

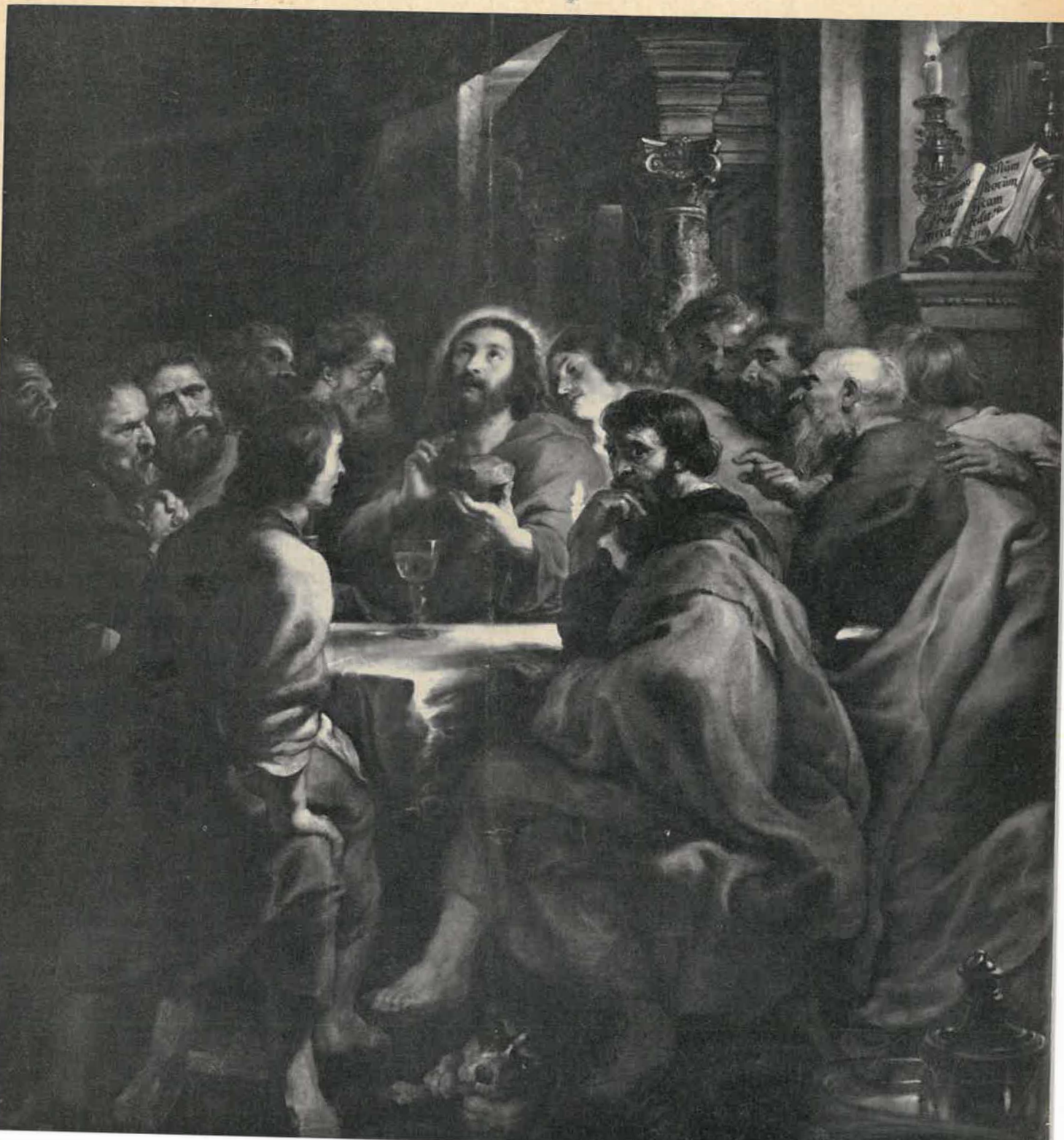
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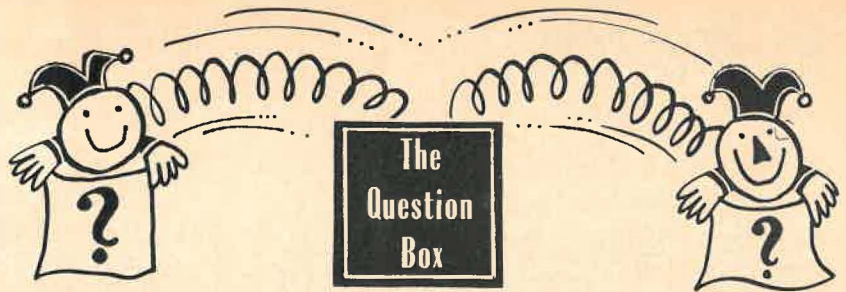
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Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered. We do not promise to answer every question submitted.

Why do we say that Christ rose again from the dead? After all, He rose only once, according to the New Testament.

"Rose again" is unfortunate, unnecessary, misleading, and should certainly be changed in the English text of the Creed. It is a poor translation of the Latin *resurrexit*. The phrase in English suggests two risings rather than one. While we are getting rid of this senseless redundancy we should do the same with another one—the "From" in "From thence he shall come to judge . . ." The word "thence" is all that is needed here.

? ? ?

Please explain the discrepancy in hymn texts in different editions, published by the Church Pension Fund, of The Hymnal 1940. I refer to hymn 41, stanza 2, line 1. The full musical editions, including one with a 1958 printing date on it, render it "Mary virgin pure." The small pew melody editions, including one with a 1955 printing date on it, read "Mary daughter pure." In The Hymnal 1940 Companion (2d ed., 1951) it is said (p. 33) of this hymn that "the only alteration is in stanza two, ' 'Twas Mary, daughter pure of holy Anne.' "

Why has this alteration been made in some editions and not in others? Why, seven years after this statement was made, was it still being printed dif-

ferently? Which is the text of the hymn as approved by General Convention? Once the hymnal is approved, who has authority to change the text of the hymns?

We have had to do considerable research to come up with the answers to these several questions. The sources of our information are the Rev. William B. Schmidgall, vice chairman of the Joint Commission on Church Music, and Mr. Robert Worthington, executive vice-president of the Church Pension Fund, which publishes the official Hymnal.

When the Hymnal was originally published in 1943, "virgin" rather than "daughter" was in stanza 2 of the hymn in question. It appears that it was changed to "daughter" for the second printing of the melody books. For some now unascertainable reason this change was not made in the full musical book until the printing in 1962. All current printings have "daughter."

Fr. Schmidgall, speaking for the JCCM, reports: "The Joint Commission on Church Music can give no authoritative answer as to the discrepancy in texts of current publications of *The Hymnal 1940*. The reason for this is that neither the texts nor the tunes fall under our responsibility. Many people think we are responsible for that section of the Hymnal from Hymn 1 to Hymn 600. We aren't. That ended with the disbanding of the



ad hoc Joint Commission on Revision of the Hymnal, which was disbanded after General Convention accepted its revision. The only portion we can do anything about is that section beginning p. 697 to the end.

To the best of my knowledge, no one has custodial supervision of tunes and texts until another commission on hymnal revision is appointed. In the meantime, I suppose we rely on the fidelity of the proofreaders employed by the publishers, who are, of course, the Church Pension Fund."

LETTERS

Most letters are abridged by the editors.

From the South

I want to thank you for the very fair and balanced coverage of events in Selma in your issue of March 28th, and particularly to thank you for your calm and constructive editorial on the subject in the same issue.

You have resisted the obvious temptation to go overboard in condemnation of a whole section of the country. Instead you have shown understanding of the problems which exist in the south and you have pointed out that there are also problems which need to be dealt with in all parts of the country.

(Rt. Rev.) GEORGE MURRAY
Bishop Coadjutor of Alabama

Birmingham, Ala.

Light on a Non-problem

During the recent session of the Second Vatican Council and then in your February 7th issue, the question of the hygienic nature of the common chalice seems to be popping up more and more. I am wondering, especially in view of your reply to the question in the Question Box, if anyone knows of the report made at the Memorial Dental Clinic, University of Chicago. The report, published by the George Banta Publishing Co., Menasha, Wis., is entitled, "Survival of Bacteria on the Silver Communion Cup," by William Burrows and Elizabeth S. Hemmens, from the department of bacteriology and parasitology and the Walter G. Zoller Memorial Dental Clinic, University of Chicago. The report is printed in the *Journal of Infectious Diseases*, November-December, 1943, Vol. 73, pp. 180-190.

In summary, the report states:

"Evidence is presented which indicates that bacteria swabbed on the polished surface of the silver chalice die off rapidly. Experiments on the transmission of test organisms from one person to another by common use of the chalice showed that approximately 0.001% of the organisms are transferred even under the most favorable conditions. When conditions approximated those of actual use, no transmission could be detected. Only small numbers of bacteria from the normal mouth could be recovered from the chalice immediately after its use by four persons. It is concluded that in practice the silver communion cup is not an important vector of infectious disease."

Hoping that this throws some light on this non-problem.

(Rev.) STEPHEN M. WINSETT
Missionary curate,

Church of the Annunciation
Lewisville, Texas

The Canons

I was very surprised to read in the Rev. John M. Flanigen's letter [L.C., March 21st] that he thought that the Delta Ministry Project of the NCC violated Canon 44, Section 4(a). That Canon prohibits one priest from "officiating" within another's parish. This refers to the doing of priestly acts, such as celebrating the Eucharist, and not to acts of charity and love which our Lord calls upon all of us to perform.

I hope that Fr. Flanigen will join me in

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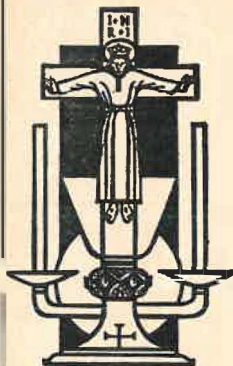
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deploring the recent apparent violation of the Canons at St. Paul's, Selma, Ala., on March 14th, when a group of 18 clergy and lay people of the Episcopal Church were prevented from worshiping in the church, apparently because they were an integrated group.

Last October, the General Convention passed a Canon which provides that "every communicant . . . shall be entitled to equal rights and status in any parish" and that no communicant shall be "excluded from the worship or sacraments of the Church . . . because of his race, color, or ethnic origin." I hope that by the time this letter is published Bishop Carpenter of Alabama, to whom Fr. Flanigen suggests that Selma's problem be left, will have taken effectual action to assure that further violations of this Canon do not occur in his diocese. If Bishop Carpenter has not done so, will Fr. Flanigen join me in publicly calling upon him to do so?

PAUL M. NEUHAUSER
Assistant Professor of Law,
University of Iowa

Iowa City, Iowa

No Disrespect

I do not wish to clutter up the "Letters" column by defending either myself or my article, "Christians and Pressure Tactics" [L.C., January 3d]. The issues have been made fairly clear, I think, and each man must make up his own mind.

I would like, however, to make it very clear, especially with regard to Fr. Kinsolving's letter [L.C., March 21st], that I do not consider any position either "sinful" or "unchristian" simply because it differs from my own. Certainly I intend no disrespect for Bishop White, Phillips Brooks, or any other leader of the Church either past or present.

(Rev.) WARREN E. SHAW
Curate, St. Paul's Church

Chester, Pa.

Welcome Write-up

Your 14 March edition was superior. The article on "Intramural Ecumenicity" was thoroughly enjoyable. It was a welcome write-up, well written and encouraging.

I would appreciate hearing more about this Evangelical movement and follow-ups on this "Intramural" discussion.

I am a junior at Virginia Theological Seminary, so it was a pleasure to see Dr. Rodgers on your cover.

Thank you for this edition.

HOWARD A. LA RUE
Alexandria, Va.

Higher Authority

In your "Letters" column the Rev. Roberts E. Ehrigott [L.C., March 21st] cites "two of the highest authorities [namely, the House of Bishops and the (former) National Council] for styling our Primate (the Most Reverend)," and refers to the affixing (for which he claims these two bodies are responsible) of the title "Most Reverend" to portraits of Bishops Sherrill and Lichtenberger in Seabury House.

An even higher authority for this usage would appear to be *The Book of Offices* . . . "Compiled by the Standing Liturgical Com-

Continued on page 17

The Living Church

Volume 150

Established 1878

Number 15

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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THINGS TO COME

April

11. Palm Sunday
12. Monday before Easter
13. Tuesday before Easter
14. Wednesday before Easter
15. Maundy Thursday
16. Good Friday
17. Easter Even
18. Easter Day
19. Easter Monday
20. Easter Tuesday
25. First Sunday after Easter
26. St. Mark

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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THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

The Living Church

BOOKS

From Rome to Selma

The Problem of Catholicism. By **Vittorio Subilia**. Tr. by **Reginald Kissack**. Westminster Press. Pp. 190. \$4.50.

