

April 14th,  
1963

# The Living Church

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## LETTERS

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

### Regrets

I should like to join my apology with that of the Rev. James McDowell of the Lovett School for any inconvenience that the Rev. and Mrs. Martin Luther King and the Rabbi Jesus may have experienced during the consideration of their child's application to the Lovett School. I especially regret the unfortunate and mysteriously continuing accident of the Crucifixion, although, like Bishop Claiborne, I have no official connection with the decisions involved and must wash my hands of the consequences. It is most important that every courtesy be extended the applicants in spite of their apparent cultural and religious differences from us.

It is only regrettable that they were not guided in applying to the proper authorities at a time when a decision pleasing to all could have been rendered. I cannot help extending sympathy to Bishop Claiborne and the other members of the Sanhedrin upon this embarrassing incident which has threatened to hinder or even render meaningless the observance of our sacred high festival.

At the same time, I believe the whole Church may well offer thanks to the Rev. Messrs. McDowell and King and to Bishops Claiborne, Stuart, and Pike for revealing anew, each in his own way, the timeless value of our Lenten penance. Before undertaking private Holy Week devotions on the golf course of our segregated country club in our segregated city, I urge us all to pray our Jewish Lord for the resurrection of His dying body, the Church.

May God have mercy on our souls.

(Rev.) RAYMOND BETTS  
Rector, St. Paul's Church

Chillicothe, Ohio

I am amazed at the "reasoning" of the Bishop of Atlanta [L.C., March 24th] in the controversy which has arisen because a Baptist minister has applied to the Lovett School in Atlanta for the admission of his little boy as a student therein.

Now the bishop may say that he has nothing to do with that school, but I am sure that he could not say honestly that he did not know that for years it has been listed in *Episcopal Church Annual* as an Episcopal day school, and what it does is either a credit or a debit to the Church, and I am sure that the bishop would not want anyone to think that he has been so careless as not to know this.

Further, the headmaster of this school is a priest of this Church, and he and the school advertise that it exists "to further the cause of education and religion with reference to the teaching of the Episcopal faith as contained in the Book of Common Prayer." The bishop must know this. As a priest of this Church, he is either included among the diocesan clergy of Atlanta or he is working under license from the bishop, and his discipline. If the bishop wishes to keep the reputation of the diocese for being complete-

ly Christian he surely has the power to do so. He has been quoted as saying, "Segregation is a blight on our nation that must be removed. I am against it."

The bishop goes so far as to say that he thinks that the racial policy of the school must be satisfactory, and his reason is because the children of the Rev. John Morris, the executive director of the Episcopal Society for Cultural and Racial Unity, has his children in it. He then suggests that if the Baptist minister wants his children to be taught religion in the Episcopal Church, he might enter them in a parish day school, and he says that the Rev. John Morris and family attends such an Episcopal church. Now, the implication is that this parish day school is integrated, but I wonder if any of them are. Of course, this double reference to the executive of ESCRU reveals something of the thinking of the bishop, I am sure.

I am really sad about this Church of ours, when this kind of an attitude is assumed by any bishop, because what he has been saying is mere fence straddling, and for one who is a successor the Apostles, this is pitiful. He should hear the cadence of the voice of the Blessed Lord when He said, "He that is not with me is against me." What is needed from our bishops is positive conviction and willingness to suffer a little with the Lord who sacrificed Himself for all of us.

(Rev.) DON FRANK FENN

Baltimore, Md.

### Consent of the Governed

The diocese of Alabama should be commended for refusing to adopt the resolution calling for "law, order, and common sense," in relation to the many problems existing in that state [L.C., February 17th]. I do not believe it to be an unwillingness on the part of the diocese to assume Christian responsibility, but rather a refusal to be another pawn of the Federal government. Too often the southern attitude to states' rights is denounced because it seems the popular thing to do. I do not believe the issue is wholly one of integration versus segregation. The problem is much deeper. The direct cause of the current racial unrest in the south may be the Supreme Court's decision relative to integration, but many heroic southern leaders view this decision in a different light and are honestly attempting to take a stand against the encroachments of Federal tyranny. In recent years the authorities in Washington are using every conceivable means to divest the states of the last vestiges of autonomy which remain.

I am not unsympathetic to the colored people in their desire for greater rights, but I do not believe this desire will be fulfilled at the point of a bayonet. After all, governments exist by the consent of the governed, which includes the white southern people, also. Courts cannot make laws, and until such time as legislation is enacted by the proper authorities, it is the duty of every American to question and to resist statutes of dubious character.

If this is civil disobedience then we should remember that our states were built upon this principle in opposition to British tyranny.

The Churchmen of Washington's era could also have taken the servile attitude of obeying every dictum of the British Parlia-

*Continued on page 17*

# The Living CHURCH

Volume 146      Established 1878      Number 15

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

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**THE COVER**, a haiku written for Easter, is one of a set THE LIVING CHURCH will publish throughout the Church year [see L.C., February 24th, March 31st, and April 7th]. The haiku was written by the Rev. **James Tetsuzo Takeda**, SSJE, head chaplain, St. Paul's University (and Lower Schools), Tokyo. Transliteration and translation are by Mr. **Gene Lehman**, of St. Paul's University. The brush drawing is by Mr. **Peter Heizaburo Wada**, a communicant of St. Andrew's Church, Tokyo.

## THINGS TO COME

April

14. Easter Day
15. Easter Monday
16. Easter Tuesday
21. Easter I

**NEWS.** Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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**GLORIES OF SUNLIGHT** transformed the gutted Church of the Crucifixion into an abstraction with elements of wild beauty, after a five-alarm fire that destroyed the building on March 25th [L.C., April 7th]. The photographs are by Joseph B. Martin, director of promotion for the diocese of New York.



# The Living Church

Easter Day  
April 14, 1963

For 84 Years:

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

## The Presiding Bishop's

### EASTER

### MESSAGE

Easter tells us quite clearly that the Christian Church is founded not on an idea, but on a Person. We do not go to church on Easter Day to affirm our conviction that death is not the end of life. Worship is not made of this and surely this is not the substance of the Christian faith. At Easter we are confronted not with an idea, but with a fact: the fact of the Lord Jesus Christ who died for us and who "rose again to become goodness in us."

Here then, as we sing so often, in Jesus Christ is the Church's one foundation. In Him, God took action to bring us all back to Himself and to reconcile us to one another. Through His life and death and resurrection Christ has opened for us the gate of everlasting life which means that He has opened up new possibilities of life now.

But a gate leads nowhere for us unless we walk through it. The fact of Christ means nothing in our lives unless we have some understanding of what the fact means and respond to it. Easter then, when we celebrate it as Christian people, is a festival as wide as all creation and as personal as my own thoughts and desires. What God did in Jesus Christ He did for the whole created order; He was reconciling the world to Himself. Here is the focus and center of all our attention: "Maker and Redeemer, life and health of all." But then I realize this was for me, that Christ lived and died and rose again to open up new possibilities of life for me. And so the only response that has any meaning is my own personal commitment of faith: "My Lord and my God." This is the way out of self-centeredness and the narrow and constricted way that leads to death. This is the way that turns us from ourselves toward the world. This is the way that leads to eternal life now!

(The Most Rev.) ARTHUR LICHTENBERGER

#### KOREA

#### Classic Excuse

Ben Torrey had to explain why he was late for school on February 28th, so he said, truthfully, that his house had burned down. Ben is the son of the Rev. R. Archer Torrey (principal of St. Michael's Theological College, Seoul, Korea) and his wife.

The news spread quickly — the school principal called the cathedral in Seoul, and a teacher called her husband, who is pastor of the Union Church there. Within a few hours many people went to the seminary, with clothes for Mrs. Torrey and offers of places to stay. Within 24 hours, money had been collected (Methodists, who had a station meeting that night, had been informed of the fire by Ben's schoolmates), and delegations from the cathedral, the Bible society, the Methodist mission, the faculty of Yonsei University, the Presbyterian mission, the Evangelical Alliance, the Slavic and Oriental mission (Pentecostal), and the U.S. Eighth Army had visited the seminary. These brought clothes, linens, toilet articles, Korean language books, and food — replacing nearly all the Torreys' personal articles.

The fire had started small, in a clothes closet. It spread quickly, however, and the efforts of Ben and his mother, Jane, to put it out were hampered by the fact that there was, in the Torreys' quarters, only a bucket of water, plus a kettleful boiling on the stove. This was not enough, and the fire consumed, in turn, clothes, books, papers, and household linen, and then the other furnishings. When it became apparent that Jane and Ben, with their Korean helper, could not contain the flames, Ben ran outside and called. Fr. Torrey, who had been celebrating the Eucharist, ended the service in the middle of the last Gospel, and he and students formed a bucket brigade. But the fire had spread to the roof by that time, so the students concentrated on getting everything possible out of the building. The fire department had eight miles to come, and so were unable to be of much use. Most of the Torreys' bedding, and most of Ben's clothes and Fr. Torrey's, were saved, as was their Encyclopaedia Britannica (from the Church Periodical Club), and many other things. Jane's clothes, of course, were lost, since they were in the

closet where the fire started. The students were assisted in their efforts by the seminary's Roman Catholic neighbors and by people from Holy Canaan (an Anglican-sponsored project for making Koreans self-supporting), who came running when they saw the smoke.

Fr. Torrey, in a whimsical vein, told THE LIVING CHURCH that the day was the fulfillment of a personal ambition going back to his student days — to celebrate the end of term by burning down the president's house. "The sad thing," he said, "was that half of the students were out on field work assignments and missed all the fun." The day of the fire, by the way, was indeed the last day of the term.

The fire was not the end of the seminary's troubles. A few days later, on March 5th, students returning for the start of the new term found that the seminary had been burglarized. All the candlesticks, three silver chalices, a paten, three new chasubles, and three copes, among other items, were missing. None of the students' books had been taken, but the lectern Bible was gone, as was Fr. Torrey's Bible. The tabernacle had been forced and the ciborium taken, but the reserved Sacrament had been left behind.

Remarkd Fr. Torrey: "We are now back to normal — overcrowded and underequipped."

The Torreys' residence, of which only the walls now stand, was built and dedicated only last year [L.C., October 28, 1962]. Part of the problem in fighting the fire that destroyed it was a lack of water. At great expense, a system of running water had been installed at the seminary, but, according to Fr. Torrey, the well proved inadequate, the pump motor burned out once and was stolen once, and then in the winter the system froze up, so all water had to be carried by hand. Now it's spring, and a set of new pumps is reported to be on its way from St. Luke's Missionary Society at the University of the South.

