relief Fund. Make checks payable to THE LIVING CHURCH RELIEF FUND, and mark "For New Guinea students."

Prints Please

I am collecting photos for a new printing of my book, *Flower Arrangement in the Church*. If you have any glossy prints (8" x 10") of flowers in your local church, I would be glad to have them for possible use.

KATHARINE M. MCCLINTON

525 East 86th St.
New York 28, N. Y.

That?

Would you say that the "cover" on the cover [L.C., March 25th] is the last that will be seen or heard in the debate over the proper title of address for the Presiding Bishop?

It would appear that the Vatican version, doubtless official, is neither "the Most" nor "the Right Reverend," but simply "the Reverend Arthur Lichtenberger."

So that — *ipso facto* — is that. Or is it?
(Rev.) PALMER CAMPBELL

Richmond, Va.

EASTER

Continued from page 9

utterly beyond our capacity to measure up. We need only to read His Sermon on the Mount to see the truth of H. G. Wells' remark that He is "too much for our small hearts." Thank God, this is not the whole story.

Our Leader demands of us "the high that proves too high, the heroic for earth too hard"; then, as we undertake to do the impossible for Him, He gives us the strength to do it.

One New Testament writer describes Him as the Captain of our salvation (Hebrews 2:10). As our Captain, He commands and leads us in His continuing war against all the works of the Devil, and He requires us to work, to suffer, to strive.

But another New Testament writer describes Him as the Shepherd and Bishop of our souls (I Peter 2:25). As our Shepherd and Bishop, He feeds us, gives us rest, binds our wounds, consoles us, encourages us, until at last He and we come together to the Valley of the Shadow. We place our hand in His and we step into "death's cold, sullen stream" unafraid, knowing that our dying will be, as Emil Brunner puts it, a dying not into nothingness but into Christ.

So: "Go quickly, and tell His disciples that He is risen. . . . And, behold, He goeth before you!"

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 Communion, missionary societies, or emergencies.

April

- 22. ———
- 23. Eastern Szechwan, China
- 24. Easton, U.S.A.
- 25. Eau Claire, U.S.A.
- 26. Edinburgh, Scotland
- 27. Edmonton, Canada
- 28. Egypt and Libya

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The Living Church

BOOKS

Continued from page 2

plains the profound Biblical meaning of memory. Almost effortlessly, he seems to plumb the depths. He captures the essentials without cumbersome word-studies or long explanations of Hebrew history. He even had the courage to avoid spending several pages explaining the word, *anamnēsis*. The background is all there but without the tiresome recounting of technicalities which mar so many books nowadays.

In another chapter, on sacrifice, Bishop Bayne steers a sure course between medieval abuses and Reformation misunderstandings. The author reveals himself as fully abreast of the Liturgical Movement. He wonders why the restoration of the meaning of the offertory has not been accompanied by a keener sense of our unworthiness in offering. He says we are not threatened by a superstitious conception of the offertory. Our danger is worse. It is one of pride.

"If the Medieval Church lost a true sense of offering because of the way in which Christ was taken away from humanity and locked up in the hands of a priest, the contemporary Churches are in equal danger of losing a true prospective, because we forget Him to whom the offering is made and our own unworthiness in making it."

This quotation opens up a fruitful and imaginative discussion of the meaning of ministry.

Perhaps enough has been said to indicate that this little book cuts across interests of liturgy and theology and ministers to the intelligent layman right where he is most likely to be.

WILLIAM H. BAAR

THE CHRISTIAN CENTURY READER. Edited by **Harold E. Fey** and **Margaret Frakes**. Association Press. Pp. 447. \$7.50.

Future historians of Christian thought will surely pay considerable attention to the 20th century. One of the more important sources for the American phase of this period is bound to be the Church press, which has become so significant as this century has matured. The historian will have a big job trying to cull out this material, however, because so much of it is ephemeral. Beneath the surface of this mass of periodical literature will be found a core of observations and declarations which will form the basis for any real judgment of the temper of the times.

The current editors of the *Christian Century* have undertaken the task of sorting out more than 50 annual volumes that make up the journal's back files since 1908. They have come up with a handsome and revealing volume which, in the words of the compiler Harold E. Fey, "distill[s] the scope of [the] changes

April 22, 1962



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Speaker at the Meeting following the luncheon — The Rev. Vincent F. Pottle.

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An Episcopal country boarding and day school for girls, grades 9-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample ground, outdoor life.