No telescopic lenses here, peering at Rome from a distant vantage point! Dr. Vittorio Subilia lives in the midst of the strain and crisis of the papal *aggiornamento!* His book, *The Problem of Catholicism*, is the best possible corrective for over-enthusiastic journalistic reports of the Council, reports which have roused popular expectations of reunion which cannot possibly be realized short of 50 years, or perhaps 100.

Dr. Subilia is dean of the Waldensian theological faculty in Rome, whose seminary is only half a mile from the Vatican Palace. He was an official observer at the first session of the Vatican Council. The translator of his book, Mr. Reginald Kissack, was until recently pastor of the Methodist Church on the Left Bank, across from the Vatican. He also was an observer at the Council. I knew them both in Rome. And both the author, who is a notable Protestant theologian, and the translator, who has chosen the language in which to set forth this extremely exact and readable English version, have a close-up view of the Roman Catholic Church.

Most readers of books and articles on the Council fail to recognize that, so far, the Council has not got beyond the first beginnings of the initial stage in the inner renewal of the Roman Catholic Church. Before Rome can undertake any fresh approaches to reunion, her own internal order and organization must be rearranged, and a new spirit infused into all her relations with other Churches. Here there are signs of promise, but nothing definite has yet been proposed. The use of the vernacular tongue in public worship is only a modest first step—and does not carry Christian reunion with it. We have had the vernacular in our English liturgy for 400 years, and are still far from reunion!

The domination of the Church by the clergy (p. 58); the baffling Augustinian attitude which forgives the rest of us our blindness but still affirms and denounces our error (p. 75); the stubborn retention of an ancient system of philosophy, Aristotelianism, as final and inseparable from Catholic dogma (p. 85); or the ancient Greek (i.e., late Hellenistic) and Latin usage of such terms as "person" and "nature" in defining Christology or the doctrine of the Blessed Trinity (p. 91); or the ancient adoption and then retention of the Gnostic conception of the "total man" (pp. 104-120) for the Headship of Christ and the relation of the Church to its Head; or the abstract and purely

theoretical interpretation of Christ's Divine Nature and Office, virtually identifying Him with the Church, the "extension of the Incarnation," so that the Papacy is integrally and essentially so united to Christ as to function in His stead (pp. 125ff); above all, the refusal even to discuss the Church's *magisterium* (p. 137)—all this belongs to the hard, insoluble, inner core of Roman Catholicism, and shows no sign whatever of softening. It is not only the Curia, or its intransigent elder members, but the whole of Roman Catholic officialdom that stands firm for this unchangeable inner essence of Catholicism. It makes one think of the crude sign the Germans put up above their front-line trench facing Verdun, after all else had been reduced to rubble: *Nicht ärgern nur wundern*—"Don't get mad, just be amazed." If this is the sole alter-

native offered non-Catholics, there will certainly never be a reunion of the Churches.

But so much of the ancient theological and administrative structure of the Roman Catholic Church is really only medieval and scholastic, not even Post-reformation or baroque, in its origin, that one may expect it to be recognized, sooner or later, for what it really is: not fact, but *theory*. As the great Cambridge medieval historian, Previt -Orton, used to insist, the real clue to the "medieval synthesis" was ancient man's preference for theory, neat, exactly formulated, and without appeal to experiment or verification in research, in actual experience, or in critical investigation of past or present. Not until the birth of modern science in the 17th century were the fanciful struc-

Continued on page 20



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the living church

April 11, 1965
Palm Sunday

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RACE RELATIONS

Letter to a Bishop

Detroit, Mich.: The Rev. Carl Sayers, rector of St. Stephen's Church, Birmingham, Mich., spoke at a memorial service held for Mrs. Viola Liuzzo, killed by a sniper's bullet on a country road in Alabama in connection with the civil rights march from Selma to Montgomery. Mr. Sayers read to the 2,000 people gathered on March 29th at the People's Community Church, a letter he had written to the Rt. Rev. Charles C. J. Carpenter, Bishop of Alabama, calling for his resignation. The letter, which appeared in newspapers in Alabama before it reached the bishop, said, in part:

"As Bishop of Alabama, you have been to the flock of Christ a wolf and not a shepherd; you have devoured them and not fed them, by making common cause with Gov. Wallace's defiance of his nation and Church. As the governor stood wrongly in the school house door, you have stood wrongly and symbolically in the doorway of the house of the living God.

"I urge you, sir, to submit your resignation to the House of Bishops and to seek from God His forgiveness for your abdication of moral and spiritual leadership in Alabama, in our nation, in the world, and in Christ's one, holy, Catholic, apostolic, and reformed Church."

At press time, none of the Michigan bishops could be reached for comment.

Birmingham, Ala.: In response to a letter from the Rev. Carl Sayers, of Birmingham, Mich., requesting his resignation, the Bishop of Alabama said that he had no intention of resigning. "If the people of Alabama want me to resign, that's a different thing," he said.

On April 1st, a declaration of "support and loyalty to Bishop Carpenter as our diocesan bishop" was published by the Rt. Rev. George M. Murray, Bishop Coadjutor of Alabama, and all of the active clergy in the diocese:

"We declare that Bishop Carpenter has been a faithful shepherd to us and our people in the face of most difficult times and frequent unjust criticism for many years.

"In particular, at this crucial time we support and affirm his courageous stand at diocesan convention on January 19 . . . in which he forcefully reminded all people

of this Church that no member of the Episcopal Church shall . . . be excluded from the worship or sacraments of the Church, nor from parochial membership, because of race, color, or ethnic origin."

"We further applaud his gentle but firm approach to the crisis with which St.



Paul's Church, Selma, has been faced—an approach which has resulted in ultimate upholding of and obedience to canon law, without the closing or splitting of the parish.

"May Almighty God continue to bless and guide him in his ministry in the days ahead."

The Rt. Rev. Randolph Claiborne, Bishop of Atlanta, in El Paso, Texas, for a meeting, was quoted by a Birmingham paper as saying that the Rev. Carl Sayers "must not have had very long association with our Church." Bishop Claiborne was once assistant to Bishop Carpenter.

Bishop Murray said, "I believe the man who made the accusation owes Bishop Carpenter an apology."

Selma, Ala.: The Rev. Frank Mathews, rector of St. Paul's Church, Selma, was out of town because of an ulcer, on orders of his doctor and his vestry during the major demonstrations in Selma. During the time he was away, racially mixed groups were turned away from services at St. Paul's.

During the absence of the rector from Selma, the Rt. Rev. Kilmer Myers, Bishop Suffragan of Michigan, wired Bishop Carpenter for permission to hold a service on March 20th in St. Paul's Church. Bishop Carpenter, according to Mr. Mathews, refused the request because the rector was out of town, and because the service had been publicly announced before any permission was requested. A mixed group held a service in the street.

The first Sunday after Mr. Mathews' return, March 28th, a racially mixed congregation attended St. Paul's without incident. The vestry had met with Bishop Carpenter and with the Rev. Mr. Mathews, and decided to abide by the canonical requirements, deciding, "We would have to abide by the Church laws or get out of the Church."

In a letter to his parishioners, Mr.

Mathews informed them that if the vestry had not voted to comply with the Church's Canon he would have been forced to resign as their rector and the parish would have dissolved its communion with the Protestant Episcopal Church.

Mr. Mathews told THE LIVING CHURCH, "The church was packed with communicants of our Church who were there to indicate by their presence their support and whole-hearted acceptance of the vestry's action."

N.Y.C.: The Rt. Rev. John E. Hines, Presiding Bishop, issued a statement commending St. Paul's. He said: "This action . . . should aid men of good will to minister to the scarred human relations of the community and to encourage forces of order and reconciliation to effect a just peace."

Washington, D. C.: The Rt. Rev. William F. Creighton, Bishop of Washington, said that President Johnson must grant protection to the people of Alabama, even if it meant martial law in the Selma-Montgomery area, and that it should be kept in force "until voters' rights are granted and integration of the schools, the police forces, and the government is accomplished."

The bishop went on to say, "It is impossible to understand why the President and Congress are so unbelievably slow to act. How many more murders and beatings must there be in Alabama before they act?"

The voters' rights bill should be passed by Congress at once, he said. "The result of further delay may very well be the encouragement of the cowardly and murderous forces that are controlling Alabama at present. All the hearings that could possibly be held have been held, and they have been held before the whole nation. How many more murders must there be? How much longer must our people wait for justice?"

The bishop, who participated in the Selma and Montgomery rights demonstrations, backed a proposal which would have Congress pass a law making murder of a citizen engaged in civil rights activities a federal offense.

"If kidnaping is such," he concluded, "then certainly murder in such a circumstance should also be. There should not be delay in passing such legislation. . . ."

[RNS]

Selma and South Africa

by CLYDE HALL

Leadership against the tyranny of racial injustice around the world continued to come from the Episcopal community as, under the standard of the Rt. Rev. John Hines, Presiding Bishop, Episcopalians across the nation expressed their determination to help wipe out segregation wherever it raised its head.

Bishop Hines joined the Rev. Martin Luther King in Selma, Ala., and found himself in company with other bishops and priests of the Church. Among these were the Rt. Rev. William F. Creighton, Bishop of Washington, and the Rt. Rev. George Richard Millard, Suffragan Bishop of California. They were joined by the dean of the Washington Cathedral, the Very Rev. Francis B. Sayre, Jr., and several of the Cathedral canons.

Meanwhile, in Washington, the Rt. Rev. James A. Pike, Bishop of California, served as chairman of the first National Conference on South African Crisis and American Action. Bishop Pike called upon the U. S. government to initiate an economic and financial boycott against South Africa as an official condemnation of *apartheid*. He voiced the feelings of the 200 delegates, representing some 38 religious, civic, and labor organizations.

"What is happening in Selma is not separate from what is happening in South Africa," Bishop Pike said. "This is not either/or—it is both—it is the same thing, in fact, whether in our own south or in South Africa."

The delegation of 15 Episcopalians who attended the conference were led by the Rev. Herschel Halbert, associate secretary of the Executive Council's Division of Christian Citizenship. The delegation included three men from South Africa, anonymously registered at the hotel in the interests of their own safety. Fr. Halbert was supported by William Johnson, president of the Episcopal Churchmen for South Africa.

Bishop Pike led the delegates in hammering out a Conference white paper, "Recommendations for Action against Apartheid," sustained the position against continued U. S. economic relationships with South Africa, and noted 15 points designed to demonstrate the complete U. S. rejection of South African *apartheid*.

FOUNDATION FOR EPISCOPAL COLLEGES

President Named

Mr. Arthur Ben Chitty, historiographer of the University of the South, Sewanee, Tenn., editor of the *Sewanee News*, and a member of the Living Church Foundation, has been named president of the Foundation for Episcopal Colleges. An-



Mr. Chitty: Appointment announced.

nouncement of Mr. Chitty's appointment was made by the Foundation for Episcopal Colleges on March 25th.

A graduate of the University of the South with the M.A. degree in history from Tulane University, Mr. Chitty has been in charge of promotional work at the Episcopal Church's southern education center at Sewanee for 19 years, and is serving his third term on the bishop and council of the diocese of Tennessee. He is a director of the Church Historical Society, and has served as president of Phi Beta Kappa at Sewanee.

Mr. Chitty will be on leave of absence from the University of the South until September, 1966.

CENTRAL AMERICA

Present Atmosphere

by the Rev. J. SAXTON WOLFE, JR.

Amid unsettling but relatively minor earthquakes, the clergy of Central America met for the eighth clergy conference

of the district. The conference, held February 16th to 23d, was preceded by a three-day retreat, conducted by the Rev. Samuel J. Wylie, rector of the Church of the Advent, Boston, Mass. Fr. Wylie's meditations were on the Epistle to the Colossians.

Besides his meditations, Fr. Wylie delivered two sermons (one in Spanish, one in English) in San Salvador's St. John's Church, and brought the clergy up to date with his conference addresses on current theology in the United States. He was a most welcome guest, and most of the clergymen remembered his notable addresses at last year's conference in Tegucigalpa, Honduras.

Other guests were the Rt. Rev. Frederick Putnam, Suffragan Bishop of Central America's companion diocese, Oklahoma, and Mrs. Putnam. Bishop Putnam spoke of the work of the Associated Parishes and of its part in the Liturgical Movement. He offered \$200 to enable a Central American priest to attend the Liturgical Conference in New York in May. The bishop and clergy unhesitatingly and gratefully accepted the gift, and the Rev. David Bergesen was elected to attend the conference.

The over-all purpose of the clergy conference was better to acquaint the clergy with the present social, economic, business, and educational atmosphere prevalent in Central America. To this end they heard addresses by Señor Pablo Pérez (on credit and savings coöperatives), Señor Francisco de Sola (economic life and Central American common market), and Prof. José Mata Gavidia (the University of San Carlos, Guatemala).

The Ven. Edward Haynsworth, Mr. Arturo Rigüero, and Mrs. Gay Laprade were elected delegates to the first synod of the newly formed ninth province in Puerto Rico in May.