[Since December, 1958, readers of THE LIVING CHURCH have given nearly a thousand dollars to St. Michael's Theological College.]

## ARIZONA

### Mission on Fire

Offices were burned and records destroyed at St. Andrew's Mission, Tucson, Ariz., on March 29th. Damage, estimated at up to \$10,000, was largely covered by insurance.

Vandalism was the cause of the damage, according to the Rev. Lewis Sassé II, vicar, who reported that this was not the first time in recent months that the church offices had been illegally entered. The fire was discovered by a passing policeman, at 5:00 a.m., in time to save the church building itself.

On the same day, in Phoenix, Churchman Walter Lucking, president of the



Bishop Emrich of Michigan (left) receives a geography lesson from the Rt. Rev. Alpheus Zulu, Assistant Bishop of St. John's, Kaffraria, of the Church of the Province of South Africa. Bishop Zulu has been on a speaking tour of the United States.

Phoenix Chamber of Commerce and president of Arizona Public Service, noting a 30% rise in the crime rate in Phoenix, including increasing burglaries, armed robberies, and murders, called for the establishment of a citizens' crime commission.

By April 2d, the mayor of Phoenix and a majority of members of the city council had unofficially endorsed the idea of a crime commission, and the mayor announced that the police force would be enlarged.

Bishop Harte of Arizona, after inspecting the damage to St. Andrew's Mission, announced that offices would be rebuilt as soon as possible. The records are irreplaceable.

## NEW YORK

### False Alarm

A bomb scare caused deep concern at St. Philip's Church, New York City, on March 25th, the same day that the neighboring Church of the Crucifixion was destroyed by fire [see L.C., April 7th, and photos on page 4 of this issue].

The Rev. M. Moran Weston, rector of St. Philip's, reported:

"Sometime after 1:00 p.m., our switchboard operator received a call from a man who said, 'There's a bomb back there!' " (The switchboard is in the parish offices on 133d Street, in Harlem, while the church building itself is "back there" on 134th Street, on the other side of the block.)

"The switchboard operator reported this to John H. Hewitt [parish administrative secretary], who called the police immediately," said Fr. Weston. "The police cleared the entire premises and made a roof-to-cellar search of the entire place."

A two-hour search by the police revealed no bomb.

## MICHIGAN

### Final Realignment

The diocese of Michigan's executive council has approved the appointment of the Rev. William S. Logan, rector of St. Martin's Church, Detroit, as executive director for program for the diocese. He will assume his new duties on a half-time basis on May 1st and will devote full time to the job after August 1st.

In an earlier appointment, the Rev. Allan L. Ramsay, former executive secretary of the diocese, was named executive director for administration.

In his new position, Mr. Logan will direct and coordinate activities in these areas of diocesan work: Christian education, Christian social relations, stewardship, college work, and young people's work. Mr. Ramsay performs a similar function for the areas of communications, missions, accounting, planning, Episcopal community services, and the diocesan bookshop. Bishop DeWitt, Suffragan of Michigan, has over-all charge of program, as Bishop Crowley, Suffragan of Michigan, has of administration.

These appointments complete the realignment of diocesan operations, as worked out by the bishops and the planning commission.

Mr. Logan became rector of St. Martin's in 1952, after serving briefly as assistant at Christ Church, Detroit. He was graduated (*cum laude*) from the Episcopal Theological School, in 1951, and also holds the degree of Master of Automotive

## 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

14. (Easter Day)
15. Derry and Raphoe, Ireland
16. Dominican Republic
17. Down and Dromore, Ireland
18. Dublin and Glendalough, and Kildare, Ireland
19. Dunedin, New Zealand
20. Durham, England

Engineering from the Chrysler Institute of Engineering and the degree of Bachelor of Science in Chemical Engineering (*cum laude*) from the University of Pennsylvania. He was employed by the Chrysler Corporation from 1941 until 1948, except for brief service in the U.S. Naval Reserve. He was ordained to the priesthood in 1951.

Mr. Logan's service to the diocese includes a three-year term on the executive council; two terms on the board of the Wayne Episcopal Student Association; a three-year term as trustee of the Bishop Page Foundation; chairmanship of the department of Christian social relations; and membership in the youth division of the department of Christian education.

His wife, the former Mary A. Siddall, is a graduate of the Johns Hopkins School of Medicine and Goucher College. She is employed as a physician with the Detroit department of health. The Logans have three children, Molly, 9, Margaret, 8, and William IV, 6.

## ORTHODOX

### September School Bells

The first Greek Orthodox parochial school in the Detroit area is to open in September. The school will be sponsored by the Church of SS. Constantine and Helen.

According to the Rev. Milton Efthimiou, pastor of the church, it will be the first Greek Orthodox full-time school in Michigan, and the second in the midwest. Currently, children of the parish attend religion courses after completing their daily schedules in the local public school system.

According to Fr. Efthimiou, the project, when it reaches full operation, will cost about \$105,000 a year. Most of the operating costs, he said, will be absorbed by tuition.

He said that the school will begin in September with kindergarten and first grade, and that a grade will be added each year. [RNS]

## IRELAND

### Of Course!

In its issue of March 15th, the *Church of Ireland Gazette* published this editorial:

"The Church of Ireland used the Prayer Book of the Church of England until it was disestablished in 1870. A revision was made soon after, and again in 1929. It is, of course, in Irish.' Thus [said] *Anglican Mosaic*, a 'collection of papers' on the Churches of the Anglican Communion, published in connection with the forthcoming Anglican Congress in Toronto. We would be tempted to add, 'of course,' and leave it at that were it not for the fact that the book concerned is by way of being a semi-official handbook

for Congress delegates and will, for many of them, be their chief source of information on the Churches of their fellow-members. We can but hope that the sections dealing with the other, more obscure, national Churches present their subjects more accurately; otherwise there will be a fair amount of sorting out to be done before the Congress gets under way.

"Conceivably (just), the error is due to a slip of the pen, but we are pessimistic enough to put it down to simple ignorance of the subject under discussion, the Church of Ireland. And while it may shock us to realize that there is someone in the Canadian or American Churches, sufficiently well thought of to be asked to contribute to such a compilation, who does not even know what language we normally speak, the realization may do us no harm whatever — and, taken properly, may result in a measure of good.

"We are so well accustomed to the Englishman who never dreamed that the Church of Ireland could be other than Roman Catholic that we have learned to put up with him and do little or nothing about informing his ignorance. But when we find ourselves misdescribed in a publication intended as 'homework' for representatives from world Anglicanism coming together, largely, for the purpose of getting to know one another, we may be shaken out of our complacency.

"In view of this major error and of the miserably few lines allotted to the Church of Ireland in *Anglican Mosaic*, it would not be out of place for this Church to have published a short handbook on Anglicanism in Ireland and to send a complimentary copy to each delegate to the



RNS  
Bishop Pike of California is shown blessing the spire (above) that recently was lifted atop Grace Cathedral, San Francisco. The spire weighs about five tons, and is surmounted by a cross more than 17 feet tall. After more than 50 years of construction, the cathedral is nearing completion.

Toronto conference. It would, of course, be in English."

[The Rev. Canon Charles M. Gray-Stack, LIVING CHURCH correspondent in Ireland, comments: "The Church of Ireland used its own Prayer Book till the Act of Union in 1801; since disestablishment it has used its own Prayer Book again. The date of the most recent revision was 1926, though two additional evening offices, one of which is Compline, were added in 1933. The government of the republic is promoting the revival of Irish and the Prayer Book is published in English and Irish, though the former language is much the more widely used."]

## LAYMEN

### Salute

Willard A. Pleuthner, 61, advertising executive (vice president, Batten Barton Durstine & Osborn), lay reader (Church of St. Joseph of Arimathea, Elmsford, N. Y.), and author (*Building Up Your Congregation, More Power for Your Church*), died in the University of Florida Medical Center, Gainesville, Fla., on March 14th.

Mr. Pleuthner's interests promoted him to serve several Church and Church-related organizations, including the Church Army, the American Committee for KEEP [Kiyosato Educational Experiment Project], and the Laymen's Movement for a Christian World. He contributed to several publications, including *This Week* and THE LIVING CHURCH. In 1958 he was awarded the LL.D. degree by Union College for his civic, charitable, and religious activities.

Churchman Lee H. Bristol, Jr., president of Westminster Choir College, once said of Mr. Pleuthner that he, "like vodka, leaves you breathless. His service to others is not mere 'do-goodism.' It is an irreducible minimum of what he feels our Lord expects of any of us. . . . I . . . salute with affection and admiration one of the Church's great laymen."

## ECUMENICAL

### Brothers in Crete

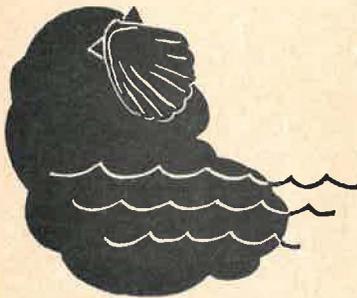
Anglican, Protestant, Roman Catholic, and Greek Orthodox clergymen took part in an ecumenical discussion held recently at the Monastery of Gonia on the island of Crete. The discussion was sponsored by Greek Orthodox Metropolitan Erineos of Kissamos.

Among those participating were Archimandrite Erineos, chief preacher of the Kissamos diocese; the Rev. George Karvounis, of the Greek Evangelical church in Chanea; the Rev. Arsenius Ayus, a Roman Catholic; a representative of the Anglican church in Crete; and two young Protestant pastors.

Welcoming the group, Archbishop

*Continued on page 13*

# A Letter to a New Godson



by Mrs. C. M. Van Patten

Dear Bradley:

A few weeks ago something very wonderful and mysterious happened to you. Through the grace of our Lord, you were made a member of Christ by the grafting of your life to the Church, which is the Body of Christ. You experienced a "new birth" and became an heir to heaven.

You are too young yet to grasp the full significance of the important sacrament, but because you have received the washing of the Holy Baptism, you nevertheless have the power and meaning of God's love bestowed upon you. Christ said: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." He was thinking of you, Bradley, and all the yet-to-be-born little babies just like you, when He spoke those words of invitation so long ago.

