

The Living Church

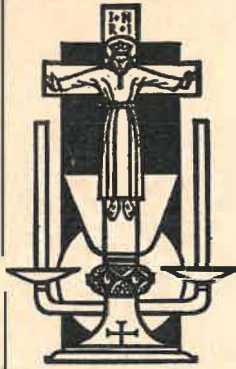
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BOOKS

The Mother's Role

Mary, Mother of the Redemption. By
E. Schillebeecks, O.P. Trans. by N. D.
Smith. Sheed & Ward. Pp. xvi, 175. \$3.95.

Fr. E. Schillebeecks (pronounced Skil-a-bex) is one of the leading sacramental theologians of the Roman Catholic Church. His *Christ the Sacrament of the Encounter with God* was translated into English slightly more than a year ago. In it he explicated the personal nature of the sacraments in a most convincing way—a way that some (including myself) hope will sharpen all contemporary dialogue on the subject.

His *Mary, Mother of Redemption* is a welcome addition to the Marian literature of the Roman Catholic Church. It consistently advocates a strong Christology, trying to place Mariology within the total life and thought of the Catholic Church. Time after time the Anglican reader will find himself hoping that the position Fr. Schillebeecks argues for will one day become the norm of Roman Marian piety. Mary's dependence on Christ and her receptive role in the redemptive process are continually stressed; the incorporation of the "female principle" in Christianity through Mary is also mentioned, following suggestions made by Carl Jung quite some time ago.

The book is profitable and instructive, beginning and ending with cautions against devotional and homiletical excesses. The subordinate role of "private revelation" (supposed appearances of Mary) to the universal, and in that sense "ordinary," teaching of the Church is well handled; the reader will also find many illuminating side comments on the general nature of religion, prayer, and the sacraments.

On the whole this book is one of gentle explication and interpretation, not "proof." Granted the Roman position, Fr. Schillebeecks tries to make it as Christocentric as he can. The point of departure for all of his discussions, however, is simply, "Dogma teaches." Thus many of the questions Anglicans most want to discuss are not considered because of the book's dogmatic presuppositions.

ARTHUR A. VOGEL, Ph.D.

Hope for Humans

The Authentic Morality. By Ignace Lepp.
Macmillan. Pp. 203. \$5.

Ignace Lepp is a French Roman Catholic priest, and also a practicing psychotherapist. He knows traditional Christian morality, he knows modern scientific depth psychology; he takes both seriously, and he sees and uses both in fruitful synthesis. Dr. Lepp constructs his ethical

philosophy for men of today upon solid theological and scientific bases, and undertakes to carry forward to further development the key insights of two other creative French thinkers—Bergson and Teilhard de Chardin. The latter's concept of the evolutionary socialization of man becomes a fundamental principle for ethical development in Dr. Lepp's "authentic morality."

How refreshing it is to read a contemporary moralist who actually dares to hope for better days for the human race! And who sees man's moral problem as manifold rather than simple and single! (Sexual morality, for example, is "an integral part of a total morality"—but only a part. This is characteristic of his whole approach: calm, comprehensive perspective.) I know of no modern moralist who holds socialism and personalism in such consistent and proper balance; and without such balance there can be no sound moralizing, since man is both a political (social) animal and a unique individual.

Although this book is a translation from the French, it is admirably lucid and readable in English. CARROLL E. SIMCOX

Functions of Care

Pastoral Care in Historical Perspective
"An Essay with Exhibits." By William A.
Clebsch and Charles R. Jaekle. Prentice-
Hall. Pp. 344. \$10.60.

Two priests of the Church, William A. Clebsch and Charles R. Jaekle, who have been engaged in teaching Church history and pastoral theology respectively at the Episcopal Theological Seminary of the Southwest, have produced a work both scholarly and charming. In it they display the fruitful interaction that is possible between two fields. The title is *Pastoral Care in Historical Perspective*. The bulk of the book is devoted to "exhibits," an anthology of classical illustrations of the Christian tradition of pastoral care, in theory and still more in practice, ranging from the ancient sermon known as II Clement to some surprisingly relevant comments by William James.