The "Survey and Self-Study" of the district was explained by four representatives from the Executive Councils' Division of Research and Field Study, and began im-

Simon Helped Carry the Cross

I plainly hear, in spite of vanished years,
 In noise of noon or in the silent night,
 The screaming crowd, the blasphemy and jeers;
 All the discordant sound around the sight.
 Nor has the passing time impaired my eyes,
 Clearly I see His face reflect the pain,
 The thought of which alone can terrorize,
 As it sent bolts of horror to His brain.
 And I am picked at random from the crowd —
 By chance, or fate, or race, or who knows what? —
 I fight against and whine rebellion loud
 At being forced to help Him to the spot.
 How strange the lash I felt, the brutal shove,
 Should be the portal to my greatest love.

GEORGE M. EMERTON

The Rev. Joseph P. Thekiso (left) of Batlharos in the diocese of Kimberley and Kuruman was the guest of Bishop Bennison of Western Michigan (right) and the bishop's wife (center) for a week in March.



Kalamazoo Gazette

Fr. Thekiso, sponsored by the Episcopal Churchmen for South Africa, arrived in the United States in January. He leaves for England on April 30th, where he will stay for six weeks before returning to his home. In 1964, Bishop Bennison visited Batlharos and blessed the hospital cots in the children's wards, which were given by the women of the diocese of Western Michigan. At that time the bishop also dedicated the vicarage, which was partially provided by his diocese and other dioceses in the U. S. and England.

mediately after the conference ended [see below].

The clergy had the task of dividing the undistributed balance in the 1965 Church extension fund (quota) budget. They assigned \$1,000 for the endowment of the episcopate; \$500 for the Mutual Responsibility and Interdependence (MRI) program; \$100 for a soon-to-be-founded Liturgical Institute in Guatemala; and \$499 for a liturgical periodical.

Look into the Future

What can the local church do for greater effectiveness in the local community? How much have the local churches grown in the last six years? How much has the local community grown? How are newcomers welcomed to Church services? These are some of the questions parishes in the five republics of Central America are asking themselves as they participate in the first "Survey and Self-study" conducted by the General Division of Research and Field Study of the Executive Council.

The General Division has four representatives scattered over the vast area, trying with the help of local congregations to find the answers to these and many other questions. The total witness, the assets and defects, the question of witnessing in English vs. witnessing in Spanish, as well as the communities in which the church is located are all coming in for close scrutiny by local committees. The questions are not easy to answer and the answers are sometimes quite startling, but everyone is making an effort to do his part.

The four phases of the survey are: (1) visitation meetings; (2) membership maps; (3) filling out of the "Self-Study Books"; and (4) the Episcopal census from families and individuals.

When the Division of Research and Field Study summarizes the information gathered (in Spanish and in English), *La Iglesia Episcopal en Centro América* will know what it has done, and what it should plan for and do in the immediate future.

Lesson from the Past

Some 40 years ago Puerto Castilla, across the bay from historic old Trujillo where Columbus once landed and buccaneers once fought on Honduras' north coast, was a prosperous, booming banana seaport. St. Paul's Anglican Church served the people in the area. Then the boom burst; the banana plants died; the company moved out; the people left; and St. Paul's ceased to exist. Inexplicably, the records, appointments and history of St. Paul's were lost. What happened to them?

To find the answers, the Rev. J. Saxton Wolfe and Andrew Hinds from La Ceiba flew one rainy Monday in January to Trujillo, then boarded a 12-foot cayuco for the hour's trip to Puerto Castilla. They didn't find much in the banana ghost town.

Only two Anglicans remain in Castilla. They related some of the history of the Church and of the town, but of the records for St. Paul's they knew nothing.

The remains of the little white wooden church still stand, a relic from the past. Over the altar a sign asks, "What shall it profit a man if he gain the whole world and lose his own soul?" There stands the altar, up there hangs the bell. The roof is almost gone, the pews and windows are nowhere to be seen. Roman Catholics used the building for a while then mysteriously abandoned it.

The trip seemed to have been a failure, but like a parable it does have a lesson: The Church is *people*, and when the people leave, the Church is no more. Sadly, that is the present history of St. Paul's.

GEORGIA

Action on Jekyll Island

The diocese of Georgia convened on Jekyll Island late in January. In action the convention:

- ✓ Passed, by a slim margin, a motion to alter the constitution of the diocese, changing the word "lay man" to "lay person," with reference to delegates to diocesan conventions. The change must pass two successive conventions before parishes and missions may elect delegates of either sex to represent them at convention.

- ✓ Adopted, a budget of \$221,530 for 1965. The amount is the total of pledges received from the various congregations of the diocese. This is the second year of no quotas.

- ✓ Gave to the bishop and council for a year of study and change canon law which would regularize diocesan institutions and bring them into a closer relationship with the diocese. (The word "Episcopal" will signify that certain standards are met and relationships established.)

- ✓ Gave permission to resume construction of buildings at the Georgia Episcopal Conference Center.

- ✓ Admitted St. Augustine of Canterbury, Augusta, as a parish church, and recognized as new mission churches All Souls', Garden City, Holy Nativity, St. Simons Island, and Our Saviour, Augusta.

- ✓ Set up a diocesan liturgical commission to begin trial use of the newly authorized "Propers for the Minor Feasts and Fasts."

- ✓ Voted to send a resolution to the Georgia state legislature and the governor condemning "quickie marriages" and the laws which allow them.

AUSTRALIA

"Anomalous Title"

More interchanges between English and Australian Anglican clergymen were recommended by the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, during his visit to Sydney.

The Archbishop said while on an official visit that he believed it would be helpful for Australians to be appointed to bishoprics in England.

He also said it should be made easier for Australian priests to serve English parishes. "I have my lawyers working on that very point at the moment," the Archbishop said.

Dr. Ramsey recommended that the name "Anglican Church in Australia" be substituted for the present "Church of England in Australia." He called the latter an "anomalous title." [RNS]

Talking Out of School

Statements by the Archbishop of Canterbury, praising the British experience with state aid to Church-operated schools, have added fuel to the smoldering controversy over an Australian issue, according to RNS.

On two separate occasions during his tour in Australia, Dr. Ramsey told con-

gregations how well the state aid plan worked in Britain. Speaking at Brisbane, capital of Queensland, he said that in England, Roman Catholic and Anglican Churches were regarded as "partners" in the state's system of education, and that Church schools there relied partly on state grants for support.

He made a similar statement in Bathurst, near Sydney, adding that he considered the arrangement in Britain "a good idea."

Australian Churchmen were quick to point out that although the two countries are bound by ties of the Commonwealth, their situations are not comparable. The Rev. MacNeil Saunders, a Presbyterian who is president of the New South Wales Council of Churches, said the main problem in Australia is that since the state school system started about 1880, most non-state schools have been those operated by Roman Catholics.

With a state-wide election coming up in May in New South Wales, the Rev. Bernard Judd, secretary of the NSW Council of Churches pointed to the danger of the Archbishop's comments being used out of context.

"He would be appalled if his general statement was used for political purposes," Mr. Judd said. He charged that in New South Wales, state aid to private schools "has been turned into an auction by the two major political parties trying to outbid each other to attract the [Roman] Catholic vote."

In 1963 the government of New South Wales inaugurated a plan to provide an allowance of approximately \$48 a year directly to parents of children attending private and Church-related high schools.

With the completion of the dormitory and the first stage of construction of the main building, the student body and faculty of St. Mary's-in-the-Mountains, Littleton, N. H., now maintaining a split campus, should be reunited at the beginning of the spring semester. The school was faced with near-extinction by fire more than a year ago. Shown above is the west wing of the nearly-completed new dormitory which will house 48 students, and staff members. In February over \$524,000 had been pledged to the rebuilding fund drive.



April 11, 1965



RNS

The same amount is also paid to public school pupils who live away from home. New South Wales was the fourth of Australia's six provinces to provide some sort of state aid to private school pupils.

While Roman Catholics generally hailed the plan, Protestants and some Anglicans have been critical of it.

The Council of Churches in New South Wales, which represents Anglican, Methodist, Presbyterian, Congregational, and Baptist Churches, the Churches of Christ, and the Salvation Army, is presently fighting any extension of government allocations to non-state schools.

A recent letter from the Council to the premier of New South Wales reiterated that opposition, both on its own behalf and on behalf of the denominational bodies it represents—"to make the official attitude of its member Churches clear in the matter in light of the forthcoming elections."

Meanwhile, Roman Catholic laymen have formed an organization—the Association for Educational Freedom—which has been pressing for more aid.

Sounds of bongo drums played by churchwardens greeted Princess Margaret as she was escorted out of the Anglican Cathedral of Namirembe, where she attended morning services during her visit to Uganda. The princess also visited a memorial to 23 Anglicans who were slaughtered 80 years ago on orders of King Mwanga of Buganda.

Secular groups have also been drawn into the controversy over Dr. Ramsey's statements. A spokesman for the Association for the Preservation of Public School Education stated that the Archbishop's views, while "appreciated," were relevant only to England and that Dr. Ramsey would not know of the problems of Australia's state school system. [RNS]

SEMINARIES

Continuing Education

The Very Rev. Edward G. Harris, dean of the Philadelphia Divinity School, has announced a new program designed to provide for post-ordination study. The Divinity School will invite two clergymen to spend each semester in residence at the seminary undertaking a non-degree course of independent study. This would involve reading and research in areas of their own selection which are approved by the faculty.

The seminary will provide four fellowships in the amount of \$750 each to meet the costs of registration, tuition, room and board (at the rate for a single man), medical fee and books.

To be eligible, a clergyman must secure a leave of absence from his parish so that he may take up residence at the seminary. In the event the clergyman is married, and wishes to be accompanied by his family, he will have to assume the additional financial responsibilities for housing and food.

Additional information and application

A Look at Directories

by the Rt. Rev. RALPH S. DEAN
Executive Officer of the Anglican
Communion



RNS

Steve Hudson watches Mrs. Bernard G. Head as she puts finishing touches on a palm cross. Steve accompanied his mother to the Church of the Advent, Pontiac, Mich., where she and other members of the altar society prepared the crosses for Palm Sunday.

forms may be obtained from the dean of the seminary. Applications for the first semester (September 7th-December 22d) must be received before May 1st. Applications for the second semester (January 17-May 14, 1966) must be received no later than September 1, 1965.

In issuing the announcement of this program, Dean Harris said: "The Sixty-first General Convention requested the Church to discover and develop ways and means of providing for the continuing education of the clergy. No doubt the size and complexity of the problem will require many and varying programs. We are here venturing to offer one approach which the Philadelphia Divinity School can undertake as of September, 1965."

A Living Trust

The Rev. William C. Munds, former rector of Christ Church, Christiana Hundred, Greenville, Del., will be honored by Kenyon College with a 15-year living trust given anonymously to Bexley Hall, Kenyon College's school of theology.

Income from the trust will be used to endow the William C. Munds Professorship of Christian Apologetics and Ethics. Hailed by Kenyon President F. Edward Lund as "one of the largest contributions to the divinity school," the trust is expected to yield an annual income of between \$25,000 and \$30,000.

The funds will come from a large block of stocks that has been put into trust for 15 years. At the end of that time, the principal, amounting to more than \$900,000, will be returned to the donor. The benefactor specifically requested that the trust be used to honor Dr. Munds.

With the Anglican Congress of 1963 now nearly two years behind us, this might be a good time to look at the matter of regional directories. Just in case anyone does not know what they are a word of explanation may help. A regional directory is a systematic presentation of the needs of a particular region or province in terms mostly of men and money. Of course, in principle, there is nothing new about directories. Wherever a need has been expressed and help sought the principle has been in effect. The beginnings of it can even be seen in the New Testament, for more than once St. Paul expresses thanks on behalf of one of the local Churches for help received from another. And certainly as long as there have been missionary societies the process of making needs known and having them met has been going on.

What is new about regional directories is that, under the stimulus of Mutual Responsibility and Interdependence, such needs have been carefully categorized, and as carefully screened, by the local Church before they are sent to a central agency for distribution to the whole Anglican Communion. No one imagines that the present scheme is perfect or beyond improvement, but it does at least represent a careful attempt to be responsible and to be aware of the need of long-range planning and strategy.

There are at the moment nine categories in which the needs of the local Churches are made known, and the very categories themselves show something of the thought that is given to the whole matter of response to MRI. The categories are:

- (1) Ordination and post-ordination training;
- (2) Training of the laity;
- (3) Areas of primary evangelism;
- (4) New resources for new areas;
- (5) Development of episcopal and diocesan ministry;
- (6) The Church in education;
- (7) Hospitals and medical resources;
- (8) Literature;
- (9) Provincial and inter-provincial development.

It is, of course, always possible to include emergency needs which may not fit precisely into any one of the categories. The very categories reveal the thought and care that is being taken. They give a series of snapshots of the life and work of the Communion and an indication of its outreach.