In having been asked by your mother and father to become your godparents, we are pleased and proud, honored and humbled, and even a little fearful. A responsibility such as this is not to be regarded lightly, and never to be forgotten or pushed into the realms of the past. We have promised God that as much as is in our power we will carry out the duties and sacred obligations entrusted to us in the solemn vows we took on the day you were baptized.

Because we live many hundreds of

miles from where you were born, we could not *personally* be with you that snowy Sunday morning when your father and mother presented you to God to be cleansed of the inherent sins with which all men, since Adam, were born.

Instead, your parents acted as proxies for us, answering in our stead the questions put to them on your behalf.

In far-away California, we pictured you in our minds and held you in our hearts, accepting joyously the privilege, and regarding seriously the events of that very special day.

When you read this letter yourself in a few years, you will be old enough to understand much of the meaning of God's love. You will be learning to talk to God in simple prayers; you will be studying His word in Church and at home, and you will have heard the terms "godfather and godmother" many times.

Some day, you may ask your father, "What are godparents, Daddy?"

He will tell you, Bradley, that godparents are very special people — special because they were chosen by those who love you most, to assume one of the biggest responsibilities in all the world — that of your spiritual education — if God should take your parents to their heavenly rest before you are grown. This means that your parents' trust in us is very great, because you are precious to them. They have set up a kind of insurance policy for you, to make certain that the most valued inheritance man can receive — the promise of eternal salvation — is not denied you through their own failure to provide for it by means of a sacred and binding contract.

A contract is an agreement between two or more parties in which all agree to abide by the terms, as written and as understood by all who have entered into the agreement. In this case, the party of the first part is God Himself, who, through the suffering and death of His Son, Jesus Christ, has promised eternal validity to the agreement. The parties of the second part are your parents, who in presenting you to the Lord for Baptism and providing for your spiritual future by selecting responsible godparents, have vowed never to be guilty of breach of contract.

We are, as sponsors, of course, named as parties of the third part. Having vowed before God to teach you to renounce what is wrong, to believe what is true, to follow what is right, and vowed to endeavor with all our hearts to lead you to Christ and salvation, we have irrevocably committed ourselves.

The pact is sealed and spiritually you have become *our* son as well as your parents'. We welcome you into our hearts and pray that, with the help of God, we may never fail you.

Young Bradley Lee Miller, who was baptized last December, is a member of Trinity Church, Morgantown, W. Va. Mrs. Van Patten lives in La Marada, Calif. This letter is reprinted from the *Trinity News Letter*.

# Love Won a Victory

*Come failure, sadness, sickness—*

*Easter is still near*

by the Rev. William H. Baar  
Rector, St. Elisabeth's Church, Glencoe, Ill.

Once I overheard a rather serious conversation between two small children. It was during a storm, and they stood before the window clinging to each other. "I wish I lived with God," said the four-year-old, "Then I wouldn't be so afraid of the thunder." "You don't have to be afraid of the thunder," replied the other, aged six, "That's just God havin' some fun, because Easter is so near."

No wonder Christ said that we have to become as little children to enter into the kingdom of heaven. As adults we live so much in the spirit of Good Friday. We have seen defeat and have known sorrow. Life with its betrayals and disappointments has pressed hard upon us. What we can so easily forget is that God smiles upon our earth, even on Good Friday, "because Easter is so near."

Love did not die on the Cross on Good Friday. Love won a victory. Christ received His Cross with a secret joy, because He knew that it was the instrument through which He would redeem the world. The Light of the World shined upon that Cross, and the darkness did not put it out. Easter was near.

We learn some great truths about life at the foot of the Cross. One of these truths tells us that things are not always as they seem. Our defeats are not always losses and our successes are not always victories. What the world intends for evil, God can use for good. Come failure, sadness, sickness — Easter is still near.

Christ was King upon the Cross on Good Friday. Let us see Him, rather than the sorrowing figures below. Love did not die on the Cross; Love reigned and shall reign into eternity!

The most joyful words in all of Christ's ministry were spoken from the Cross. Never did human language express more profound exaltation than the words, "It is accomplished." Let us who pray beneath the Cross fall under this "Good Friday spell," sharing His secret joy as we enter into the mystery of the world's redemption.



To enter the kingdom of heaven, we must become as little children.

RNS

# THY LORD IS RISEN!

**R**ISE, heart; thy Lord is risen. Sing His praise  
 Without delays,  
 Who takes thee by the hand, that thou likewise  
 With Him may'st rise:  
 That, as His death calcinèd thee to dust,  
 His life may make thee gold, and much more, just.  
 Awake, my lute, and struggle for thy part  
 With all thy art.  
 The Cross taught all wood to resound His Name  
 Who bore the same.  
 His stretchèd sinews taught all strings, what key  
 Is best to celebrate this most high day.  
 Consort both heart and lute, and twist a song  
 Pleasant and long:  
 Or since all music is but three parts vied,  
 And multiplied;  
 O let Thy blessèd Spirit bear a part,  
 And make up our defects with His sweet art.

GEORGE HERBERT  
 (1593-1633)



Bergognone: National Gallery of Art, Washington.

## Throughout the Year

**S**ome hearts know no festivity  
 Even on feasts most heaven-sent,  
 No grateful glow Thanksgiving brings,  
 At Christmas-time no merriment.

No hope at New Year's beckons them,  
 At Easter no renewal stirs  
 Their being to a song of praise,  
 Though with it come spring's harbingers.

While other hearts with gratitude  
 Keep holiday throughout the year  
 And every day their joy and gladness  
 Bring God and heaven near.

MARY B. WALL

## Invocation

O CHRIST of the manger-stall:  
 — of the temple's spell:  
 — of the carpenter's bench:  
 — of the Jordan's call:  
 — of the wilderness bleak:  
 — of the selfless ministry:  
 — of the mount, transfigured:  
 — of the upper room:  
 — of the garden's agony:  
 — of the judgment hall:  
 — of the *via dolorosa*:  
 — of the skull-shaped hill:  
 — of the cruel cross:  
 — of the crown of thorns:  
 — of the empty tomb:  
 — of the risen life:

O CHRIST OF THE EVERY-DAY, GRANT THAT I MAY  
 FOLLOW THEE!

Eric O. Robathan

The Living Church

## Happy Easter

Easter makes you feel good! Spring is here and the dead earth is alive again and Jesus rose from the dead, and we know that death for us is not the end, any more than winter is the end of verdure.

This is an aspect of the Easter message that earlier ages of the Church did not mind saying. Eggs became symbols of the tomb from which the new life came, and flowers were the symbols of the glorified life that springs from the buried seed, and the rabbit in its fecundity became the "Santa Claus" of Easter.

"Come ye faithful, raise the strain," or "Hail thee, festival day" (or whichever of the stirring Easter hymns get sung in your parish) cannot help but quicken the blood and straighten the back and lift the spirits — and possibly start a toe to tapping. There is gaiety and glory in the so-short-a-time-ago drab church, and bright hats top heads that try in vain to absorb the fullness of the meaning of Easter, and spring clothes are donned whether the weather indicates their suitability or not.

Easter is really a very emotional time, in church.

But there are those who feel that emotion in religion is a distraction from its more serious business of changing character and morals and arousing social concern. Worship is to be the work of the people, in which they are to participate in word and act and music and intention — but there is little indication around these days that they are to enjoy it. You go to church to uphold the fellowship of the whole Body, and to make complete the praise of the corporate organism, but we begin to get the impression that if you also get inspiration or consolation or comfort or peace from it, that is something you ought to include in your next confession. It's like saying your prayers with impure intention.

Yes, we know — "comfort" means "strengthen." Correctly, it *did* mean that. Now it also includes the elements at least of solace and healing. There are those who would abolish the "Comfortable Words" from the Eucharist — indeed, there are those who *do* abolish them, in practice. But we remember the advice of an

old priest to a young one: "Son, always say the Comfortable Words as if to the broken-hearted. Your congregation might look fat, dumb, and happy but don't be misled — there are always some broken hearts in it."

There are many indications that the world has a good many more broken hearts — or at least bruised ones — than one might guess, and this is so even in suburbia. Today's literature, today's "theater of the absurd," the absorption into English usage of the word "*Angst*" because "anxiety" doesn't express quite the same thing — all these and many more things indicate that modern mass man with his materially comfortable milieu is little, if any, better off than were his ancestors. There is not only restlessness rife in our society, there is also struggle and frustration and a growing sense of the meaninglessness of life, and despair. There is also, of course, tragedy, and the acute agony of guilt, and the painful compassion that is the price of love. Modern man is bigger than his fathers were, and he lives longer, but his heart is just as much subject to bruising and breaking as have been the hearts of all the sons of Adam. And a bruised heart really isn't like a black eye — it doesn't show.



"The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn; to grant to those who mourn in Zion — to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. . . ." Thus God's prophet proclaimed deliverance from Babylonian captivity, and the fact that this proclamation went on to say what those who had been so comforted should accomplish did not change the meaning of this passage, which often, for us, manages to lose its great and glorious meaning in the beauty of its words. More important, when the Messiah came to God's people, it was thus that He proclaimed His vocation publicly — as a

## Wholesome Example

*The following editorial is reprinted from the Louisville, Ky., Courier-Journal.*

The Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Protestant Episcopal Church has written a remarkable letter to his bishops. He discloses to them that he is suffering from Parkinson's disease. He then proceeds to discuss, in the most candid and dispassionate way, the exact effect his ailment can be expected to have on his duties. . . .

Bishop Lichtenberger's illness is a matter of direct concern within his Church. His manner of handling the problem, however, has wider interest. He has shared it

in complete frankness with the people most affected, mincing no words, indulging in no self-pity.

Not many years ago, such a public avowal would have been unthinkable. It was not "nice" to mention such diseases as tuberculosis or cancer. Mental illness was a completely taboo subject, which only added to its mystery and terror. This veil of genteel secrecy gave many diseases a chance to take a fearful toll of people who might have been helped, and in many cases cured, by early diagnosis and treatment.

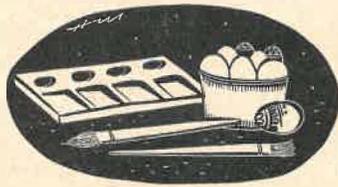
The open air of discussion now plays more freely over these afflictions of the flesh. In learning more about them, people are losing some of their unreasoned dread of them. Bishop Lichtenberger has provided a wholesome example by his manly statement.

joyful deliverance from sorrow, suffering, and bondage.