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When Writing Schools

Please Mention

THE LIVING CHURCH

[which have] been caught in this journal of Christian opinion." Herein the reader will find a chrestomathy of the thoughts of those whose work has appeared in the *Century* during the past five decades.

Editorials, articles, correspondence, and even poems delineate the shifting reaction to changing circumstances in the light of the best American theological judgment. In more than 440 pages, the compilers have given us a bird's eye view of how the most outstanding Protestant theologians have seen the world from their vantage point.

The editors could hardly have done a better job of selecting the pieces to print; this facet of the work was largely accomplished by Miss Frakes. The arrangement of the material into nine separate sections is admirably done. One problem does present itself, however, in the serial arrangement of selections within the sections: It is hard to tell what principle is being followed and whether the arrangement is meant to be topical or somewhat chronological. The price will likely prohibit the average reader from buying the volume, but it is not too much for a reference volume. Current historians, attention!

JULES L. MOREAU

Books Received

THE LAST GOSPEL. Doctrinal and spiritual conferences on the opening verses of St. John's Gospel. By Francis J. Ripley. Sheed & Ward. Pp. vi, 225. \$3.50.

QUMRAN AND CORINTH. By Martin H. Scharle. Bookman Associates. Pp. 78. Paper, \$1.95.

SMOKING AND HEALTH. Summary and Report of the Royal College of Physicians of London on Smoking in relation to Cancer of the Lung and Other Diseases. Pitman Publishing Corporation, 2 W. 45th St., New York 36, N. Y. Pp. 70. Paper, \$1.

AND GOD WANTS PEOPLE. By Mary Lou Lacy. John Knox Press. Pp. 80. \$2.

A FAITH FOR YOU. By R. C. Chalmers. John Knox Press. Pp. x, 118. Paper, \$1.50.

EARLY CHRISTIAN ART. By Eduard Syndicus. Translated from the German by J. R. Foster. Hawthorn Books. Pp. 188. \$3.50. (Volume 121, Twentieth Century Encyclopedia of [Roman] Catholicism.)

THE YOUNG CITIZENS. The Story of the Encampment for Citizenship. By Algernon D. Black. With Photographs. Frederick Ungar Publishing Co. Pp. xiv, 416. \$6.

SIN. By Marc Oraison, Henri Niel, S.J., Francois Coudreau, P.S.S., J. de Baciocchi, S.M., Gustav Siewerth, Translated by Bernard Murchland, C.S.C., and Raymond Meyerpeter, O.S.B. With an Introduction by Bernard Murchland, C.S.C. Macmillan. Pp. xiv, 177. \$4.50.

THE CHURCH AND THE OLDER PERSON. By Robert M. Gray and David O. Moberg. With a Foreword by Ernest W. Burgess. Eerdmans. Pp. 162. \$3.50.

NEW MEN FOR NEW TIMES. A Christian Philosophy of Education. By Beatrice Avalos. Sheed & Ward. Pp. 182. \$3.75.

PHILOSOPHY AND RELIGION IN COLONIAL AMERICA. By Claude M. Newlin. Philosophical Library. Pp. ix, 212. \$4.75.

GRACE AND REASON. A Study in the Theology of Luther. By B. A. Gerrish. New York: Oxford University Press. Pp. ix, 188. \$6.75.

THE REVELATIONS OF DIVINE LOVE OF JULIAN OF NORWICH. Translated by James Walsh, S.J. Harpers. Pp. xix, 210. \$4.50.

PEOPLE and places

Appointments Accepted

The Rev. Jack D. Bowling, formerly curate at the Church of the Advent, Boston, has for some time been serving as a chaplain at Howe Military School, Howe, Ind.

The Rev. Robert Warren Crome, formerly rector of the Church of the Holy Nativity, Bronx, New York City, is now general presbyter of the mission presbytery of the diocese of California. His work will be to plan and coordinate the work of a parish and three missions in San Francisco's inner city area called the Mission District. Office: 120 Julian Ave., San Francisco; home: 101 Ripley St., San Francisco.

The presbyteries were set up some years ago by the Bishop of California to unify the work of Episcopal churches in given areas or neighborhoods.

The Rev. T. Edward Lindemann, formerly vicar at St. Mark's Church, Baxter Springs, Kan., serving churches at Columbus and Galena, will on May 1 become rector of St. John's Church, Parsons, Kan.

The Rev. John B. Luce, formerly curate at the Chapel of the Intercession, Trinity Parish, New York City, will on June 1 join the staff of Grace Church, Van Vorst, Jersey City, N. J.