Let me say three things about the resultant directories. First, it must be said

that the mere inclusion of a project in a directory by no means guarantees that it will be met. We must avoid the ever present temptation of thinking that either MRI, or a directory inspired by it, possesses any kind of magic. We cannot airily say—in the face of a known need—"Let's make a project of it and put it in a directory"—as though that will automatically produce response. Such a process makes a need known, but by itself it does no more. What happens then depends upon the prayer and thought and sense of Mutual Responsibility of the whole Church—of the Church in the local area where the need is, no less than in the other parts of the Communion. As Bishop Bayne once said: "Every project is an invitation to mutuality." It is, by itself, no more than that, and it does not by itself guarantee response.

Secondly, let us say a word about the present position. Since Toronto, 1963, 14 regional directories including revisions and supplements have been issued. They have come from the Provinces of Africa, from India, Pakistan, Burma, and Ceylon, from Latin America and the Archbishopric of Jerusalem, from the South Pacific and from South East Asia. Of course all these are from what we once called the "younger Churches." In due course we can expect directories from the United Kingdom, the United States, Canada, Australia, and New Zealand. The needs of such areas no doubt will be different in kind, but they will be nonetheless pressing for all that. They certainly will be even more obviously "invitations to mutuality." Within the directories already issued there are about 750 projects. As I write, 22 projects have been fully met and 57 partially so, though of course a large number of others are being considered, and in many cases help has been promised. But the figures give an indication that so far not a great deal has been accomplished. For obvious reasons of geography and the impact of the Congress, response has been more swift in some areas than others, but that there is much more to be done is obvious. What is particularly serious is that some projects are of such immediate urgency that if they are not met soon the opportunity will have passed.

Thirdly, what are we to say about those projects to which, so far, no response has been made? It is a sobering thought to realize that there are about 350 of them—a little less than one-half of the total. How long should the diocese concerned be left in the hope that it will eventually receive help for such projects? Must the time come when we must say that there is no likelihood of support for them?

These are searching and painful questions. It should be enough to make us understand that we have much still to learn about Mutual Responsibility and Interdependence. And if such reflections force us to deeper self-examination then that is what MRI is really all about.

Letter from London

Recently an American wrote to me out of the blue asking for the English viewpoint on euthanasia, for inclusion in some college thesis. I must admit I felt at a bit of a loss to give an adequate answer.

Then the Church Information Office published a pamphlet of 58 brilliantly packed pages. Called "Decisions about Life and Death," it certainly considers euthanasia but it also includes much else—including what is perhaps its opposite: keeping an almost dead person (such as the irretrievably unconscious) alive by mechanical means.

What does the Church have to say about all the ethical problems relating to life and death which are produced by contemporary medical discoveries? The pamphlet makes it clear that the old, obvious distinctions between "alive" and "dead" have disappeared. So the questions arise: "Granted that the doctor and nurse are dedicated primarily to the health of the body and the preservation of life, granted further the resources which modern science and technology give them for attaining those ends, how far are they bound to go in their use of these resources? At what moment, if any, may they give up and strive no further? At what point may the patient be 'allowed' to die? At what point in fact can he be pronounced 'dead?'"

It recognizes that "up to now these cases have not been numerous enough to constitute a social problem, but they might well become one as the skills and apparatus required for the artificial resuscitation and prolongation of life become more widely distributed. If ever, for instance, it became established that a doctor was liable in an action for negligence if, having a respiratory machine available, he did not immediately apply it to a patient who stopped breathing before him . . . hospitals and medical services might soon be overcharged with patients being artificially kept alive whom no one might dare, for fear of legal consequences, to release. Such a situation . . . would intensify the demand for an answer to the question whether it is right always to try to keep every patient alive."

The case of an irretrievably unconscious patient who is attacked by pneumonia is considered, and it is stated: "Given no foreseeable possibility of a recovery of consciousness, ever, it might be argued that the burden of proof in justification lay on the doctor who wished to administer the antibiotic to combat the supervening pneumonia, or to promote other active therapeutic measures, rather than on the doctor who would withhold them. In merely prolonging a travesty of life or the process of dying, it may be

argued, he would be passing beyond the role of the physician into that of the experimental scientist, treating his patient more as a means than as an end."

The pamphlet concludes that there are points at which medical treatment should "extend so far and no further." But it finds it impossible to articulate any formula for decisions. Each case must be examined on its own and "the doctor must be left with his decisions; but he must always remain answerable for them to society; and, the religious man would add, to God."

The main part of the pamphlet ends: "It would appear that there are two major 'values' to be preserved: the value of life—and of the physician as the servant of life—and the value of death, of the propriety of every person's desiring to consummate his life on this earth in what the old prayers called "a perfect end." The Judaeo-Christian revelation, and the culture in which it is embodied, fortifies the Hippocratic tradition in the binding of the physician to the service of life. This pamphlet came to be written because of the intensity of our belief in it, because men were asking whether our doctors are not "striving officiously" to keep us alive. The value of death is a neglected dimension in the discussion, and it ought not to be so in a culture in which Christianity has played so formative a part.

"The central affirmation of the Christian faith is that Jesus died and is alive for evermore. The Christian places an ab-

solute value on life, though not on life in this world. He values death, therefore, as a necessary gateway through which men must 'pass into life,' must move on towards the fulfillment of God's purpose for them in the vision and fruition of himself. They must, therefore, be prepared for death. *Disce Mori*. Perhaps the Church, in its self-conscious attempt in recent decades to preach a Gospel "for this world"—in its desire to be and to appear to be "relevant"—has neglected this "other-worldly" element in its Gospel, and in its pastoral care of people. But death also is relevant to all men; and as relevant to life as life is to death. A recovery of balance between these two points of reference may make more distinctive the Christian contribution to the discussion of the matters of life and death which are the subject of this pamphlet."

The pamphlet has four valuable appendices: "Some Legal Aspects of One's Duty to the Sick," "The Common Law Doctrine of Necessity," "Ordinary and Extraordinary Means," and "Moral and Medical Distinctions between 'Ordinary' and 'Extraordinary' Means."

This is the sort of pamphlet which, in a way, one hates condensing, for only a full reading can convey its enormous value.

Produced by a committee of the Church Assembly Board for Social Responsibility, it is a first-rate example of the Church grappling with a real problem ahead of a public realization that a problem exists.

DEWMI MORGAN

LAMENT

I do not think that Mary at the cross
When battered Christ into her lap was laid
Thought of Jerusalem, Judea's loss,
Or how man's debt to God at last was paid.
She felt no sorrow over David's name
As his great Scion lay in crimson dust,
Nor mourned the ageless hope that when He
came
A vengeful sword would flash not feed the
rust.
The Magi at the crib in Bethlehem
Would be the only glory worth the breath,
And scattered palms with all implied by them
Would fade before the dream of Nazareth:
A wail would choke before it had begun,
"Jesus, my Son, my Son! My gentle One!"

GEORGE M. EMERTON

A form of celebration of

A CHRISTIAN SEDER

by the Rev. Lisle B. Caldwell

Minister of Christian social relations,
Bethesda-by-the-Sea, Palm Beach, Fla.

Two years ago the parish hall of the Church of Bethesda-by-the-Sea in Palm Beach was being used for services of the new Temple Emanuel. Passover began during Holy Week, and the clergy families of the parish were invited to be guests at the Jewish seder. When our people gathered on Maundy Thursday night to commemorate the Last Supper of Christ with His disciples it was impossible to miss the intimate relationship between the thanksgiving of the people of the Old Covenant and the thanksgiving of the people of the New Covenant for God's saving action on their behalf.

When we began planning for our Maundy Thursday observance in 1964, we decided to work out a Christian adaptation of the seder. While the form follows the basic outline of a Jewish Passover supper we did not aim to reproduce a Jewish seder. Instead we wished to help

our people celebrate God's action for us in Christ with a realization that this is the great fulfilling action of all that God has done for His people. It seemed possible to do this by relating the Holy Communion through the Last Supper to the ancient Passover, and by emphasizing the broken bread, the cup of wine, the sacrificial lamb, and the joyous sense of liberation which are common to both sacrament and seder. Another hoped-for possibility was that by becoming more aware of the family relationship between Judaism and Christianity a bond of understanding and

good will might be strengthened.

One noticeable difference that remains between our seder and its Jewish original is the adult seriousness of the Christian form and the children's playfulness that is characteristic of the Jewish form. It is difficult—perhaps not desirable—to avoid this on the eve of Good Friday. But if a parish family would like to bring the children into the celebration a bit more a Christian legend might be told during supper, or "Green Grow the Rushes—Ho," a Christian version of a Jewish seder song, might be sung.

[Text of the Christian Seder prepared by Fr. Caldwell.]

The Blessing

(All stand and take their cups of wine in their hands.)

MINISTER: Praised art Thou, O Lord our God, Ruler of the universe, Creator of the fruit of the vine.

ALL: Praised art Thou who has chosen and exalted Thy people Israel, and sanctified them through Thy commandments. Out of Thy love, Thou hast given appointed seasons for rejoicing, even this Festival of Unleavened Bread, the time of freedom, a sacred remembrance of the departure from Egypt. Praised art Thou who hast chosen us, alienated from the commonwealth of Israel, strangers to the covenants of promise, and has brought us near in the blood of Christ, who were once far off, making Him our peace who has made us both one. Out of Thy love, Thou has given us the Lord's Supper of the bread which we take, and the cup of which we drink, in remembrance of Him.

Praised art Thou, O Lord, who sanctifieth the Israel of God and the holy celebrations.

MINISTER: Praised art Thou, O Lord our God, Ruler of the universe, who hast given us life, who hast preserved us

and sustained us, and brought us to this day.

(All drink from their cups of wine, and set them down.)

The Hand Washing

(In silence water and a towel are brought to the minister and he ceremonially washes and dries his hands before the Passover service begins. Everyone is then seated.)

Eating the Greens

(The minister takes a salad bowl in his hands.)

MINISTER: Praised art Thou, O Lord our God, Ruler of the universe, Creator of the fruit of the earth.

(Each person then eats the sprig of parsley at his place.)

Dividing the Bread

(The minister takes enough of the unleavened bread for the Lord's Supper and gives it to an acolyte who places it on a credence table.)

The Passover Story

(The minister lifts up the unleavened bread for all to see.)

MINISTER: This is the bread of affliction which the people of Israel ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in want come and cele-

N SEDER



brate the Passover with us. This year we are here; the time will come when we shall be in the heavenly Jerusalem; just as the people of Israel yesterday were slaves, and today are free men.

(The minister sets down the unleavened bread. One of the acolytes asks the first question.)

ACOLYTE: What is the meaning of the testimonies and the statutes and the ordinances which the Lord our God has commanded you?

MINISTER: The people of Israel were Pharaoh's slaves in Egypt; and the Lord showed signs and wonders, great and grievous, against Egypt and against Pharaoh and all his household, before their eyes; and He brought them out from there, that He might bring them in and give them the land which He swore to give their fathers. And the Lord commanded them to do all these statutes, to fear the Lord their God, for their good always, that He might preserve them alive, as at this day. And it will be righteousness for us, if we are careful to do all this commandment before the Lord our God, as He has commanded.

(An acolyte asks the second question.)

ACOLYTE: Why, on this night, do we eat horseradish and chopped relish? Why do you have there a roasted shankbone and unleavened bread? Why do you have a roasted egg? Why do we have wine, and make much of the salad, and take so much time with our supper?

MINISTER: The horseradish is a reminder of the bitterness of the Egyptian slavery, and the chopped relish represents the mortar the Israelite slaves used in Egypt. The roasted shankbone is a reminder of the Passover lamb, whose blood sprinkled on the houses of the Israelites was a sign for the Lord to pass over them when He afflicted the Egyptians; and the unleavened bread commemorates the unfinished bread which the Israelites took with them when they fled from Egypt in haste. The roasted egg is a symbol of the festival sacrifice offered up in the Jerusalem temple. We have wine, and make much of the salad, and take our time with our supper because this is a feast of liberation from slavery and poverty. And so, let us stand and praise the Lord for His saving acts in Israel.

(All stand and take their cups of wine in their hands.)

ALL: We should therefore sing praises and give thanks and pour out infinite adoration to Him who performed all these wonders for the people of Israel. He brought them from slavery to freedom, from anguish to joy, from mourning to festivity, from darkness to light, and

from bondage to redemption; and we will sing unto Him a new song, Hallelujah!

(All drink from their cups of wine and are then seated. An acolyte then asks the third question.)

ACOLYTE: Why do we Christians celebrate the Passover of Israel?

MINISTER: Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Listen to what is said in the Epistle to the Hebrews:

(A reader reads the following portions of the Epistle to the Hebrews: 11:1-12:2, 12:12-15, 12:18-29.)

(An acolyte asks the fourth question.)

ACOLYTE: Why do we celebrate the Lord's Supper after the Passover?