Of course you should go to church for more than the emotional lift you get out of it, even on Easter — especially on Easter. Of course you can and should praise God in company with the rest of His Family whether you feel in a praising mood or not. Of course the words you say in church and the Sacrament you receive in church ought to show forth in the life you live outside of church.

But the truth of all of these things does not do away with the universality of human emotional reactions and the universality of human emotional needs. Worship and prayer and the living of our religion is a matter of the will, but human beings are irrevocably emotional beings and in Christianity there really is a great deal to respond to emotionally. And whoever may decry the emotions — our Lord didn't. It was only in His freedom from sin that He was different from the rest of mankind, and the record shows that He, like us, had His emotional reactions and His emotional needs, just as He had His physical ones.

The joy of Easter is a profound and eternal and spiritual joy — but it comes clothed in the flesh of the temporal; it incarnates itself, as it were, in the imperfect and passing and sometimes even shallow gladness that



is part made up of the stimulus of music and color and new clothes and part of the relief from fear and discouragement and the search for meaning and worth. Ours is not only the gift of eternal life, but also a garland instead of ashes, the oil of gladness instead of mourning.

Easter has within it much to ponder in the deepest moments of our devotional life, and much about which to join our voices with those of the whole People of God in praise and thanksgiving. If it also makes us feel good — why shouldn't it?

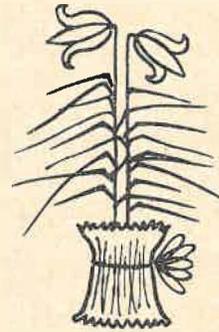
## This Jesus God Raised

The annual rejoicing of the Church over the Resurrection is a symphony with many themes. It speaks of the assurance of life beyond the grave, of victory over the powers of sin and death, of the completion of the atonement made upon the Cross.

Many of these meanings of the Resurrection would remain, in greater or lesser degree, if Christians were to accommodate those who cannot believe that life was restored to a dead body and interpret the Resurrection as a spiritual, non-material event. The "scandal of the Cross" in ancient times was foolishness to the Greeks and a stumbling block to the Jews. Today, the "scandal of the empty tomb" is a greater stumbling block to the

wisdom of this world than the problem of a crucified Lord.

All four Gospels testify to the emptiness of the tomb; but that is not the main reason for the Church's insistence that the body that rose was the same body that



hung upon the Cross. Rather, the first and primary reason for this proclamation is the meaning of the Resurrection in the minds of those who proclaimed it.

"This Jesus God raised up," said St. Peter in his speech at Pentecost, as reconstructed in the Book of Acts. ". . . Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified."

And again, when he was being interrogated by the High Priest, Peter replied: "The God of our fathers raised Jesus whom you killed by hanging him on a tree. God exalted him at his right hand as Leader and Saviour, to give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him."

In his speech at Athens, St. Paul gave a functional interpretation of the words, "Lord," "Christ," "Leader," and "Saviour," saying: "The times of ignorance God overlooked, but now he commands all men everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed, and of this he has given assurance to all men by raising him from the dead."

Our Lord's Resurrection, in other words, was an act of God in history which gave decisive evidence of His purpose for history. The apostolic preaching, addressed first to Jews and then to Gentiles also, was: "God has made Jesus Lord — your Lord; He has made Him King — your King; He has made Him Leader — your Leader; He has made Him Saviour — your Saviour. You may reject Him all you please. His power does not depend on you, but on the divine appointment which has already taken place. Now He offers you a chance to have a place in His Kingdom. And how do we know this? Because God raised Him from the dead, exalted Him into heaven, and sent His Holy Spirit to bear witness with us to the Jesus who is Lord, King, Leader, Saviour, and Judge."

The significance of the Resurrection was not derived from its possibility but rather from its very impossibility. Although His Resurrection is a harbinger of our resurrection, it was a divine exception to the order of this world for the express purpose of proclaiming the order of the world to come. Christ is the "first-fruits of them

that slept," as St. Paul puts it in I Corinthians 15; "for since by man came death, by man came also the resurrection of the dead." And he does not hesitate to say that "if Christ has not been raised, then our preaching is in vain and your faith is in vain."

And he goes on to say, "We are even found to be misrepresenting God, because we testified of God that he raised Christ" — i.e., if the Church does not know the truth about God's action in Christ, it doesn't know the truth about God at all.

"But in fact, Christ has been raised from the dead." The world has been given not only a prophet who preached good news of peace; not only a saint who went about doing good and healing all that were oppressed by the devil; not only an obedient servant who was faithful to death; but a Lord, a King, a Leader, a Saviour, a Judge.

And now of all of this, we, the Christians of today, with the Holy Spirit, are all witnesses. He it is who brings us out of the prison house of our sins. He it is

who offers us a place in His kingdom, the last with the first.

This faith is not based on the reflection of his followers as to what His relationship to God must have been; rather, it is based upon God's positive action in raising Him from the dead. The empty tomb bears the silent witness of inanimate nature to this act of God. The apostles bear the witness of rational humanity both to the act and to its meaning.

This is the primitive *kerygma*, the proclamation around which the Church was formed: that God had shown Jesus to be the Christ by raising Him from the dead; that Jesus will come again, in power and majesty to establish His kingdom; and that all men everywhere, no matter how estranged from God and His will they may have been, are invited to turn from their sins and enter joyfully into His kingdom.

This is why, when men of good will explain that such an event couldn't happen, the Church can only reply: "But it happened. Alleluia!"

## NEWS

*Continued from page 7*

Erineos said the purpose of the meeting was "to put into practice the much desired brotherly approach among all Christians."

He said he had placed the meeting under the protection of the Holy Spirit, "begging the Lord to forgive all mistakes made in the past on the matter of unity, and to enlighten all believers in Christ seeking unity." [RNS]

### ECUMENICAL

#### Pre-Conference

Theologians of the World Council of Churches and the Roman Catholic Church met in Geneva, Switzerland, for six days recently to study and discuss reports which will be presented at the Fourth World Conference on Faith and Order to be held in Montreal, Canada, in July.

Roman Catholic comments prepared on the basis of the discussions will be incorporated in a document, which also will include comments from other sources, to be made available at Montreal.

The conference in Geneva was held under the joint auspices of the WCC's Faith and Order Department and the [Roman] Catholic Conference for Ecumenical Questions, an organization founded 12 years ago by Msgr. Jan Willebrands. Msgr. Willebrands is now an official of the Vatican Secretariat for Promoting Christian Unity.

Chairmen of the meeting were Dr. Oliver S. Tomkins, (Anglican) Bishop of Bristol, England, chairman of the working committee of the Department of Faith and Order, and the Rev. Jerome Hamer, O.P., head of the Convento Santa Sabina, a Dominican house in Rome. Fr. Hamer was one of the Roman Catholic observers at the WCC's Central Committee meeting last July in Paris. [RNS]

### RHODE ISLAND

#### Around the Table

A dinner at which Newport, R. I., area non-Roman clergymen will entertain Roman Catholic priests is being planned for late May or early June, according to the Rev. Canon Lockett Ford Ballard, rector of Trinity Church, Newport.

Canon Ballard said that the area's Episcopal clergymen will be hosts at the event, which will be a "return gathering" of Roman Catholic, Anglican, and Protestant clergymen.

The Roman Catholics were hosts for the earlier gathering, which was held last December. [RNS]

### PNC

#### Arizona Mission

In Phoenix, Ariz., a mission of the Polish National Catholic Church of America and Canada has been sanctioned by the Most Rev. Leon Grochowski, Prime Bishop, after a visit to Arizona by the Rt. Rev. Francis Rowinski, Bishop of the Western Diocese.

Services are held each Sunday in a chapel at Trinity Episcopal Cathedral, with the Rev. Clement F. Sienkiewicz officiating. Fr. Sienkiewicz went to Phoenix in January, and held his first services on February 24th. The next services, on Ash

### LIVING CHURCH DEVELOPMENT FUND

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged .....\$422.00  
 Receipt Nos. 4176-4178, March 21-April 2 ..... 45.00  
 \$467.00

Wednesday, were conducted by Bishop Rowinski; at that time the 42 people present elected a mission committee.

Fr. Sienkiewicz, who has suffered three coronary attacks, hopes to see the Phoenix mission well established and go on to San Diego or San Francisco to organize another.

### BIBLE

#### Popular Pidgin

New Guineans have bought out the first edition of 15,000 volumes of the four Gospels, printed by the British and Foreign Bible Society in pidgin English.

An immediate reprint has been ordered by the society. The first edition was sold out before the books left the office of the publishers, in Sydney, Australia.

Pidgin English, which is based mainly on English, is the only common language in an area where hundreds of native dialects are used. [RNS]

### OKLAHOMA

#### Official Encourager

Bishop Powell of Oklahoma has appointed the Rev. Johannes Mohringer, canon at St. Paul's Cathedral, Oklahoma City, as an encourager of ecumenical dialogue in Oklahoma.

Fr. Mohringer was born in the Netherlands. He was a minister in the Reformed Church there and in the Methodist Church in this country, before being ordained to the priesthood in 1960. At Bishop Powell's behest, he is to do what he can to stimulate ecumenical conversation and help ecumenical relations in the Oklahoma area.

Among publications reporting Fr. Mohringer's appointment was the *Oklahoma Courier*, organ of the Roman Catholic diocese of Oklahoma City and Tulsa.

# BOOKS

## Agony for Comfort

**A Grief Observed.** By N. W. Clerk (pseudonym). Seabury. Pp. 60. \$2.

Few people can write publicly of their own feelings in a manner that never suggests either contrivance or indecent exposure. Few can admit fear, doubt, and resentment even while confessing faith, or affirm faith in a way that leaves not the slightest suspicion that cruel and tragic facts have been ignored.

All this has been achieved in *A Grief Observed*, in which a distinguished English author and theologian lays bare his inner struggle after the death of his wife. Here agony is offered for the comfort of others who must endure similar sorrow. Only the use of a pseudonym (N. W. Clerk) protects the modesty of a gallant man.

There is no comfort in this book for those who are searching for the easy reassurances of a counterfeit Christian Gospel: "It is hard to have patience with



people who say 'There is no death' or 'Death doesn't matter.' There is death. And whatever is, matters. And whatever happens has consequences, and it and they are irrevocable and irreversible."