The Rev. John F. Moore, who has been working as supply priest at St. Elizabeth's Church, Zephyrhills, Fla., is now vicar at St. Matthew's Church, Delray Beach, Fla., serving also at Deerfield and Hallandale.

The Rev. John J. Morrett, formerly rector of the Church of the Holy Nativity, Aina Haina, Honolulu, will on April 29 begin work as dean of St. Andrew's Cathedral, Honolulu.

The Rev. Mr. Morrett came to Honolulu in 1949 and was assigned by the bishop to begin new work in the rapidly growing Aina Haina area, where the Episcopal Church had had no services. A number of families from the cathedral had moved to Aina Haina and with the support of Canon Anson Phelps Stokes (now Bishop of Massachusetts) the Rev. Mr. Morrett was able to begin work on a small scale in an unused dairy barn. (This suggested the name for the church.) With the influx of new residents into Aina Haina, the Church of the Holy Nativity continued to grow and is now the second largest Episcopal church in the state, having over 1,200 members.

The Rev. Lemley M. Phillips, who formerly served Trinity Church, Bellaire, Ohio, is now rector of St. John's Church, Columbus, Ohio.

The Rev. Robert G. Pumphrey, formerly vicar at St. David's Church, Pittsburg, Calif., will on May 1 become rector at St. Peter's Church, Carson City, Nev. Address: Box 560, Carson City.

The Rev. Leigh B. Putnam, formerly curate at St. Peter's Church, St. Petersburg, Fla., is now canon at St. Luke's Cathedral, Orlando, Fla.

The Rev. Willis R. Rowe, formerly curate at All Souls' Church, Miami Beach, Fla., is now rector of St. Mary's Church, Stuart, Fla., in charge of St. Monica's, Stuart.

ACU CYCLE OF PRAYER

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

April

22. St. George's, Bridgeport, Conn.
23. St. George's, Schenectady, N. Y.; St. George's, York Harbor, Maine
24. St. Paul's, Norwalk, Conn.
25. St. Mark's, Portland, Ore.; St. Mark's, Baxter Springs, Kans.; St. Matthew the Apostle, Miami, Fla.
26. St. Christopher's Mission, Bluff, Utah
27. St. James', Cleveland, Ohio
28. St. Mark's, Johnstown, Pa.; Christ Church, Harvard, Ill.

The Living Church

Ordinations

Priests

Connecticut — On March 17, the Rev. Randall S. Harris, assistant minister, St. James' Church, New London; on March 24, the Rev. Stephen D. Matthews, curate, Trinity Church, Torrington, and the Rev. William H. Congdon, curate, St. Paul's Church, Wallingford.

Armed Forces

Chaplain (Comdr.) Lynde E. May, III, USNR, on April 4 left his work as senior chaplain at the Naval Auxiliary Air Station in Kingsville, Texas, to report to Chelsea Naval Hospital, Chelsea, Mass., for physical examinations necessary to his retirement from active duty after 20 years of service. After June 30, when he retires, he will make his home at 54 Dalecourt Rd., Chatham, Cape Cod, Mass.

Living Church Correspondents

The Rev. William C. Frey, Box 319, Los Alamos, N. M., is now correspondent for New Mexico and Southwest Texas.

The Rev. Wilbur C. Woodhams will serve as correspondent for THE LIVING CHURCH for the Vatican Council. Address: Via Napoli 58, Rome, Italy. In Rome he serves St. Paul's Church, which is part of the Episcopal Church's convocation of American churches in Europe.

Religious Orders

Sister Alice, OSH, has been appointed novice mistress of the Order of St. Helena, succeeding Sister Josephine, who has held that office since 1951. Sister Josephine will continue as assistant superior.

Sister Alice, a native of Gardena, Calif., made her life profession in 1959. Since then she was stationed for a while at the order's school, Margaret

Hall School for Girls, Versailles, Ky. Later she served as sister in charge of the order's new foundation in Augusta, Ga. Sister Mary Florence, a native of Louisville, Ky., succeeded Sister Alice at the Georgia convent.

Changes of Address

The Rev. Carlisle J. Ramcharan, who has been serving as vicar at the Mission of St. Simon of Cyrene, Lincoln Heights, Cincinnati, Ohio, returned to Trinidad in the West Indies at the end of December.

The Ven. B. J. Townsend, who is canonically connected with the Church of England, has a new permanent address: Caixa Postal 21.124, Sao Paulo 17, S.P., Brazil. He is the rector of St. Paul's Anglican Church, Sao Paulo, a British church under the titular jurisdiction of the bishop of Central Brazil.