MINISTER: Hear what St. Luke says: Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it." And when the hour came, He sat at table, and the Apostles with Him. And He said to them, "I have earnestly desired to eat this Passover with you before I suffer; for I tell you I shall never eat it again until it is fulfilled in the Kingdom of God." And He took a cup, and when He had given thanks He said, "Take this, and divide it among yourselves; for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes." And so, let us stand and praise the Lord for all His mighty acts.

(All stand and take their cups of wine in their hands.)

MINISTER: How many good deeds the Lord who is everywhere has done for us! If the God of glory had appeared to Abraham when he was in Mesopotamia, and not told him to go into the land which He would show him, it would have been more than one could ask.

PEOPLE: If He had told him to go into the land which He would show him, and not promised to give it to him in possession, it would have been more than one could ask.

MINISTER: If He had promised to give it to him in possession, and not promised that in him all the families of the earth would be blessed, it would have been more than one could ask.

PEOPLE: If He had promised that in him all the families of the earth would be blessed, and not made the people grow and multiply, it would have been more than one could ask.

MINISTER: If He had made the people grow and multiply,

and not sent Moses to deliver His people, it would have been more than one could ask.

PEOPLE: If He had sent Moses to deliver His people, and not performed wonders and signs in Egypt and at the Red Sea, it would have been more than one could ask.

MINISTER: If He had performed wonders and signs in Egypt and at the Red Sea, and not led them in the wilderness for forty years, it would have been more than one could ask.

PEOPLE: If He had led them in the wilderness for forty years, and not spoken to Moses at Mount Sinai with living oracles to give to us, it would have been more than one could ask.

MINISTER: If He had spoken to Moses at Mount Sinai with



living oracles to give to us, and not promised to raise up a prophet as He raised up Moses, it would have been more than one could ask.

PEOPLE: If He had promised to raise up a prophet as He raised up Moses, and not given His only begotten Son, it would have been more than one could ask.

MINISTER: If He had given His only begotten Son, and not made the pioneer of our salvation perfect through suffering, it would have been more than one could ask.

PEOPLE: If He had made the pioneer of our salvation perfect through suffering, and not given us the Lord's Supper in remembrance of Him, it would have been more than one could ask.

MINISTER: If He had given us the Lord's Supper in remembrance of Him, and not raised Him up, having loosed the pangs of death, it would have been more than one could ask.

PEOPLE: But, in fact, Christ has been raised from the dead, the first fruits of those who have fallen asleep.

MINISTER: So we must thank the Almighty again and again:

ALL: For appearing to Abraham when he was in Mesopotamia, for telling him to go into the land which He would show him, for promising to give it to him in possession, for promising that in him all the families of the earth would be blessed, for making the people grow and multiply, for sending Moses to deliver His people, for performing wonders and signs in Egypt and at the Red Sea, for leading them in the wilderness for forty years, for speaking to Moses at Mount Sinai with living oracles to give to us, for promising to raise up a prophet as He raised up Moses, for giving His only begotten Son, for making the pioneer of our salvation perfect through suffering, for giving us the Lord's Supper in remembrance of Him, and for raising Him up, having loosed the pangs of death, so that in Christ all shall be made alive.

(All drink from their cups of wine.)

The Hand Washing

(Again in silence water and a towel are brought to the minister and he ceremonially washes and dries his hands before the supper begins. Then everyone is seated.)

Blessing of the Bread

(The minister takes a piece of unleavened bread in his hands.)

MINISTER: Praised art Thou, O Lord our God, Ruler of the

universe, who bringeth forth bread from the earth.

Praised art Thou, O Lord our God, Ruler of the universe, who hast sanctified us with Thy commandments. (Everyone then eats a small piece of unleavened bread, a bit of horseradish, and a bit of the chopped relish.)

The Passover Supper

(The people will rise from the tables and serve themselves at the buffet.)

The Lord's Supper

(The Holy Communion will be celebrated, after the clergy and acolytes have vested, according to the order of the Book of Common Prayer and using the Maundy Thursday propers. The unleavened bread and the wine of the Passover supper will be consecrated for the Communion, and will be administered by the clergy to the people as they sit at table.)

(In place of the *Gloria in Excelsis*, a Hallel, Psalm 116, which was probably sung after the Last Supper, will be read responsively.)

MINISTER: My delight is in the Lord; because He hath heard the voice of my prayer;

PEOPLE: Because He hath inclined His ear unto me; therefore will I call upon Him as long as I live.

MINISTER: The snares of death compassed me round about, and the pangs of hell got hold upon me.

PEOPLE: I found trouble and heaviness; then called I upon the Name of the Lord; O Lord, I beseech Thee, deliver my soul.

MINISTER: Gracious is the Lord, and righteous; yea, our God is merciful.

PEOPLE: The Lord preserveth the simple: I was in misery, and He helped me.

MINISTER: Turn again then unto thy rest, O my soul; for the Lord hath rewardeth thee.

PEOPLE: And why? Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

MINISTER: I will walk before the Lord in the land of the living.

PEOPLE: I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

MINISTER: What reward shall I give unto the Lord for all the benefits that He hath done unto me?

PEOPLE: I will receive the cup of salvation, and call upon the Name of the Lord.

MINISTER: I will pay my vows now in the presence of all



His people: right dear in the sight of the Lord is the death of His saints.

PEOPLE: Behold, O Lord, how that I am Thy servant; I am Thy servant, and the son of Thine handmaid; thou hast broken my bonds in sunder.

MINISTER: I will offer Thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

PEOPLE: I will pay my vows unto the Lord, in the sight of all His people, in the courts of the Lord's house; even in the midst of thee, O Jerusalem. Praise the Lord.

MINISTER: Glory be to the Father, and to the Son, and to the Holy Ghost.

PEOPLE: As it was in the beginning, is now, and ever shall be, world without end. Amen.

THE CRUCIFIXION—

Who was really responsible?

by the Rev. B. Franklin Williams

Rector, St. Thomas' Church, Pawhuska, Okla.

Who was it that sent Jesus to death? There have been plenty of people ready with a short, quick answer: "the Jews." For them in century after century the reading of the Palm Sunday Gospel would seem to have clinched the matter beyond doubt. The terrible cry, "His blood be on us, and on our children!" has set in motion so many acts of violence, so many pogroms and horrors, that only God can have a count of them.

It is also clear that a Roman procurator authorized the execution, and that no one else had the authority to execute Christ under the circumstance of that place and time. Mob or no mob, the armed force he commanded, and the legal authority he held, forced responsibility for the act into his hands. Dr. Frederick C. Grant in the course of a book review [L.C., November 22, 1964] went so far as to say, "The coward Pilate was Jesus' executioner, not the Jewish people. Why not say so?"

Dr. Grant was commenting upon the difficulties of the Second Vatican Council in making up its mind on the point. But when one begins to be as sweeping either as Dr. Grant was or as headlong anti-Jewish mobs have been, there begin to be problems, and qualms, and doubtful troublings of the mind for the thoughtful. It is not all that clear, either way, and the hesitations of the Council fathers really describe the much more ambiguous positions with which Dr. Grant has put himself on record elsewhere.

It would seem that the writers of the New Testament never had a doubt. If there could have been no execution without Pilate's consent, to them it was equally sure that without Jesus' bitter enemies Pilate would never have encountered the problem. Who were they? Dr. Grant wrote (*The Gospel of Mark*, Harper's, 1952) at Mark 14:43, "the chief priests and the scribes and the elders": these were Jesus' enemies in Jerusalem." At Mark 14:55 he wrote, "Their determination to kill Him has been repeatedly pointed out."

"Their determination to kill. . . ." Does it exempt a man of guilt, if he procures an instrument to work his will? Allowing the human instrument all the share of guilt he must bear, every moral teacher we could respect would insist that the heavier share must lie against the procurer. Dr. Grant thinks so, too. His comments in *The Interpreter's Bible* (VII, 894) run this way:

Pilate does not take [the charge] seriously . . . and in the end it is the sheer pressure of the mob, stirred up by the priests, that forces the weak hand of the governor.

This weakness gets some further comment at page 897:

This is highly out of character in a Roman governor; but Pilate was weak, and so were other Roman governors at times. His business was to preserve order, and safeguard the steady flow of tribute (therefore, *procurator*). His defence of the prisoner was only half-hearted, and since he wished to pacify the populace he released Barabbas, and ordered Jesus to be scourged and crucified.

There is something more in *The Gospel of Mark* (at 15:10) on the same subject:

Contrary to anti-semitists, it was not the Jewish people who put Jesus to death. Pilate

was weak, but so were many Roman governors, whose business. . . .

The world of Pontius Pilate, though in many ways recognizably like our own, was very unlike it in others. It was still a world of city-states, among which Rome had grown great, but in which Rome was also, and still, one city by the Tiber. A universal law for all citizens alike—and all free men citizens—was still a dream of "advanced" men; it certainly had nothing to do with administering Judaea. When a few years later that Roman, Paul of Tarsus, was facing mob vengeance in Jerusalem, the garrison officer felt it proper and wise to give him ample armed protection (Acts 23:23). But to have done something like that for Jesus of Nazareth, no Roman, but a Galilean "of Herod's jurisdiction,"

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A painting of Christ before Pilate by Benjamin West.

RNS



Blood-brotherhood

Charles Evans Hughes was Chief Justice of the U. S. Supreme Court and a man of magisterial mind and lofty character—an aristocrat in the true and worthy sense of the term. He was also a humble Christian who knew the meaning of the Cross. When he was received into membership of a Baptist church in Washington, a Chinese laundryman was received along with him. Asked to comment on this, he remarked that at the foot of the Cross the ground is level.

American Christians should find his remark peculiarly timely and relevant for their meditation in Holy Week, 1965.

Mr. Hughes was not saying that all men are equal in ability, in moral character, in usefulness to God and man. The proposition that all men are created equal is a political doctrine, not a Christian one as such (which is not to say that it is either true or false in itself). What, then, is meant by saying that at the foot of the Cross the ground is level for all who stand there?

The answer can be simply stated: God's love is equal for all men. And because this is true, there *is* an equality of all men which is so deep, vast, and eternal that no man knowing this equality can ever boast, or glory over any human "inferior."

To *stand* at the foot of the Cross, with any real comprehension of what God is doing there, is to *kneel*. The kneeling posture is a great leveler indeed. And all who truly see that "Love so amazing, so divine" which is revealed on the Cross are thrown to their knees by their vision. They see what young Martin Luther saw, at the beginning of his illumination, as he gazed at the Crucifix and exclaimed in tearful rapture, "For me! For me!" "God so loved the world—God so loved me—God so loved my neighbor—God so loved my enemy—God so loved those people I have called trash—that He gave. . . ." Such is the mediation of the seeing Christian at the foot of the Cross.

The love of the dying Christ for each and for all men is the very love of God which creates and sustains this whole universe in being. God's loving arms are spread

forth to all men from the Cross. This love of God is an infinite love, given to all and to each infinitely; and there can be no degrees, no greater and less, in the infinite. God cannot conceivably love John somewhat, Peter considerably more, and Ivan just barely.

As Charles Evans Hughes reflected upon the levelness of the ground at the foot of the Cross he saw the humble man standing beside him as his brother in the Beloved. The infinite love of God had made them brothers. And this blood-brotherhood in Christ, the blood being that of Christ Himself, is the one social fact which reduces all other real or imagined facts about human likenesses and differences to relative insignificance.

Pascal declares in a matchless epigram that "Jesus Christ is a God whom we approach without pride, and before whom we humble ourselves without despair." Since we find, upon analysis, that very much of the personal and social anguish of this age results from the pride of some people and the despair of others—to say nothing of the combination of pride and despair in every man—we need to ponder searchingly the human ailment and the divine cure. When some people claim that they should rule society because of their innate superiority, they have a problem of pride; and when others are content to remain second-class citizens because it's easier and safer that way and they are more or less persuaded of their own innate and incurable inferiority, they have a problem of despair. Both these problems must be banished, with their causes, before there can be peace within us and among us.

What can a man be proud of, seeing the love of God for him upon the Cross? For all his fine pretensions, he can only say, with the devout Puritan Richard Baxter:

"He didn't wait till I came to Him,

But He took me at my worst.

He needn't ever have died for me,

If I could have loved Him first."

Let any man proceed from *that*, to his "master-race" theory!

How can any man despair, seeing the love of God for him on the Cross? In an old Gospel hymn, the divine Shepherd says:

"Although the road be rough and steep,
I go to the desert to find my sheep."

Then the hymn continues:

"But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord
passed through

Ere He found His sheep that was lost."

Let any Christian take that in, and see what happens to his despair!

Such is "the old, old story of Jesus and His love." But some people, among them some eminent Churchmen, are asking aloud nowadays whether it is "relevant" to the real needs of men today. With utmost seriousness we ask in reply: What else is relevant?