The consequences of bereavement are unflinchingly faced — the finality of bodily separation that no future hope can alter, the embarrassment that the bereaved bring to their friends and their own children ("I see people as they approach me trying to make up their minds whether they'll 'say something about it or not'"), the resemblance of grief and fear, the inclination to laziness, the dread lest grief subside "into boredom tinged by

## 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

14. St. Peter's, Rosedale, N. Y.
15. St. Andrew's, Madison, Wis.; St. Augustine's, Metairie, La.
16. Holy Trinity, Hicksville, N. Y.
17. St. Francis', Dallas, Texas; Church of St. Edmund the Martyr, Arcadia, Fla.
18. The Rev. S. Henry White, Philadelphia, Pa.
19. St. Edward's Chapel, Joliet, Ill.
20. St. John's, Wisconsin Rapids, Wis.

faint nausea," the anger against God. "Not that I am in much danger of ceasing to believe in God. The real danger is in coming to believe such dreadful things about Him."

Yet faith returns. One is reminded of God's answer to Job when the author refers to a special sort of "No answer," not a locked door but a silent, not uncompassionate gaze. "Peace, child, you do not understand." The bereft husband describes a feeling of his wife's presence: as her mind momentarily facing his own, in a "business-like" way, an intimacy that had not passed through the senses or the emotions at all. The resurrection of the body? "The best is perhaps what we understand least."

The mood of the book suggests the interval between Good Friday and Easter. Death has done its worst and that worst has been faced in a way that makes the promise of the resurrection inevitable. One of the most profound of the author's assertions is that the Christian hope "can comfort only those who love God better than the dead, and the dead better than themselves."

GEORGE W. BARRETT

*Fr. Barrett, bishop-elect of Rochester and rector of Christ Church, Bronxville, N. Y., was formerly professor of pastoral theology, General Theological Seminary.*

## Of Value to All

**The Rule of Taizé.** By Roger S., Prior of Taizé. Published and distributed by Packard Manse, Stoughton, Mass. Pp. 77. Single copies, \$1.50; 10 or more, \$1.35.

*The Rule of Taizé* is not meant to be a devotional book for other people; it is simply what its name indicates, the rule adopted by the Protestant religious community of Taizé [see L.C., March 24th]. But in its simple and epigrammatic style and its profound and practical approach to human nature in the process of accepting redemption, it has become much more than it was meant to be.

Printed in French and English, on facing pages, this modern rule comes to the 20th-century reader in refreshingly simple medieval language and with an understanding of human nature that is both ancient and modern. Asceticism is here, but only in such measure as is necessary to the freeing of the spirit from the tyranny of desire. Joy is here in large measure, and the asceticism and the joy have much to do with each other.

Purposely reduced to a bare minimum, yet with a full acceptance of the risks of such a minimal statement, the rule, though meant for monks, has very little in it that is not of direct value to any Christian, whatever his calling. Here are 77 pages, hardly bigger than an index card, which ought to be a major part of the devotional armamentarium of every Churchman.

CHRISTINE FLEMING HEFFNER

## Booknotes

"Lessons on the Outward and Visible Objects of the Church's Architecture, Customs, and Organization," is the descriptive subtitle of **The Church Visible** by the Rev. Canon Charles C. Jatho, currently being reprinted by the Anglican Press, 8131 S.W. 124th St., Miami 36, Fla. There are 34 lessons (e.g., The Tabernacle, The Dress of the Altar, The Vestments, The Books of the Church, The National Council). These are recommended for the sixth or higher grades, but could easily be adapted for pre-school through fifth. Line drawings for each lesson are simple enough so that reproduction on paper or chalk board would not be difficult. The 75-page, paper-bound book sells for \$1 each or 50¢ each in bundles of 10 or more.

Mlle. Suzanne de Dietrich has written a 38-page booklet, **Mission . . . by Royal Authority**, published by the National Council of Churches expressly for use of Church women, but it will be too bad if this purpose keeps men from looking at it! A powerful statement, readily applicable at parish level, of the mission of the Church and the need for unity, it is recommended for United Church Women of the NCC in connection with their 1961-64 theme: The Church Ecumenical: Its Oneness, Its Mission, Its Ministries. Mlle. de Dietrich, resident lecturer at the Ecumenical Institute of the World Council of Churches, Bossey, Switzerland (also graduate engineer and World War II worker in the French underground) is known to many Americans for her U.S. lectures and her books in English, including, *The Witnessing Community*, *God's Unfolding Purpose*, and *Free Man*.

## Paperbacks Received

**FAITH AND UNDERSTANDING IN AMERICA.** By Gustave Weigel, S.J. "An outstanding Catholic spokesman sheds new light on the continuing dialogue between Catholics and Protestants." Pp. 191. Macmillan, \$1.45.

**ANSELM: FIDES QUÆRENS INTELLECTUM (Faith in Search of Understanding).** By Karl Barth. Translated from the German by Ian W. Robertson. Barth on Anselm's famous proof of the existence of God. Pp. 173. World, Meridian Book.

**A LITTLE EXERCISE FOR YOUNG THEOLOGIANS.** By Helmut Thielicke, first dean of the theological faculty and professor, systematic theology, University of Hamburg; he preaches twice weekly to "one of the largest congregations in the world at St. Michael's Church, Hamburg." In his foreword the Rev. Martin E. Marty describes the book as "a lesson in theological self-discipline." He adds: "An 'aside' whispered in a stage play can deal a glancing blow to every other direct line. Here is Thielicke's aside to a theological audience." Pp. 41. Eerdmans, 95¢.

**REDISCOVERING THE NATURAL IN PROTESTANT THEOLOGY.** Originally a doctoral dissertation, *Toward a Rediscovery of the Natural in Lutheran Theology*. By the Rev. Karl T. Schmidt, who says in foreword that "we make the Gospel, which is most relevant, appear rather irrelevant." He has 16 years of parish counseling and 11 of college counseling experience. Pp. 91. Augsburg, \$1.65.

MY FATHER'S ORCHARD. "A novel of first wisdom." By Raymond Kennedy. Houghton Mifflin. Pp. 102. \$3.50.

THE CHALLENGE OF THE WORLD RELIGIONS. "Other religions are actively engaged in broadly conceived efforts to convert Christians to their position." By George F. Vicedom, professor of missions, Augustana Seminary, Neuendettelsau. Fortress. Pp. 161. \$3.50.

YOU CAN FIND GOD. By Starr Daily, author of *Love Can Open Prison Doors*. Revell. Pp. 127. \$2.50.

THE NEW COMMUNITY IN CHRIST. Essays on the Corporate Christian Life. Edited by James Burtness and John Kildahl. Augsburg. Pp. 207. \$4.50.

I AM ONLY ONE. Essays ranging from influence of Bible to significance of trivia in daily life. By Myrtle Barker, *Indianapolis News* columnist. Bobbs-Merrill. Pp. 159. \$2.95.

LISTENING TO THE SAINTS: A Collection of Meditations from the Devotional Masters. Arranged topically under major theological themes. Compiled by J. Manning Potts, editor of the *Upper Room*. The Upper Room. Pp. 239. \$1; \$10 a dozen.

WHAT IS THE GOSPEL? Vol. 69 of the *Twentieth Century Encyclopedia of Catholicism*. By Jean-Marie Paupert, editor of *Bibliothèque Ecclésiastique*. Translated from the French by A. Manson. Hawthorn. Pp. 150. \$3.50.

THE LITURGICAL BOOKS. Vol. 109 of the *Twentieth Century Encyclopedia of Catholicism*. By Lancelot C. Sheppard, editor of the English language edition of the *Encyclopedia*. Hawthorn. Pp. 112. \$3.50.

LIVING OPTIONS IN PROTESTANT THEOLOGY. A Survey of Methods. By the Rev. John R. Cobb, Jr. (Methodist), associate professor of systematic theology at Southern California School of Theology, Claremont, Calif. Westminster. Pp. 366. \$6.50. (Surveyed: E. L. Mascall, L. Harold DeWolf, Henry Nelson Wieman, Brunner, Barth, Bultmann, Tillich, H. Richard Niebuhr, Reinhold Niebuhr.)

THREE PATHS IN PHILOSOPHY (existentialism and phenomenology, naturalism and analytic thought, and theistic realism). By James Collins, professor of philosophy, Saint Louis University. Regnery. Pp. 442. \$7.50.

FAITH OF THE PSALMISTS. By Helmer Ringgren of University of Turku, Finland. Fortress. Pp. 138. \$3.50.

Selections from MEDITATIONS ON THE GOSPEL. Volumes I & II. By Jacques Bénigne Bossuet. Translated by Sister Lucille Corinne Franchere, O.S.B. With a special introduction by the Rev. Frs. L. Colin, C.S.S.R. and TH. Rey-Mermet, C.S.S.R. Regnery. Pp. 226 & 198. \$10 for the two volumes, boxed.

MORALS AND RELIGION. By Fred S. Elder, late head of mathematics department, University of Oklahoma. His thesis: "Dependence on a God-Idea chains man's inherent capacities and creative powers." Philosophical Library. Pp. 178. \$3.75.

IN THE HOLLOW OF HIS HAND. Devotions for Times of Adversity. By Bishop Kai Jensen, noted Danish preacher. Augsburg. Pp. 128. \$2.75.

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THE MEN AND THE MESSAGE OF THE OLD TESTAMENT. By the Rev. Peter F. Ellis, C.S.S.R. Liturgical Press. Pp. 600, including a color outline of the sources of the Pentateuch, plus a colored insert: *Panorama* (a time-line) of *Biblical History* by Jacques Montjuvin. \$8.

CROSS ROADS. Essays (72) having to do with freedom of choice. By Edgar T. Chrisemer, Th.D., Lutheran pastor and Sunday newspaper columnist (*South Carolina State*). Bruce Humphries. Pp. 164. \$3.75.

## The Stretch In Between

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

A while ago I wrote about the differences between the two main ways we have, in our Communion, of supporting overseas missions — the "society" principle and the "Church" principle, as one might call them [L.C., March 24th]. (Both words are somewhat misleading, actually, because societies serve the Church, and the Church is simply a single society, and I should be just as happy to call them "System A" and "System B," if anybody knew what I was talking about.) At all events, writing that article got me thinking about another of these sets of variations within our Communion, those clustering around the relationship of the young missionary diocese to the Church which gave it birth and to the future Church into which it will grow.

The beginning of missionary work is always the same. It is born in the obedience and devotion of existing Christians in existing Churches. The end of missionary work is always the same. It is the planting of the Church in a new soil, a new culture, so that it takes root prepared and ready to live its own life, expressing its own genius, making its own responsible decisions. It is the stretch in between the beginning and the end which taxes our wisdom and our humility, and invites continuing and patient experiment.