St. Paul's Church is in "the Anglican diocese in Argentina and Eastern South America with the Falkland Islands," but cooperates with the Brazilian Episcopal Church and has many communicants who stem from the United States.

DEATHS

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

The Rev. Howard Adams LePere, 79, died March 23d, in Marshfield, Wis.

Fr. LePere was born in Philadelphia, and attended the Reformed Episcopal Seminary there. He also studied at the Chicago Theological Seminary. After some years in the ministry of the Reformed Episcopal Church, he was ordained deacon and priest in the Episcopal Church, in 1915.

He served various parishes in the dioceses of Chicago, Quincy, and Springfield, before becoming rector of St. James' Church, Hibbing, Minn., in 1929. From 1941 until his retirement in 1956, he was priest of St. Alban's Church, Marshfield.

Surviving are his wife, the former Leonora Thomas, and two grandchildren.

Mae F. Braithwaite, 78, died in Homer, N. Y., after a long illness. She was the widow of William A. Braithwaite, priest,



who served in the diocese of Central New York for many years.

Survivors include a son, William A. Braithwaite, Vestal, N. Y., a daughter, Mrs. Herbert Thomas, Lima, Ohio, and four grandchildren.

Miss Caroline Walker, communicant of Christ Church, Flint, Mich., died February 24th, in Flint, at the age of 88.

Miss Walker was a member of a pioneer Flint, Mich., family. She was one of the founders of Christ Church, and helped organize a chapter of the Girls' Friendly Society there in which she was active from 1905 to 1961.

Fifty years of her service to the Church was recognized in 1951 when she was awarded the Bishop's Cross by Bishop Emrich of Michigan for her dedication to the work of the Church and to the GFS.

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PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

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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.

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POSITIONS OFFERED

HISTORY AND SPEECH teacher for high school. Apply: Headmaster, St. Mary's Episcopal School for Indian Girls, Springfield, S. D.

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SENIOR CASEWORKER: Opportunity for intensive counseling with selected clients and for supervision of part of professional staff of a family-centered agency. Psychiatric consultation. Liberal Personnel practices. Social Security and NHW retirement. Salary commensurate with experience. MSW and experience required. Miss Milo Upjohn, Director, Family Counseling Service of the Episcopal Community Services, 225 South Third Street, Philadelphia 6, Pa.

SOCIAL CASEWORKER for children's agency providing foster care for children and unmarried pregnant girls. Opportunities for varied responsibilities. Psychiatric consultation provided. Good personnel policies. Salary according to experience. For further information write to the Rev. Arnold Purdie, The Children's Center of the Episcopal Church, 225 South Third Street, Philadelphia 6, Pa.

YOUNG PRIEST needed, June 1, Philadelphia area. Daily Mass. Give full details and references. Reply Box G-723.*

POSITIONS WANTED

BRITISH TRAINED clergyman desires educational post at university or secondary level; B.S. in Ed., B.S. in L.S., M.S. in Ed.; Ivy League; φΔΚ; permanent teaching certificate for English, Social Studies, Guidance, Physical Science, and Library Science; 10 years' public school experience. Reply Box J-732.*

COUPLE desire position in or near seminary town, preferably Evanston or Milwaukee, Wisconsin, to work as organist, choirmaster-director of education, educational assistant, or youth director. Good experience and education. Resumé, references, and recommendations sent upon request. Reply Box H-729.*

FORMER ASSISTANT organist eastern Cathedral and musical director Catholic parish, desires organist-choirmaster position, San Francisco area. Reply Box L-733.*

INQUIRY WELCOMED from central or high parish needing rector. Ten years' experience. Married. References. Reply Box D-730.*

ORGANIST-CHOIRMASTER, Episcopal communicant, M.S. Degree Juilliard, recitalist, married, family, presently in full-time large metropolitan church, multiple choir system, seeks commensurate position in own denomination. Present salary \$6500. Reply Box K-731.*

PRIEST, currently teaching, desires position teacher or teacher-chaplain in Church school. B.A., B.D., M.A. Cand. in Educ. N. Y. State Certification. 18 years parochial experience. New York City Metropolitan area preferred. Reply Box B-720.*

PRIEST, married, sound Churchman, desires small parish or assistantship. Reply Box J-728.*

PRIEST, seventeen years' pastoral experience desires change. Rector or assistant. Moderate Churchmanship. Prefer south, but not necessary. Reply Box T-726.*