"Jesus Christ—the God whom we approach without pride, and before whom we humble ourselves without despair." At the foot of His Cross the ground is level, and men find their Lord and their God, their life and their all, their own true selves, and each other as brothers in the Beloved, there on their knees.

What else is relevant?

Good Friday

O God, our Father, source of all things good,
Deliver us, we pray, from our dead selves
And from the rock-bound tomb of feeble faith.
Make us bold enough to follow Christ
Into a glory world of brotherhood,
Of understanding hearts, and joyful love.

THYRZA

Dietrich Bonhoeffer

It was 20 years ago this month, in April, 1945, that Dietrich Bonhoeffer suffered martyrdom at the hands of the Nazis. "He being dead yet speaketh" through his writings in prison, which are proving to be among the most influential theological literature of this age. One need not agree with all his theological positions in order to learn to draw inspiration from this thoroughly genuine man of God and soldier of Christ. One of his testimonies, written in the shadow of the gallows, speaks most profoundly to us at this season. Toward the end of his meditation on "Discipleship and the Cross" Bonhoeffer wrote:

"God is a God who *bears*. The Son of God bore our flesh, He bore the cross, He bore our sins, thus making atonement for us. In the same way His followers are also called upon to bear, and that is precisely what it means to be a Christian. Just as Christ maintained His communion with the Father by His endurance, so His followers are to maintain their communion with Christ by their endurance.

LETTERS

Continued from page 4

mission; Commended for use by General Convention" (3d ed., 1960; Church Pension Fund), in which, at the Installation of a Bishop, the "Warden" is directed to say: "Most Reverend Father in God, we present unto you our Bishop to be inducted. . . ." (p. 23).

The italicization, in this formula, of "Most" conforms with the rubrical provision that "the Instigator shall be the Presiding Bishop, or a Bishop or Priest appointed by him." In any case, it throws into relief the appropriateness of "Most Reverend" as applied to the Presiding Bishop.

It is hard to see how one can get much more official than this.

(Rev.) FRANCIS C. LIGHTBOURN
Librarian, University Club of Chicago
Chicago, Ill.

Pompous Poop-sheet

Your March 21st issue carried an article by "an anonymous presbyter" entitled, "The Parish Bulletin," which I feel warrants a reply. As to suggestions concerning the reproduction, I found them helpful with only one exception. His blanket rejection of spirit duplicators is unfortunate because there are places where only 50 to 75 copies are needed. A spirit duplicator will do this nicely and more expensive equipment is wasteful.

The main body of my objection, however, comes in the content and purpose of a parish bulletin. In these areas I feel Mr. Anonymous is deficient.

First, the article gives the picture of a rather stuffy publication. It is so stereotyped that it defies anyone's reading of the parish bulletin. There seems to be a prevalent opinion that anything which comes from a church office will automatically be read, though this does not correspond with my experience. A bulletin has to be readable in the sense of its content before we can rightfully expect our people to read it. This

We can of course shake off the burden which is laid upon us, but only find that we have a still heavier burden to carry—a yoke of our own choosing, the yoke of our self. But Jesus invites all who travail and are heavy-laden to throw off their own yoke and take His yoke upon them—and His yoke is easy, and His burden is light. The yoke and the burden of Christ are His Cross."

A man can speak such words fairly easily from a pulpit or over a cup of coffee with congenial and agreeing friends. But when one speaks such words as "dying man to dying men" he speaks with authority.

God *bears*; man enters saving union with God by *bearing*.

Is there anything simpler to understand than this—albeit harder to live out in one's protesting flesh?

The cynic who said that "there was only one Christian, and He died on the Cross" was not only cynical, he was ignorant. Twenty years ago a great Christian named Dietrich Bonhoeffer entered into the joy of his Lord through the grave, and gate of death. And, God be thanked, there were millions before him, and there have been millions since.

means that it must be a lively vehicle rather than this stereotyped and often sterile, pompous poop-sheet.

The purpose of the parish bulletin should not be confined to just informing and teaching, though this leaves a wide latitude. There are few things less edifying than written lectures by frustrated seminary professors. In the first place, these little theological essays will probably end up in the container for other circulars, and the sooner the better. Secondly, they have to be brief in order to be included in a parish bulletin, which leads to an over-simplification of rather complex questions. Bulletins seem to carry a lot of answers to questions not yet asked, and questions which "modern man" is not going to ask.

The parish bulletin has a very useful function to perform in bringing together the various activities of segments of the church. We carry announcements for meetings of all sorts, but do we ever carry the results of these meetings? Do we help the men of the Church find out what the women of the Church are doing, etc.? The church, as something which exists on days other than Sunday, can be seen through the parish bulletin.

The use of directions as to sitting, standing, and kneeling, which Mr. Anonymous bans, are helpful to visitors. It is a difficult thing to follow our form of worship, especially for those who are accustomed to sitting and being entertained throughout the service. Brief directions are helpful to visitors. The same is true for the lifelong Episcopalians when it comes to those occasional services such as Confirmation, etc.

Above all, the parish bulletin should reflect the life of this particular family of God. There are humorous things which happen in any family, and these need to be shared. There are personal things which happen which have a profound effect on the entire congregation. We need to be able to laugh and cry with one another, and this can be done through the parish bulletin. The bulletin is a lively possibility in a time when God's

people are scattered throughout suburbia. It can help add the personal touch of a group of God's people and reflect their oneness in Christ.

I happen to come from a newspaper family and this seems to have instilled a regard for the printed word. This regard tells me that we have to make even the weekly bulletin into something which warrants the interest of those who will receive the publication. A brief bit of arithmetic will show the responsibility of every bulletin editor. Estimate the amount of time required to read the bulletin and multiply that by the number you hope to reach. This usually amounts to several hours. Is what you say that important, will it be of that much help in allowing the dispersed sheep come together, and is it worth the time spent upon it? If the answers are affirmative, go to it with a vengeance. If the answers are negative, just forget about the bulletin. But if you do publish a bulletin, please make sure it is something which the people will read, will look forward to receiving, and will assist the peace of God to dwell in their midst.

(Rev.) BRUCE GREEN
St. Andrew's Church
Mariana, Ark.

Compromise

The concern of Bishop Cadigan pursuant to Holy Communion [L.C., March 7th] fails to see clearly that Holy Communion is in reality a participation in the whole of the Catholic religion.

It would seem to me that Holy Communion is a sign of unity accomplished rather than union being attempted. The whole procedure of opening our altars to anyone (baptized, of course) regardless of their theological allegiance appears to me to be a compromise purely and simply for the sake of human unity which in itself can never be anything but superficial.

(Rev.) WILLIAM L. LAHEY
Rector, St. Paul's Church
E. St. Louis, Ill.

The Protestant Minister: His Ordeals and His Triumphs

What is the role of the Protestant minister in America today? Is he preacher, fund raiser, healer or man for all seasons? To find the answer, The Saturday Evening Post interviewed and watched today's new breed of ordained men who must make meaningful the mystery of the risen Christ. How can the American minister relate Christ's teachings to a country of people who feel their very existence is empty! How can he challenge people who want therapeutic sermons, a sincere smile and an assurance that "God loves you"? What is the most formidable task facing the minister today? Is the Church becoming too institutionalized? Learn what ministers across America are doing to provoke complacent congregations. How they are working to break down a stereotype image. What they are doing to expand the mission of the Church in America: Read a report of vital importance, "The American Minister" in the April 24 issue of The Saturday Evening Post — on sale now.

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THE CRUCIFIXION

Continued from page 15

would have been quite unthinkable. Such a man belonged to his own law, and it would be an extraordinary personal privilege if he were granted the protection of the *jus* of another state. Hear Pilate: "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. . . ." Half-hearted defence? Why should a Roman governor have made any defence at all?

Sometimes it is argued that the New Testament surely carries a heavy apologetic purpose, and has therefore minimized Roman responsibility, and maximized the Jewish, because the Jews were already hopelessly antagonistic, and it was the objections of prospective Gentile converts that must be met. If all that were true without qualification, the story cannot have been made improbable to a contemporary man of the Empire, who knew about procurators and Jews at first hand. The picture of Pilate had to be at least believable in the first century. But it must also be remembered that the Church was sharply aware that of all the people involved in the death of Christ, Pilate had least opportunity to understand the meaning of what he was doing.

The notable fact—and an astonishing one to us—is that Pilate was under no obligation to see justice done! That escapes us as the story goes on; but Dr. Grant's own description of a procurator's work may be summed up thus: (1) to safeguard the steady flow of taxes; (2) to repel external attacks; (3) to maintain public order (*Interpreter's Bible*, VII, 639i). If securing justice to a particular provincial would have served to maintain public order, well and good; let it be done. But if the *jus* of that state demanded his punishment, even when the procurator knew that "for envy" his accusers had delivered him, but the demands of public order lay in that direction too, Pilate's duty would have been clear to him, though his conscience and his sympathies (and his wife) inclined him otherwise.

We are forced to note that Pilate said to Jesus, "Knowest thou not that I have power to crucify thee, and have power to release thee?" Yes, indeed; but "release" Him—to what? That mob? Those murderous priests, prepared to stop at nothing—even the denial of Jewish kingship itself? What end could be served? Save the poor fellow? His life wouldn't last thirty seconds once past the guards, and it would be no prettier than crucifixion. And would public order have been served? Suppose he simply imprisoned Him until things were quieter? Would not the rankling animosities of the chief priests remain a needless and troubling burden on "native relations"? Far more likely, the incipient riot would grow to full fury right now, with how many lives lost, some of them inevitably the lives of soldiers. So

must run the thoughts of a procurator reviewing a sentence, whose only purpose in reviewing it was to see that unwise (from a Roman view) capital sentences, such as the Herods were always about, did not exacerbate possible sources of disorder.

The New Testament finds it far more difficult to separate "the people" from "the chief priests" than Dr. Grant does, in surveying the responsibility. Surely it is improbable that we are hearing St. Peter's *ipsissima verba* in Acts 2:36, 3:13, and 3:17; but we are certainly hearing at least the viewpoint of the early Christians:

Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ . . . whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. . . . And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

Are, then, the anti-semitists right: "the Jews," and they alone? Of course not. The Prince of Life was delivered up to death, and indeed that act was representative, for He arranged to have it so. It was an official act of the nation; it was an official act of religion; and it was an act done with popular approval. And those who did it, representatively, were the only people at hand who could have done it—His own, the Jews. "He came unto his own, and his own received him not." But it ought to be clear from Pilate's lesser share of the guilt ("he that delivered me unto thee hath the greater sin") that not only Jews were involved; and that can be seen fortified in the cruel buffoonery of Pilate's non-Jewish soldiers. If that joint guilt says something to us plainly, it is that the representative act was both Gentile and Jewish. Shall we say "universal"? Why not "catholic"?

Dr. Grant warns sternly against

. . . statements [that] trail off into clouds of theological generalization: It wasn't the Romans who murdered our Lord, let alone the Jews; it was the sin of the world! As if anyone were to say that this explained the cruel assassination of President Kennedy in Dallas! The hand of man is not to be exonerated in that way. The coward Pilate. . . . [L.C., November 22, 1964].

President Kennedy's assassin was a distorted man, and probably the major part of the responsibility for being what he was must be his alone; but also, a part of it was of his birth in the loins of Adam. The beginnings of his distortion were long before he entered this scene. In the cruel murder of the Son of Man in Jerusalem there does not seem to have been that kind of distortion very obvious anywhere, or in anyone: in the people, in the priests, in Pilate; only common humanity, exposed. That does not excuse the participants, any of them, but the commonplace motives of them all should, as they always rightly have done, make each of us look inward, aghast at what we shall find there.

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Eminent Jewish scholar and writer

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AROUND THE CHURCH

Four students at the **University of the South** have been awarded **Woodrow Wilson Fellowships** for graduate study, and ten others have been cited for honorable mention, the Woodrow Wilson National Fellowship Foundation has announced.

The young men awarded the fellowships, designed to aid them toward a career in college teaching, are John Bagster Fretwell, from Coral Gables, Fla.; Wyatt E. F. James, from Libertyville, Ill.; Harrill Coleman McGinnis, the university's sports writer, from Nashville, Tenn., and Terry Cean Poe, from Albuquerque, N. M.

The Rev. **Dennis R. Walker**, of St. Bartholomew's in-the-Valley, Palmer, Alaska, was recently elected president of the **Alaska Mental Health Association**.

Trinity Church-by-the-Cove, Naples, Fla., held a **church expansion fund** program meeting on February 9th, in their community church building. More than 300 persons heard Bishop Louttit of South Florida speak on the program. Its purpose is to raise \$352,000 for acquiring property and buildings in the Naples area to fill the need for places of worship in nearby rapidly growing communities. None of these funds will be used, however, for the present Port Royal parish.

Continuing in their tradition of "interpreting modern man's relationship to God through contemporary art, music, and drama," the arts committee of **Christ Church, Dearborn, Mich.**, will present a **Spring Arts Program** on May 7th, 8th and 9th.