### Difficult Stretch

This middle stretch is a difficult one. It involves the Church, both the older and the newer, in countless practical decisions, stage by stage. Control over funds and property, the assignment of the clergy, liturgical originality, canons and government — it is around such issues that the discomforts and misunderstandings in missionary history gather. On the part of the newer Church, there is a constant and wholly justifiable longing for that responsible freedom which is the mark of maturity. On the part of the older Church, there is an equally understandable reluctance to have the young Church lose too soon the experience and wisdom which an older Church undoubtedly has.

Sometimes, as now, this inevitable tension between older and newer Churches is complicated by yeasty political and social factors. The Church in the emerging new societies of the world, quite understandably, feels a heightened thrust toward

liberty and maturity. What is so often called "confessionalism," in the ecclesiastical slang of our time — meaning unfair control of a young Church from outside or unjustified influence over it — has its roots deep in this multiplied thrust.

What we do not often enough see is that all this is a problem in Christian unity. It is not simply a matter of finding appropriate and wise ways to transfer power and control. These are the practical issues, indeed, and they must be met. But the deeper question involved is how to establish and maintain, at every stage, the fullest possible expression of the ultimate unity of Christ's Body, in ways which are appropriate to whatever stage we've reached.

### The Infant Diocese

In general we have followed one of two paths, in dealing with this problem of unity in Anglican history. In one case, we have thought of the infant missionary diocese as essentially separate from the sponsoring Church, at least administratively, from the outset. It is, of course, nourished and supported by the older Church. The missionary societies or boards or whatever they are accept full responsibility for its life. Through them the sponsoring Church gives its strength and leadership to build the younger Church. But it is clear from the beginning that the younger diocese is on its own. Its horizon is its own nation and its own people. It has little part in the life of any larger unit than itself, at the beginning. Its bishop is alone (save for his personal relationships with other bishops and with his metropolitan, of course). Usually its bishop is a missionary sent out to it, in the early stages. Even after an indigenous clergy is fully developed, the selection of its bishop is usually in the hands of a remote authority. In all these ways, the young diocese is on its own from the beginning, with only the most limited bridge to its sponsoring Church — a bridge composed of missionaries, for the most part, who come and go from a mysterious, largely unknown, remote and foreign Church.

I contrast with this another pathway, also familiar in Anglican life. Here the new diocese is from the outset part of the sponsoring Church. Its bishops are members of the parent episcopal synod; rep-

representatives of its clergy and laity, in many cases, share in the government of the parent Church; indeed, it may be in every way a constituent diocese of the parent Church even though separated by very great distances. American Church-people, for example, might well marvel more than they do at the presence in their General Convention of bishops and clerical and lay deputies from the Philippines or Brazil or Africa. And so might the Australian or Canadian or New Zealand Churchman find his organic partnership with younger Churches remarkable. All this has the effect of giving to the young Church a sense of participation in a far wider whole. It establishes a certain level of unity; it gives to the young diocese a representative share in its own government; it may even give that diocese the right to join in determining its own support; it strengthens the bridge between the younger and the older Church.

#### Strange Anomalies

This second pathway can lead to strange anomalies, sometimes. It is strange, for instance, to call an African or an Asian diocese an "American" diocese. It is strange to have the government of a new Church, in its own indigenous culture, still controlled by constitutions and canons developed for an older Church, in an entirely different culture. It is strange to have the indigenous, national bishops of a new diocese chosen by a house of bishops, most of whom may never have seen the new Church nor its society. An even greater danger is probably that of an excessive paternalism. Precisely because the young diocese is so securely set in equal partnership with other dioceses in the mother Church, there doubtless is a tendency to prolong that relationship unduly, perhaps so far as to build a spiritual wall around the young Church so that it remains foreign even among its own people and in its own culture.

Of course this pathway is not alone in its dangers. The other has its anomalies and dangers, too — doubtless at different stages, and in different ways. From what little knowledge I have, I think I can see weaknesses pretty equally in both systems. I don't mean that the weaknesses, the problems, are equal; they come at different points and in response to different situations. What I am really saying, I suppose, is that I think neither system is a perfect system. If there is a danger of paternalism on one hand, there is a danger of isolation and loneliness on the other. If in one system a diocese is constitutionally closely identified with the parent Church, there may also be on the other side an identification all the more powerful because it is personal or cultural rather than constitutional, because it is through others rather than through the responsible participation of the national people themselves. If it seems strange to have an "American" diocese in

the Philippines, for example, it is no less strange to find a "CMS" or "SPG" or "UMCA" Church somewhere else. It is no more odd, really, to have an African bishop elected by the American House of Bishops than it is to have an Asian bishop appointed by the Archbishop of Canterbury.

I make no judgment between these two systems. I can see losses and gains on both sides, and I honestly would find it impossible to say that either one is correct, at all stages of growth and under all conditions. What I am getting at, of course, is that this is another instance where dialogue is needed — where every Anglican Church needs to teach every other, and learn from every other. Some Churches have got to learn how to let go of their younger partners sooner. Others have got to learn how to give their younger partners more mature experience and training.

I myself like the American way of doing things, in the early stages of missionary life, because I think it gives the new Church a deeper sense of unity at the start, and gives it that sense through the participation of the young diocese in the whole life of the American Church from the very beginning. I like having the bishops of the Church in non-American cultures and societies sharing in the community of bishops with me. I like having Asian or African priests and lay-people sharing in the budget and government of the Episcopal Church. I think it is good for both the young Church and the older one to share a common life, from the start.

#### Progressive Path Essential

But I can also see that it is essential to build into such a system a clear and progressive path toward that full independence which lies at the end of the road. If I may quote the American system again, a major weakness in it is that there is really no intermediate stage between infancy and maturity. The passage from the status of missionary diocese to that of autonomous province is taken in one convulsive step, and I myself believe this to be a weakness.

By contrast, the other system tends to give the new Church a very much slower start. Its only window into a large Church is through the expatriate missionary; its unity with the wider Church is likely to be restricted to national identity or missionary dependence; it runs the risk of a persistent infantilism; it tends to discourage the development of self-reliance and buoyant indigenous leadership. Yet I must equally say that the passage of such dioceses from their missionary beginning to the full autonomy of an indigenous province can be a lot faster and more aggressive than under the other system. Precisely because the American missionary diocese is a member of a Province from its birth, there is not nearly the eagerness for the development of the indigenous,

regional Province that one finds in dioceses nourished under the other system.

We begin at the same place. We end at the same place. Our questions are the important, practical questions of the stretch in between the beginning and the end. And with the growing intensity of inter-Anglican life — with the growing inter-dependence there is within the Anglican Communion — there is a steadily greater need for us to take common counsel, to learn from one another, to experiment together, and to find successively wiser solutions, God willing, to our common problems. I don't know of any more urgent ecclesiastical task in our time than that of finding better ways to nourish responsible leadership in the younger Churches, and to do it without violating the essential unity of the world-wide family of the Church. This is, I say again, the real point behind all these thoughts and questions.

#### Surface Indications

I hope I will be forgiven for burdening readers with what may seem to be merely technical problems. I don't think they are merely technical. I believe so profoundly in the unity of the Church across the world, that I think all the aches and pains of the relationships between older and younger Churches are really only the surface indications of a profound and imperative concern. And I close with what I have found a most moving insight into all this, luminously expressed for me by Bishop Newbigin [Church of South India]. Speaking of precisely these problems, he asks the question, "Have we allowed the work of missions to become assimilated to the processes of Western cultural invasion, so that we have made of it an affair in which we were responsible for directing a process of teaching and training for the so-called younger Churches until in our judgment they were ready for responsibility?"

He goes on to comment, "What does not seem to have been noticed is that the question does not seem to arise at all in the biblical situation. There is no period in which the Church is independent. From the very beginning every one of these young Churches, with all its manifold weaknesses and even scandalous sins, is treated as simply the Body of Christ in that place, the dwelling place of the Holy Spirit, and, therefore, as being not independent and not dependent but always and from the very beginning in a position of reciprocal inter-dependence with the other members in the Body of Christ."

If this vision of unity and inter-dependence be true, and I believe it is with all my heart, then our question must be, how shall we better organize ourselves so that just such inter-dependence, just such unity, is clear before our eyes at every stage? This is a question for Anglicans, and I think an urgent one.

## LETTERS

Continued from page 2

ment. Instead, they chose civil disobedience. We are a union of sovereign states and it is within the province of the states to settle their own affairs. Although our republic received a serious setback at Appomattox it did not cease to exist. There are still many Americans who will champion the rights and freedoms guaranteed by our founding fathers against the undue centralization and tyranny which they apparently foresaw.

Christians should be aware of moral responsibilities to the colored people, but they cannot be oblivious to the principles upon which this country was founded. There should be less emotional hysteria over racial incidents and more positive leadership assumed in keeping a proper balance of freedom and authority in these United States.

(Rev.) NORMAN A. SIEME  
Rector, St. Mary's Church  
Springfield Center, N. Y.

**Editor's comment:** How about the black southern people? (a) In several states they have difficulty in registering their consent or non-consent through the ballot box. (b) No school integration has been directed by federal courts except upon petition of individual citizens who claimed that their constitutional rights were being abridged. The initiative does not come from the courts but from citizens of the states.

### Added Word

I have often wondered why one sees on Good Friday service lists, as well as in books of devotion, the word "Son" added to John 19:27. We have no record that our Lord ever called St. John "son." He called His apostles "friends" (John 15:15).

ELIMA A. FOSTER  
Cleveland, Ohio

### Slip of the Pen

In your editorial entitled "Practicalities and Principles" in the March 17th issue of THE LIVING CHURCH, you make a statement which is quite incorrect. Speaking of the proposed intercommunion between the Church of England and the Methodist Church you say:

"The relationship would thus be comparable to that between the Episcopal Church and the Polish National Catholic Church in the U.S.A. and between the Philippine Episcopal Church and the Independent Church in the Philippines." (Emphasis mine.)

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I am sure that this was a slip of the editorial pen but slips can give rise to serious misapprehensions. The Concordat of full communion ratified by the General Convention of 1961 was between the entire Episcopal Church and the Philippine Independent Church. The Philippine Episcopal Church, one of our missionary districts, would have had no right to have entered into such a Concordat as a separate entity. It has full communion with the Independent Church only in virtue of the fact that it is a part of the Episcopal Church as a whole.