PRIEST, 37, experienced, presently staff member, desires rectorship; married, two children. Reply Box C-725.*

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

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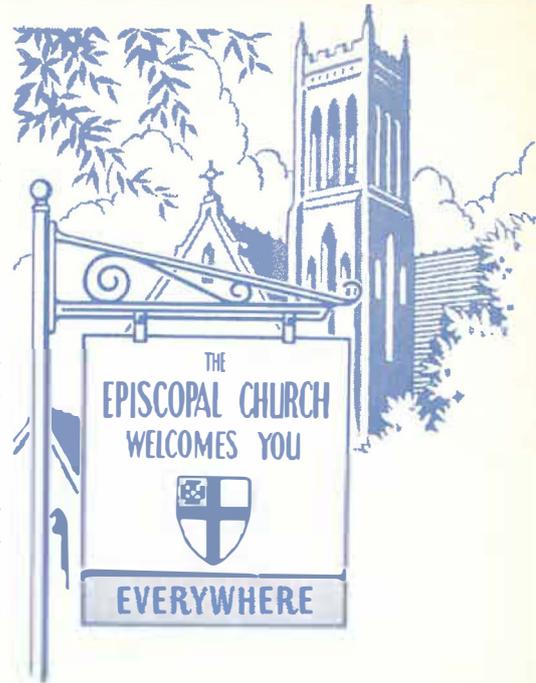
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THE LIVING CHURCH

CHURCH DIRECTORY



TUCSON, ARIZONA

ST. MICHAEL & ALL ANGELS 5th St. & Wilcox
Sun HC 7:30, 9:30, 11:15; MP 9; Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

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. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15, 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 6; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45; EP 6; C Sat 4-7

CORAL GABLES, FLA.

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

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S CHURCH AND DAY SCHOOL
2750 McFarlane Road
Rev. Canon Don H. Copeland, r
Sun HC 6:30, 7, 8, 9:15, 11; Daily 7:30, also Tues
6:30; Fri 10; HD 6:30, 7:30, 10, 11:15 & 6;
C Sat 4:30

ORLANDO, FLA.

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

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B.
Caldwell, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
Daily MP 8; Wed HC 10

WEST PALM BEACH, FLA.

HOLY SPIRIT AND DAY SCHOOL
1003 Allendale Road
Rev. Peter F. Watterson, r
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

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 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays H Eu 7; also Wed 6:15 & 10; also Fri
(Requiem) 7:30; also Sat 10; MP 8:30, 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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 9 (Low Mass), 11 (High Mass);
Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

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ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9, 11, 5:30; Daily 7, (Sat 9), 5:30;
C Sat 5, 8, Sun 8:30

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 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

NEWARK, N. J.

GRACE Broad and Walnut Streets
Rev. Herbert S. Brown, r; Rev. Fulton B. Smith, c
Sun Masses 7:30, 9:15 (Sung), 11 (Sol), MP
10:40, EP 5. Daily Masses 7:30, Wed also 12:10,
Fri & HD also 9:30; MP 7:10, EP 5, Tues Sta,
Meditation, & Adoration 8. C Sat 11-12, 4:30-5,
7:30-8

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Sun Low Mass 8, Sol High 10; Daily Mass 7
ex Thurs 10; C 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;
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC 11 Morning 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.

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Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

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

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int 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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat
9:15, EP daily 5; C Sat 4-5 & by appt

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

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

SCHENECTADY, N. Y.

30 North Ferry St.
Rev. Darwin Kirby, Jr., S.T.M., r; Rev. E. Paul
Parker, B.D., associate r; Rev. Vernon A. Austin, Jr.,
S.T.B., asst.
Sun 8, 9, 11; Fam Eu, Bkfst, Adult Class and S
of Rel 8:55; Children's Service 10; H Eu daily 7
ex Mon & Thurs 10; also Tues, Wed & Fri 12:10;
HD 7, 10; Daily MP 9, EP 5:30; C Sat 4:30-5,
8-9 & by appt

SYRACUSE, N. Y.

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

SOUTHERN PINES, N. C.

EMMANUEL 350 East Massachusetts Ave.
Rev. R. Martin Caldwell, Jr., r
Sun 8, 9:30, 11, 5; HC (and healing service)
Wed 10; HD 7:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,
5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,
Sat 12

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 Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 9 H Eu, 11 Mat & H Eu

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand at Sumner
Very Rev. Richard Coombs, dean
Sun 8, 9, 11; Daily 7 (ex Wed 10, Sat 8) 8:45, 4:45

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.