A new and experimental feature of the program will be an art competition to be held among all of the Church school students of Dearborn. All of the Protestant Churches of the city have been invited to submit entries in four different age categories, all to be based on the theme, "What Think Ye of Christ?" Any art medium may be employed in the entries.

Dr. Leo Sowerby, founding director of the **College of Church Musicians** of the Washington Cathedral, has announced that **applications** are being received for full student fellowships. These grants are for the academic year beginning in September. For information: c/o the College, Washington, D. C. 200016.

The Rev. **Laman H. Bruner, Jr.**, rector of St. Peter's Church, Albany, N. Y., since 1953, was appointed the **official chaplain to the state assembly**. Dr. Bruner's appointment became effective on March 1st.

BOOKS

Continued from page 5

tures of medieval ecclesiastical and political theorizing brought to the test. But the test is on, right now. It is the main feature in the total religious, political, and ethical crisis of today. The Roman Catholic Church cannot escape it. Protestantism cannot escape it, nor can Anglicanism, or Orthodoxy, or any religious organization or group anywhere in the world.

Dean Subilia's great study of the Roman Catholic Church should be read by everyone who cares for the survival of religion in our days, or for the future of Roman Catholicism, or of any form of Christianity. The whole Christian world is now facing an *aggiornamento*, not just the world of Rome and the Curia and the Vatican Council. And it is bound to spread more widely—to deal with work and wages, the distribution of wealth, the guarantee of a free life for coming generations, unsmothered by the growing totalitarianism both economic and political that now threatens to engulf the world, and not annihilated by hydrogen bombs or gangsterism or drug addiction. *These* are the Church's enemies, not squabbling schools of theological controversialists.

Nevertheless, there is some progress. In the slow revolution of the ages it may be made clearer that the Dispensation of Grace sweeps forward on a far wider front than we now realize, and that the direction of its advance is not mainly theological. When news of the death of the Rev. James Reeb in the rioting at Selma, Ala., reached New York, Cardinal Spellman immediately sent a gift of \$10,000 to the hospital which cared for Mr. Reeb after he was brutally maimed. Theology had nothing to do with it. Mr.



Reeb died a witness, a "martyr" to human brotherhood, to the faith that in Christ all men are one. It was a Catholic contribution to the memory of a Unitarian martyr to the Christian faith. Even the Commission on Faith and Order could not have done it, for they have ruled out Unitarians from the beginning!

The surging tide of a revitalized Christianity is not to be held back by theological differences, important as they are in their proper sphere. For all the criticisms of the weakness and inertia of Rome, from the Protestant point of view, the stirring of fresh new life within the ancient mother Church of the West is obvious, and promises a far brighter era than any in the past. God grant the promise may be fulfilled!

FREDERICK C. GRANT, Th.D.

PEOPLE and places

Appointments Accepted

The Rev. Edgar S. Ballentine III, former priest in charge of the Church of the Holy Comforter, Monteagle, Tenn., and chaplain at the DuBose Conference Center, is assistant at the Church of the Good Shepherd, Memphis, Tenn. Address: 1971 Jackson Ave.

The Rev. Joseph A. DiRaddo, formerly in charge of the Church of the Resurrection, Austin, Texas, is rector of the church. The mission was established 12 years ago and became a parish early in February.

The Rev. Stanley H. Gregory, former associate rector of Grace Church, Madison, Wis., is rector of St. John the Baptist, Wausau, Wis. Address: 330 McClellan St. (54401).

The Rev. Stephens T. Gulbrandsen, former curate of St. Luke's, Denver, Colo., is vicar of St. Luke's, Delta, Colo. Address: 727 Howard St. (81416).

The Rev. Field H. Hobbs, former rector, St. Mark's, Teaneck, N. J., is vicar, St. Matthew's, Paramus, N. J. Address: 455 Arthur Terrace.

The Rev. Richard W. Ingalls, rector, St. John's, Howell, Mich., will be rector, Old Mariners' Church, and superintendent, Mariners' Inn, Detroit. The latter is a home caring for both transient and settled men. Address May 1: 1129 Yorkshire, Grosse Pointe 30, Mich.

The Rev. Robert Kley, formerly of All Soul's Mission, of St. Mark's Church, Denver, Colo., is vicar of St. George's, Leadville, and Grace Church, Buena Vista, Colo. Address: Box 776, Buena Vista (81211).

The Rev. Merrill C. Miller, Jr., former rector of St. Mark's, Huntersville, N. C., is hospital chaplain for the Charlotte and Mecklenburg County hospitals, N. C. Address: remains the same.

The Rev. John R. Peterson, former assistant, St. Paul's, Lansing, Mich., is rector, St. Mark's Church, Barrington, Ill. Address: 337 Ridge Rd.

The Rev. F. Parke Smith, Jr., former assistant rector, St. Luke's Church, Prescott, Ariz., is assistant rector, St. Philip's in the Hills, Tucson, Ariz. Address: 2012 E. Florence Dr.

The Rev. Paul Snider, former rector of St. Andrew's, La Junta, Colo., is curate at St. Luke's, Denver, Colo. Address: 1200 Poplar St. (80220).

The Rev. Harvey L. Woolverton, former rector of St. Mark's, Denver, Colo., is associate rector of the Church of the Ascension, Pueblo, Colo.

Ordinations

Priests

Alaska—On December 30, the Rev. Richard A. Treadwell, curate to the archdeacon, is in charge of work in Eagle and Circle, and assists in Fort Yukon, address, Box 51, Fort Yukon.

Bethlehem—On March 20, the Rev. David B. Rivers, vicar of St. Elizabeth's Church, Allentown, Pa.; the Rev. Myles W. Edwards, Jr., curate at St. Stephen's Church, Wilkes-Barre, Pa. The preacher was the Rev. Burke Rivers, rector of St. Stephen's, Wilkes-Barre, and father of ordinand David Rivers.

Dallas—On March 13, the Rev. Floyd M. Lisle.

Michigan—On February 13, the Rev. Peter K. Groschner, who continues as assistant at St. Michael's, Grosse Pointe Woods, Mich., address, 20475 Sunningdale Park (48236); the Rev. Warren L. Radtke, who continues as Mareus Fellow at Christ Church, Cranbrook, Bloomfield Hills, address, 470 Church Rd. On March 12, the Rev. Herbert W. Stevens, who continues as assistant minister at All Saints', Detroit.

Milwaukee—On March 6, the Rev. James H. Caldwell, curate, St. Christopher's Church, River Hills, Wis., address, 7845 N. River Rd., Milwaukee (53217).

Tennessee—On February 13, the Rev. LeRoy McClure Carter, priest in charge of Trinity Church, Gatlinburg, where he was deacon in charge; the Rev. Craig Walter Casey, priest in charge of St.

Bede's, Manchester, parochial mission of St. Barnabas', Tullahoma; the Rev. Bowlyne Fisher, priest in charge of Redeemer, Shelbyville.

Deacons

Cuba—On February 28, Odén Marichal Rodríguez and Héctor Conde Suárez. Both are studying at Union Seminary, Matanzas, and addressed c/o Holy Trinity Cathedral, 13 y 6 Vedade, La Habana.

Milwaukee—On March 20, Karl G. Layer, student at Nashotah House, Nashotah, Wis.; C. Robert Lewis, senior at Nashotah House, who will be curate at Trinity Church, Janesville, Wis., after graduation in May.

Perpetual Deacons

Atlanta—On February 14, Charles B. Fulgham, M.D., assisting at Holy Innocents', Atlanta. He is a practicing psychiatrist in Atlanta.

Publications

The Rev. Norvin C. Duncan, who celebrated the 50th anniversary of his ordination to the priesthood last October, has just published *The Pictorial History of the Episcopal Church in North Carolina*. His first book is entitled *People, Places and Things*—a collection of poems. This busy cleric, who is 81, is a retired priest of the diocese of Western North Carolina.

Births

The Rev. Richard S. Anderson and Mrs. Anderson, of St. John's Church, Alma, Mich., announce the birth of their sixth child, Judith Grace, on February 24.

The Rev. Bruce Bailey and Mrs. Bailey, of Christ Church, Crosswell, Mich., announce the birth of their second child, Robert Bruce, on February 12.

The Rev. William R. Belury and Mrs. Belury,

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of St. Paul's, Willimantic, Conn., announce the birth of their sixth child, Martha Ann, on February 1.

The Rev. William A. Bosbyshell and Mrs. Bosbyshell, of St. John's, Eau Gallie, Fla., announce the birth of their daughter, Mary Helen, on February 26.

The Rev. Donald F. Burr and Mrs. Burr, of St. Andrew's, Belmont, Mass., announce the birth of their second child, Margaret Grace, on January 2.

The Rev. Daniel E. Clark and Mrs. Clark of St. Mark's, West Frankfort, Ill., announce the birth of their second child, Christopher Paul, on January 7.

Mr. and Mrs. Larry Edwards announce the birth of their second child, Charles Andrew, on March 3. He is the grandson of the Rev. Allan L. Ramsay, executive director of administration, diocese of Michigan.

The Rev. James R. Moodey, and Mrs. Moodey, of the Church of the Nativity, New Castle, Del., announce the birth of their daughter, Virginia Lytle, on March 12.

The Rev. G. Richard Siener and Mrs. Siener, of St. David's Mission, Gales Ferry, Conn., announce the birth of their second child, James Richard, on February 26.

Laymen

Mrs. Elwood Hannum has joined the staff of St. Michael and All Angels', Dallas, Texas, as a part-time assistant director of Christian education. Her husband is executive secretary of the department of Christian social relations of the diocese of Dallas.

Restoration

On March 3, the Rt. Rev. Alfred L. Banyard, Bishop of New Jersey, acting in accordance with Canon 65, Section 2, remitted and terminated the sentence of deposition pronounced on Camille Estornelle, and restored him to the order of the priesthood.

Renunciation

On March 4, the Rt. Rev. Hamilton West, Bishop of Florida, acting in accordance with the provisions of Canon 60, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry, from Henry Wolcott Prior, presbyter. This is for causes which do not affect his moral character.

Living Church Correspondents

Western Kansas—Mr. Robert J. Spangler, 417 W. 24th St., Hays, Kan. 67601, is the correspondent for the district.

Degrees

The Rev. Robert S. Ellwood has received a master's degree from the University of Chicago Divinity School in history of religions. He plans to continue in the same field for his doctorate.

Religious Orders

Sister Mercedes was clothed as a novice in the Sisterhood of the Holy Nativity, on February 9. Sister Mary Clement was life professed in the Sisterhood of the Holy Nativity, on February 24.

Marriages

Miss Maryhelen Ellis and the Rev. William James Clague were married at St. John's Church, Larchmont, N. Y., on February 22. The Rt. Rev. Stuart J. Wetmore, Suffragan Bishop of New York, read the service, and the Rev. Kenneth Mackenzie, rector of St. John's, was celebrant. Mrs. Clague has been director of religious education at St. John's, and Fr. Clague is priest in charge of All Saints', Staten Island, N. Y. They will live at 108 Gower St., Staten Island.

The Rev. Dwight A. Filkins and Mrs. Filkins of St. Bartholomew's, St. Petersburg, Fla., announce the marriage of their daughter, Patricia Filkins and Gerald Browne Fine, son of Mr. and Mrs. Gerald Fine, on February 9. Fr. Filkins celebrated the Nuptial Mass, and the marriage service was read by his twin brother, the Rev. Dwaine W. Filkins, rector of Grace Church, Rice Lake, Wis.

New Addresses

The Rev. Charles C. Carman, 722 McBryde Ave. W., Montevano, Wash. 98563.

The Rev. Arthur H. Newberg, 4531 N. Ashland, Chicago, Ill.

The Rev. Charles L. Poole, 3330 Heights Drive, Reno, Nev.

The Rev. Joseph H. Pummil, 1414 Pueo St., Honolulu, Hawaii 96816.

The Rev. Donald R. Salman, 10888-126th Ave. N., Largo, Fla. 33540.

The Rev. William L. Stevens, Box 12188, Plantation, Fla. 33313.

The Rev. Samuel Walden, *Iglesia Episcopal de Cristo*, Apartado 537, Colón, Republica de Panamá.

The Rev. Dennis R. Walker, Box Y, Palmer, Alaska 99645.

The Rev. R. C. Woodfield, 625 Penn Ave., San Diego, Calif.

Armed Forces

Chap. (Lt. Col.) John C. Francis, USA, c/o M. Hoffmann, 1478 Kings Lane, Palo Alto, Calif.

Chap. (Capt.) James E. Flinn, USAF, is Group Chaplain, 37th Air Base Group, APO, San Francisco 96240. He is honorary canon to the Bishop of Dallas for work among the military, and he is the Episcopal chaplain to the central area of Vietnam, serving all service personnel.

Chap. (Capt.) Jeremy H. Knowles, 7030th COM SUP WG, USAF, APO N. Y. 09012.