I trust that you will make the correction as prominent as possible in your next issue.  
(Rt. Rev.) LEWIS BLISS WHITTEMORE  
Retired Bishop of Western Michigan  
Vineyard Haven, Mass.

### Means and Evidence

As an Episcopalian who has participated in the recent outpouring of the Holy Spirit, I was most interested in the material on the subject in the March 3d issue of THE LIVING CHURCH.

One statement in the editorial regarding the gift of the Holy Spirit points unwittingly to the sad truth. For if, as is stated, "the Church very soon arrived at a conviction that the apostolic laying on of hands (or anointing) with prayer was all the evidence needed to show that the event was occurring," then the authorities were forgetting that in the words of Archbishop Benson, "If the Church is apostolic, it must be so, not merely by hereditary connection, but by spiritual conformity."

For consider the basis on which the laying on of hands was administered in the New Testament. It was not administered to all the baptized, but as far as the evidence shows, only to those who as yet had no recognizable experience of the Holy Spirit. At Samaria it was employed only because the Apostles were aware that the Spirit "as yet . . . was fallen upon none of them," and at Ephesus it was used only after Paul got a negative answer to the question, "Did you receive the Holy Spirit when you believed?" (Acts 19:2).

Since the laying on of hands was used to supply a recognizable lack, it is absurd to suggest that the laying on of hands (much less anointing with oil) could be itself the assurance of the same gift without the appearance of the manifestation, lack of which had caused the laying on of hands to be employed in the first place.

The Church needs today to distinguish between "means" and "evidence," and to be as concerned with the latter as with the former.  
ROLAND K. REBELE  
Chula Vista, Calif.

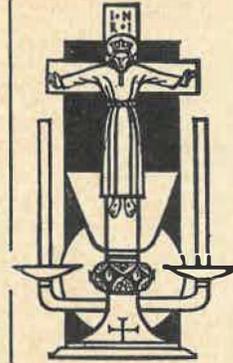
**Editor's comment:** The trouble with glosolalia as evidence was that the Church found it to be rather unreliable evidence.

### Promise

I am concerned about Sunday school pupils who write letters to clergy abroad and who receive no reply [L.C., December 30, 1962, ff]. If any child likes to write to me to ask questions about Brazil and our work in this country, I shall certainly answer his letters.

(Rev.) ERIC C. WILCOCKSON  
Rector, Christ Church  
Rio de Janeiro, Brazil

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# PEOPLE and places

## Appointments Accepted

The Rev. Thomas L. Gardner, formerly master at the Applewild School, Fitchburg, Mass., is now in charge of St. Peter's Church, Johnston, R. I., and chaplain at St. Mary's Home for Children, North Providence.

The Rev. Stuart F. Gast, formerly rector of St. Peter's Church, Cazenovia, N. Y., will on May 1 become rector of St. John's Church, Little Silver, N. J.

The Rev. Winston Hope, formerly assistant at St. John's Church, Hampton, Va., is now vicar of St. Mark's Mission, Hampton, a new mission established by St. John's Church. Address: 41 Dunshire Terr., Hampton.

St. Mark's is holding services for the present in the community center of the Northampton Woman's Club. St. John's holds claim to being the "oldest continuous English-speaking parish in the country," dating back to 1610.

The Rev. Karl G. Kumm, who last year resigned his work as rector of St. Paul's Church, Chatham, N. J., in order to visit his mother in Australia and his son on the west coast, is now rector of St. Luke's Church, Church Hill, Md., and St. Andrew's, Sudlersville. Address: Church Hill, Md.

The Rev. Frederick P. LaCrone, formerly curate at Trinity Church, Niles, Mich., is now rector of Grace Church, Ludington, Mich. Address: 302 N. Harrison.

The Rev. William L. Larson, formerly assistant at Christ Church, Cincinnati, Ohio, is now rector of Christ Church, Cody, Wyo.

The Rev. H. Wiley Ralph, formerly rector of All Saints' Church, Portsmouth, Ohio, will on May 1 become rector of the Church of the Ascension, Cincinnati.

The Rev. Donald Terry, formerly rector of St. John's Church, Cambridge, Ohio, is now associate rector of St. Mark's Church, Columbus, Ohio.

The Rev. William B. Van Wyck, formerly vicar of the Church of the Good Shepherd of the Hills, Cave Creek, Ariz., has for several months been associate at All Saints' Church, Phoenix, Ariz.

The Rev. F. Randall Williams, formerly associate director of chaplaincy service in the diocese of Ohio and chaplain at Toledo Hospital, is now at work in the diocese of Southern Ohio as chaplain at Children's Hospital, Cincinnati.

The Rev. William Louis Ziadie, formerly rector of Christ Church, Colon, Republic of Panama, is now vicar at St. Peter's Church, Mount Arlington, N. J.

## Restorations

The Rev. Percy David Jones was restored to the priesthood on March 20 by Bishop Bennison of Western Michigan, who remitted the sentence of deposition pronounced on December 27, 1951; all of the conditions have been duly and satisfactorily complied with. The Rev. Mr. Jones has been transferred to the diocese of Michigan.

## Missionaries

The Rev. Jonas E. White, formerly vicar of Trinity Church, La Ceiba, Honduras, and archdeacon of the republic of Honduras, is now on furlough in West Germany. His permanent address after June 12 will be Apartado aereo 20236, Bogota, Colombia.

## Religious Orders

The Rev. Kenneth R. Terry, OHC, novice master, has been appointed assistant superior of the Order of the Holy Cross. Mailing address: Holy Cross Monastery, West Park, N. Y.

## Honorary Degrees

Dr. Edward McCrady, vice-chancellor of the University of the South, has announced the names of several persons who will receive honorary degrees at commencement time this June.

To be honored: D.C.L., the Hon. Richard Walker Bolling, Congressman from Missouri; Frank Morgan Gillespie, of Gillespie Motor Company, San Antonio, Texas; and Harold Holmes Helm, chairman of the board of the Chemical Bank New York Trust Company, who will be commencement orator.

D.D., the Rev. Messrs. E. Dargan Butt, Eric S. Greenwood, Edward G. Mullen, Kenneth J. Woolcombe (principal-elect of the Scottish Episcopal Theological College, Edinburgh).

Commencement preacher will be the Rt. Rev. Thomas G. Inman, Bishop of Natal, South Africa, who delivered Sewanee's baccalaureate sermon in 1958 and received the honorary degree of doctor of divinity at that time.

## Births

The Rev. Kale F. King and Mrs. King, of Trinity Church, Rupert, Idaho, and St. James', Burley, announce the birth of their first child, Lucy Adalina, on December 13. The Rev. Mr. King will on July 1 become rector of the Church of St. Mary the Virgin, Emmett, Idaho.

Christopher William, son of Mr. and Mrs. William Triana and first grandson of the Rev. Canon and Mrs. E. Paul Haynes, of the Cathedral Church of St. Luke, Orlando, Fla., was born on March 8 in Orlando.

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## Changes of Address

The Rev. Canon Don H. Copeland, D.D., director of the World Liturgical Center, formerly addressed in Miami, may now be addressed at Box 369, Boca Raton, Fla.

The Rev. Frank C. Irvin, curate at St. Matthew's Church, Westminster, England, formerly addressed on Great Peter St. in London, may now be addressed at 70 Morpeth St., London, E. 2, England.

The Rev. J. Marshall Wilson, retired priest of the diocese of New York, formerly addressed in East Orange, N. J., may now be addressed at 1060 Amsterdam Ave., New York 25.

## Other Changes

Bishop Hargrave, Suffragan of South Florida, was elected president of the Florida Christian Migrant Ministry at its recent annual meeting at Lake Placid, Fla. He was vice-president last year. South Florida has about 85,000 migrant agricultural workers, most of them from the Caribbean Islands.

The Ven. William E. Berger, archdeacon of Springfield and rector of Trinity Church, Lincoln, Ill., and the Rev. William L. Jacobs, rector of Christ Church, Springfield, Ill., were recently installed as honorary canons of St. Paul's Cathedral, Springfield.

Dr. D. W. Weiser will be on leave of absence from Shimer College while he engages in post-doctoral study at Yale University under a fellowship provided by the National Science Foundation. Dr. Weiser recently resigned as academic dean at Shimer.

## DEATHS

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

The Rev. William Greenwood Brook, rector of St. Mark's Church, Irving, Texas, died January 24th, at Dallas, Texas.

Fr. Brook was born in England, and went to Canada as a child. He was a major in the Canadian Army from 1941 to 1946. He was ordained to the priesthood in the Canadian Church in 1933, and was received into the American Church in 1948.

He was rector of Christ Church, New Brighton, and St. Luke's Church, Georgetown, Pa., from 1948 until 1952, when he became rector of the church at Irving.

Survivors include his wife, Mrs. Ivy Brook; two daughters, Miss Dorene Ann Brook and Mrs. Nicki Mallory, both of Irving; his mother, Mrs. J. J. Mushing, of Hamilton, Ontario, Canada; a brother; and two grandchildren.

The Rev. Frank Winslow Cole, rector of St. Peter's Church, Plymouth, Conn., died January 6th, in Waterbury, Conn.

Fr. Cole was born in North Andover, Mass., in 1896. He attended Andover Newton Theological School, and was ordained to the priesthood in 1924. He was in the ministry of the Presbyterian Church from 1951 to 1953. Fr. Winslow was vicar at St. Luke's Church, Woodville, and the Church of the Epiphany, Lisbon, N. Y., from 1953 to 1956. He was priest-in-charge at Christ Church, Middleton, Conn., from 1956 to 1960, when he became rector of St. Peter's Church.

Surviving are his wife, the former Gladys Eliza Sanders, and a daughter, Anna Duwaliby, of Salt Lake City, Utah.

The Rev. Hampton Hiram Thomas, Jr., rector of Grace Church, Carlsbad, N. M., died of a cerebral hemorrhage, March 19th, in Carlsbad, at the age of 40.

He was born in Milwaukee, Wis., and received the B.S. degree in mechanical engineering from Brown University in 1944. He studied at Virginia Theological Seminary and was ordained to the priesthood in 1956. He was curate at Grace Church, Alexandria, Va., in 1956, and curate at St. Luke's Church, Racine, Wis., in 1956 and 1957. From 1957 until 1960, when he went to the Carlsbad church, he was an associate priest at Grace Church, Alexandria, Va.