DEATHS

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

The Rev. E. J. Cooper, retired priest of Panama and the Canal Zone, died in Antigua, Guatemala, on March 10th, at the age of 102.

Fr. Cooper was born in Holcomb, Somerset, England. He studied at schools in England and was graduated from the General Theological Seminary in 1899. He was ordained to the priesthood in 1902 and served as rector of the Church of St. John the Divine, Hasbrouck Heights, N. J., in 1903. Fr. Cooper was archdeacon and chaplain in the Canal Zone, rector of Christ Church-by-the-Sea, Colon, and chaplain at the Naval Hospital in the Canal Zone from 1907 until 1941. Fr. Cooper served as a deputy to General Convention at the times Convention met between the years of 1928 and 1940.

Fr. Cooper helped expand the work of the Church in backing the now dismantled St. George's Church, Gatun, C.Z., the Church of St. Mary of the Virgin, Rainbow City, and the Church of Our Saviour, in New Cristobal.

He was well-known on both sides of the Isthmus and had made frequent trips to the area of Panama since his retirement, when he made

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ASSISTANT RECTOR for mid-western suburban evangelical parish to have responsibility for youth work. Reply Box M-218.*

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WANTED: HOUSEMOTHER for girls' school in the East next September. Reply Box J-216.*

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his home in Guatemala. In 1962, at the age of 99, he participated in the dedication of Stevens Circle, Balboa, C.Z., and the Thatcher Ferry Bridge (known as the Bridge of the Americas).

The Rev. Hugh Hutson Henry, retired priest of the diocese of New York, died March 8th, after a brief illness. He was 74 years old.

Born and educated in the British West Indies (Antigua), he was formerly a Moravian minister in the West Indies.

Ordained to the priesthood in the diocese of New York, he served on the staff of several churches in the New York metropolitan area from 1931 to 1941. He guided St. Luke's Church, the Bronx, New York, from its beginning as a preaching station, then as an organized mission, to full parish status in 18 years. Fr. Henry served as St. Luke's first rector until his retirement in 1959. He is survived by his wife, Lillian C. Henry.

The Rev. Raymond Lang, D.D., rector emeritus of the Church of the Epiphany, New Haven, Conn., died March 11th at the Charlotte Hungerford Hospital, Torrington, Conn., after a long illness. He was 74.

Dr. Lang was born in New York City. He attended high school in Boston, Mass. He received the B.A. degree from Bowdoin College, the S.T.B. degree from the Episcopal Theological School, and the D.D. degree from Suffolk University. In 1920 he was ordained deacon and the next year he was ordained to the priesthood. During that time he was curate of Calvary Church, Pittsburgh, Pa., and from 1921 to 1941 he served churches in Massachusetts. He was rector of St. Christopher's Church, Cheyenne, Wyo., from 1946 to 1949. From 1949 to 1960 he served churches in Connecticut. He was rector of the Church of the Epiphany, from 1953 until his retirement in 1960.

Dr. Lang served as chaplain in the U. S. Army during World War II and retired from the Army Reserve in 1951 with the rank of Colonel. He received several citations from the Treasury Department for the promotion of war bond sales. Dr. Lang was chaplain and trustee of the Newton-Wellesley Hospital, Newton, Mass., and president of the Motion Picture Council, Newtonville, Mass. He was an active Mason.

Surviving are his wife, Ruth; two sons, Edwin R., of Cheyenne, Wyo., and Charles S., of New

York City; two brothers, Alvin W., of Newton, Mass., and Matthew W., of East Weymouth, Mass.; and a sister, Mrs. Preston Pennell, of Winthrop, Maine.

The Rev. Joseph Edward Spooner, assistant minister of St. Martin's Church, Detroit, died March 3d, in his home. Death was due to a respiratory ailment.

Mr. Spooner was born in 1887 in London, England. He came to Canada with his family in 1904 and moved to Detroit in 1922. A chemical engineer by trade, he was employed by the Evans Products Company until his retirement, in 1957.

Mr. Spooner was a member of the first class to graduate from the School of Theology of the diocese of Michigan, in 1955. Ordained to the perpetual diaconate in October of that year, he served as assistant at Trinity Church, Farmington, Mich. during 1955 and 1956, going from there to St. Martin's Church.

Surviving are his wife, Lena; two sons, Joseph and Cecil; two daughters, Mrs. Lillian Vaisanen and Mrs. Madge Krist; four brothers; two sisters; nine grandchildren; and 13 great-grandchildren.

Marjorie Bowman Brown, for the last 34 years in charge of Christian social relations, Grace and Holy Trinity Church, Richmond, Va., died February 20th, at her home in Richmond.

Mrs. Brown was born in Richmond in 1898. She was a graduate of the Collegiate School for Girls and the Presbyterian Training School. She was formerly a social worker for the city of Richmond and director of religious education at St. Mark's Church, Richmond. She served on the board of the Instructive Visiting Nurse Association many years and was president in 1951 and 1952.

She is survived by her husband, Philip F. Brown, Jr.

May Beatrice Schmidt de Bermingham, mother-in-law of the Rev. Gerald V. Barry, rector of Christ Church, Riverdale, N. Y., and the Rev. Charles T. Bridgeman, historian and author, Martha's Vineyard, Mass., died March 20th, at St. Barnabas Hospital in the Bronx, N. Y.

Mrs. de Bermingham was born in New York

City, in 1865. She was graduated from the Convent of the Sacred Heart, Manhattan, N. Y., and attended Hunter College. She was a communicant of Christ Church, Riverdale, N. Y. Her husband, Ferdinand Henri de Bermingham, who renounced the French title of Count of Bordeaux to become an American citizen, died in 1925.

In addition to her sons-in-law, Mrs. de Bermingham is also survived by: two daughters, Mrs. Barry and Mrs. Bridgeman; a son, Ferdinand H. de Bermingham, Jr., of Clearwater Beach, Fla.; five grandchildren; and 13 great-grandchildren.

Lakin Meade, member of the board of directors of the Roanridge Rural Training Foundation, at Roanridge, Mo., died March 12th, after a long illness. He was 72.

Mr. Meade attended public schools in Topeka, Kan., and was graduated from the Portland Academy, Portland, Ore., in 1914. He was a member of one of the pioneer families who founded the



city of Topeka. His Church activities included membership on the standing committee of the diocese of Kansas and various committee assignments. He had served many terms as a vestryman and as a warden of Grace Cathedral, Topeka.

He is survived by his wife, Irene, of St. Joseph, Mo.; two sisters, Miss Alice Meade, of Topeka, and Mrs. Russell R. Cave, of Manhattan, Kan.; and a brother, John Nelson Meade, of Denver, Colo.

Cornelia Cushing Peterson, wife of the Rev. Vivan A. Peterson, D.D., retired rector of St. James' Parish, Cleveland, Ohio, died March 12th at Hanna House, of the University Hospitals, Cleveland, Ohio. She was 72.

Mrs. Peterson was born in Cleveland, Ohio. She was graduated from Hathaway-Brown School, Cleveland, and attended Harcourt School, Gambier, Ohio.

She is survived by her husband.

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Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; Sat 4:30-6

NORWALK, CONN.

ST. PAUL'S ON THE GREEN
Rev. F. L. Drake, r; Rev. A. E. Moorhouse; Rev.
R. I. Walkden
Sun 8, 9:15, 11; Daily as posted; C Sat 12:15

WASHINGTON, D. C.

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

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat
4:30-5:30, 6:30-7:30

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

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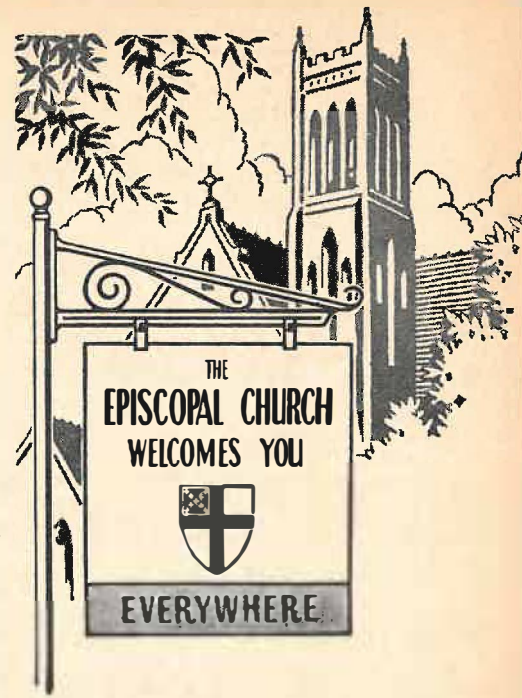
Key—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex,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



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

GO TO CHURCH DURING LENT

Continued from previous page



FORT LAUDERDALE, FLA.

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

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP & HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.
Sun 8, 9:30, 11, 12; LOH Wed 10:30; Thurs 9

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, Fri & HD 10; C Sat 5

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
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.

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

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon 5:30, Wed 10, Sat 9

ST. JOHN THE EVANGELIST; THE COWLEY FATHERS

35 Bowdoin St., Beacon Hill
Sun 8, 9:20, 11 (Sol); 4 EP & B; Daily 7:30
Extra Mass Wed & HD 12:10; C Sat 3-5; 7:30-9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. S. B. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon, Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10; EP daily 5:30

SUMMIT, N. J.

CALVARY Woodland & DeForest
Sun HC 8, Family Service 9:15 (HC 3S), MP 11 (HC 1S) EP 5:30; HC Tues 9:30, Thurs 7, Fri 12

WARETOWN, N. J.

ST. STEPHEN'S
Sun Masses 8, 10; MP & Ser 10 (2d & 4th Sun); Weekday Masses Wed & Fri 9; C Sat 7-8

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
Rev. Frederick W. Dorst, r; Rev. J. H. Ineson, c
Sun 7:30, 9, 11; Eu Tues 6, 7:15, Wed 12:05, Thurs 10:30, Ser 12:05; Fri 12:05; C 7, Eu & Ser 8; EP Mon-Fri 5:30; Organ Recital Tues 12:05

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdys MP & HC 7:15 (G HC 10 Wed); EP 5:15

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

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 and sermons in French

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

HEAVENLY REST 5th Ave. at 90th Street
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, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Rev. Donald L. Garfield, r;
Sisters of the Holy Nativity
Sun Mass 7, 8, 9 (Sung), 10, 11 (High); Ev B 8; Daily Mass 7, 8, Wed 9:30, Mon thru Fri (Lent) 12:10; Daily Ev 6; C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30, Sun 8:40-9

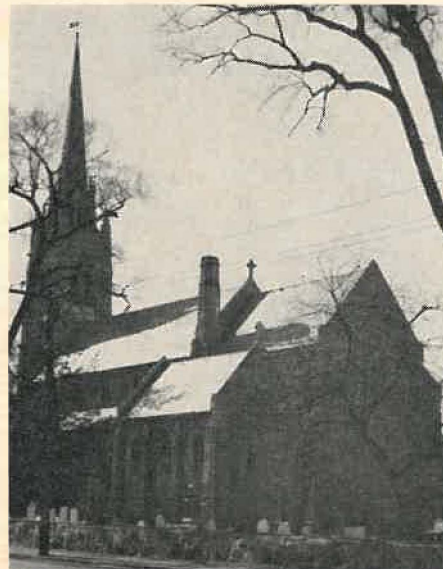
RESURRECTION 115 East 74th St.
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat Wed & Sat 10; C Sat 5-6

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

THE PARISH OF TRINITY CHURCH

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt. Organ Recital Wed 12:30



ST. PAUL'S ON THE GREEN
NORWALK, CONNECTICUT
(Founded in 1737)

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

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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP 5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 S. 13th St.
Sun HC 9, Ch S 10; HC 1st & 3d Sun 11; MP & Ser 2d & 4th Sun 11; Daily Prayer 12; Tues Healing Service 12:10; Wed HC 12:10

St. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Sts.
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD; 10 Tues, 7 Thurs, C Sat 5-6

NORTH AUGUSTA, S. C.

ST. BARTHOLOMEW'S 471 W. Martintown Rd.
Rev. David C. Streett, r
Sun HC 8, 10; Wed HC 7; HD 9:30, 7

ORANGEBURG, S. C.

ST. PAUL'S 186 Watson St.
Rev. Fr. R. F. Taylor, p-in-c, chap. Epis. students State College & Claflin U, Box 1748, State College
Sun Mass (Sung) 8:45; Cant. Clubs, E.Y.C. 4; Weekdays: Wed 7:15 Ev, Devotions, etc. Epis. Churchmen, Instruction classes, various Sundays at the Episcopal Center.

RICHMOND, VA.

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

ST. THOMAS, VIRGIN ISLANDS

ALL SAINTS'
Rev. Raymond Abbitt, r; Rev. Seymour Clarke, asst.; Rev. Steven See, asst.
Sun HC 6:30, 8:30, 10:30; Ev & B 7:30; Masses daily 6:30; C Sat 5-6