Surviving are his wife, the former Sandrale Edlin Thompson; an infant daughter, Anne Frances; his parents, Mr. and Mrs. Hampton H. Thomas, of Milwaukee; and a sister, Mrs. F. L. Van Deman, of Milwaukee.

Sallie London Noe, wife of the late Rev. Walter Raleigh Noe, died February 22d, at Greensboro, N. C.

Mrs. Noe was born in Clinton, N. C., in 1891. The Rev. Mr. Noe served for many years as execu-

tive secretary of the diocese of East Carolina. After his death, Mrs. Noe became a housemother at William and Mary College, in Williamsburg, Va.

Survivors include two daughters, Mrs. W. R. Honeycutt, of Greensboro, with whom, after her retirement, Mrs. Noe made her home, and Mrs. A. M. Donaldson, of Laurel, Md.; and three sons, Walter, Jr., of New York City, Theodore H., of Atlanta, Ga., and Thomas D., of Guantanamo Bay, Cuba.

Elwell Palmer, 73, vestryman at St. Ann's Church, Sayville, L. I., N. Y., died at his home in Sayville, on February 26th.

Mr. Palmer was born in Brooklyn, N. Y. He attended Polytechnic Institute, and was a graduate of the Yale Sheffield School, and Columbia Law School. For a short time, he was employed by a title guarantee and trust company, and then headed his own law and real estate investment business. Mr. Palmer was a member and past president of the Sayville Rotary Club, and a member of the Sayville Yacht Club.

He is survived by his wife, the former Jeannett Morrison Livingston, three sons, two daughters, a stepdaughter, and 16 grandchildren.

Sara Brooks Thomas, granddaughter of the late Rt. Rev. Robert Harper Clarkson, Bishop of Nebraska, and step-daughter of the late Rt. Rev. Frank R. Mills-paugh, third Bishop of Kansas, died March 24th in Topeka, Kan., after a long illness.

Mrs. Thomas, wife of the late Charles B. Thomas, was born in 1873, in Baltimore, Md. She was active in civic and welfare organizations in Topeka, and was a dedicated Churchwoman, who not only gave generously of her funds, but served her Church in many capacities during her long association with Grace Cathedral, Topeka.

Mrs. Thomas is survived by a half-sister, Mrs. Van Birch, of Kansas City, Mo., and nieces and nephews.

Frances Larkin Washington, wife of the Rev. Jaquelin M. Washington, died November 30th, in Lubbock, Texas, after a long illness.

Mrs. Washington's husband is rector of St. Paul's Church, Lubbock, where he has served since 1956.

# CLASSIFIED

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

## BOOKS FOR SALE

BOOK OFFER: "A Living Philosophy of Education" by Carleton Washburne. Day, 1940. 585 pages. \$2.00. Midnight Books, Box 101, Wyckoff Heights Station, Brooklyn 37, N. Y.

## LINENS AND VESTMENTS

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

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our new catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

## POSITIONS OFFERED

HOUSE DIRECTOR for Theological Seminary. Trained dietician preferred. Duties involved: supervision of food service, including purchasing, planning of menus, etc.; supervision of housekeeping. In reply, state references, age, experience, salary requirements, etc. Reply Box S-902.\*

HOUSEMOTHER, preferably experienced, needed in girls' college preparatory school with work program. Daily chapel. Reply: Samuel Ready, Baltimore 29, Md.

## POSITIONS WANTED

DEAN OF BOYS' College Preparatory School, interested in responsible administrative position with Church-related school. Wide range experience including school and parish administration, business, public relations and athletics. Episcopal priest, married, mature, moderate Churchman. Reply Box R-905.\*

MATURE PRIEST, for small parish, married, college graduate, four years' seminary, trained voice, good pastor and preacher. Reply Box H-904.\*

NEED A JULY SUPPLY? I need a change of scenery. Prefer southeastern seaboard. Experienced. Florida reference. Reply Box M-901.\*

ORGANIST-CHOIRMASTER, experienced, master's degree, excellent references, Churchman, desires full-time position. Reply Box K-906.\*

ORGANIST-CHOIRMASTER, superb references, fully experienced. Kenneth Thompson, 2727 Polk St. N.E., Minneapolis 18, Minn.

ORGANIST-CHOIRMASTER, wife-husband respectively, excellent reference, thirteen years' experience, adequate salary now available. E. R. Hart, 918 Linden Hall Road, Chattanooga 5, Tenn.

PRIEST, 42, Th.D. and Ph.D. degrees, 12 years' pastoral experience, interested in headmastership of Church school, or parish in academic community. Reply Box M-907.\*

PRIEST, married, no children, desires supply work for July or August either in New York City area or in northern California. Rectory and honorarium. Reply Box H-903.\*

RECTOR, mature, experienced all phases of parish life, also chaplaincy. Vestry inquiries invited. Reply Box H-908.\*

## SUMMER RENTAL

COTTAGE available in Guilford, Connecticut, for June, July and September. Two bedrooms, living room, screened porch, all utilities, swimming. Rev. Leonard Flisher, 65 North Main, Wallingford, Conn.

\*In care of **The Living Church**, 407 E. Michigan St., Milwaukee 2, Wis.

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- (B) Keyed advertisements, same rate as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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## THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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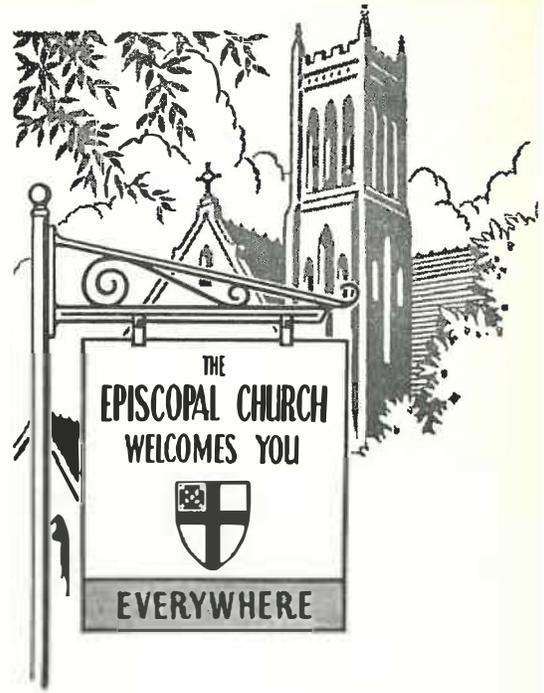
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**THE LIVING CHURCH**

# CHURCH DIRECTORY

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



## TUCSON, ARIZ.

**ST. MICHAEL & ALL ANGELS** 5th St. & Wilmot  
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 (Sung), 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, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-6

## WASHINGTON, D. C.

**ST. JOHN'S** Lafayette Square  
Rev. John C. Harper, r  
Sun HC 8, HC & Ser 9:30, MP & Ser 11, French  
Service 4, EP & Ser 7:30; Daily services at 12:10.  
Church open from 7 to 7

## ST. PAUL'S

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

## ST. THOMAS'

18th & Church Streets, N.W.  
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues  
& HD HC 12:15; Thurs HC 7:30

## CORAL GABLES, FLA.

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

## DAYTONA BEACH, FLA.

**ST. MARY'S** Ridgewood at Orange  
Rev. J. R. (Knox) Brumby, r; Rev. Robert N.  
Huffman, c  
Sun 7:30, 9, 11; Daily 7 (ex Tues & Thurs 10);  
C Sat 5:30

## FORT LAUDERDALE, FLA.

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

## MIAMI, FLA.

**MIAMI CROSS** 36 St. at N. E. 1st Ave.  
Very Rev. Frank L. Titus, r  
Sun 7:30, 9, 11; Tues 7; Thurs 6; Fri 10

## 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. Cald-  
well, Minister-Christian Education  
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;  
Daily MP 8; Wed HC 10

## 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

**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; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## CHICAGO, ILL.

**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.

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

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2001 St. Paul  
Rev. Osborne R. Littleford, r  
Sun 7:30, 9, 11, 4; Daily HC and the offices

## MOUNT CALVARY

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

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder  
Sun 7:30, 9 (sung), 11 Mot, High Mass & Ser;  
Daily 7 ex Sat 9; EP 5:30; C Sat 5, 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

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Rev. Anthony P. Treasure  
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung  
Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7  
Low Mass; Sat 8:30 Low Mass, C 10 to 11

## 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  
Sun 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, Th.D., Ph.D.  
Sun 11. All services & sermons in French

## GENERAL THEOLOGICAL SEMINARY CHAPEL

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

## HEAVENLY REST

5th Ave. at 90th Street  
Sun HC 9 & 1S 11, MP Ser 11 ex 1S; Wed HC 7:30;  
Thurs HC & LOH 12 & 6; HD HC 12

## ST. IGNATIUS'

Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery  
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

## ST. JOHN'S IN THE VILLAGE

218 W. 11th St.  
Rev. Chas. H. Graf, r; Rev. A. MacKillop, c  
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,  
Wed, Fri 7:30, Tues, Thurs, Sat 10, HD 7:30 & 10

## 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 St.  
Rev. C. O. Moore, p-in-c; Rev. C. L. Udell, asst.  
Sun Mass 8, 9:30 (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

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

### 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 12:10 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  
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 min-  
utes 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 8 Low Mass, 9 Family Mass, 10 (Spanish), 11:15  
MP, 11:30 Sol High Mass; Weekdays Mon, Tues,  
Thurs, Fri, Sat 9:30 Low Mass; Wed 7:30 Low Mass  
(MP 15 minutes before each Mass); EP daily 5

### 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

## PEEKSKILL, N. Y.

**ST. PETER'S** 137 N. Division  
Rev. M. L. Foster, r; Rev. J. C. Anderson, c  
Sun MP 7:15, HC 7:30, 9 (Sung), 11 (Sol); Tues 7;  
Wed 9:30; Fri 6; C Sat 4

## 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 (MP 8:40); Daily EP  
5:30; C Sat 4:30-5:30, 7-8

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Weekdays 7:45, 5:30;  
Wed, Thurs, Fri 12:10; Sat 9:30, C Fri 4:30-5:30,  
Sat 12-1

## 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

## MEXICO CITY, MEXICO

**CHRIST CHURCH** Articulo 123, No. 134  
(in downtown Mexico City)  
Rev. Thomas D. Bond, associate r & p-in-c  
Sun 8 HC & Meditation, 9:30 Family Service & Ch S,  
11:15 MP or HC & Ser; Thurs 11 HC