The author-editors were probably wise in not casting their net into the still stormy seas of the 20th century except in some comments in their introductory essay. In this they point out how the Church has carried on through the centuries the four great functions of pastoral care—sustaining, guiding, reconciling, and healing—and can still hope to do so in the confused world of the present day. In looking through the 21 "exhibits" one is struck more by the similarity than by the differences of different ages and traditions—as one sees, for instance, Chrysostom, Luther, Calvin, and Keble addressing themselves to letters of consolation, or instructions being given for the ministry of absolution in the 3d, the 9th, and 19th

centuries (I think the authors rather underestimate the value of this ministry as practiced by modern Catholics, but that is a minor point, pp. 64-66).

Clebsch and Jaekle have produced a valuable contribution to their two fields, a fascinating book which should be in every clergyman's library, and which many other readers would find both interesting and valuable.

E. R. HARDY, Ph.D.

Cheap Belief Protested

The Easter Message Today. By **Helmut Thielicke, Leonhard Goppelt, and Hans-Rudolph Muller-Schwefe.** Thomas Nelson & Sons. Pp. 156. \$2.95.

Something of the quality of Dietrich Bonhoeffer's famous protest against "cheap grace" pervades the three essays which together make up a careful study of the Resurrection entitled *The Easter Message Today*. The three authors, all of whom are members of the theological faculty of the University of Hamburg, are each concerned to protest against "cheap belief" in the Resurrection.

Each essay represents a different approach to the problem: historical research in New Testament study (by Professor Leonard Goppelt); systematic theological analysis (by Professor Helmut Thielicke); application of the theology to contemporary life (by Professor Hans-Rudolph Muller-Schwefe). Despite their difference of approach, the three authors are in fundamental agreement in their conviction about the power and importance of the event of Easter, in their desire to give a reasonable account of this conviction, and in their efforts to include in this reasonable account the contemporary insights of natural science, linguistic analysis, psychology, and philosophy.

The Easter Message Today is an exciting and difficult book. It is exciting in its breadth of vision, which encompasses not only the specific problems connected with the Resurrection itself, but also the integrative power of the Resurrection to fulfill the past while it points beyond itself to the future. It is exciting, too, in its attention to the cosmic significance of the Resurrection, emphasizing the manner in which the new creation thus accomplished affects our understanding of both Word and sacrament.

It is difficult in its formal and often academic style of presentation. Paradoxically, it seems that the same precise scholarship which makes this book so significant also limits its readability. Markus Barth in his excellent introduction does much to alleviate this difficulty, but the difficulty remains, none the less. In such a book as this, which is neither facile nor superficial, there are many rewards for those who are prepared for a long and arduous search.

RICHARD F. TOMBAUGH, Th.D.

Risk or Disintegrate

Christian Responsibility in One World. By **A. Theodore Eastman.** Seabury. Pp. 128. \$3.50.

Theodore Eastman is a refreshingly clear writer who has used his extensive reading and overseas travels to good advantage in *Christian Responsibility in One World*. In the book he describes the most significant issues confronting the Christian who would think about his religion in terms of the whole world. This book will profit all Episcopalians who want to understand further the slogan, "Mutual Responsibility and Interdependence." It has something to say to Christians of all Churches, and it will be enjoyed especially by those who travel abroad.

The reader may know ahead of time that our new age is scientific and technological, secular, urban, international, and interracial, but he will be grateful to Mr. Eastman for the evidence and illustration that make him really contemplate these facts and think about their implications for himself and his fellow man. The world "is rapidly, inevitably being compacted into a single community. As a consequence it is faced with the alternative of either affirming its underlying unity or effecting its final disintegration." Mr. Eastman believes that the rise of religious ardor is ultimately a unifying force, though no single world religion may be the goal. It is Christianity's unique vocation to foster that underlying unity, at the same time having complete respect for peoples whose varying cultural settings require varying religious expressions.

Emphasis is placed upon the engagement Christians must have with others of the same Church family, with those of

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other Churches, with people of other religions altogether, and with those of a quasi-religious orientation. It is the Christian's vocation to be present with the non-Christian, to listen to what he says and believes, and to take him seriously. The Christian can do this because he knows that God is already there before him. He expects to meet Christ in his fellow man, and therefore the encounter becomes for him a new occasion of revelation and orientation.

Readers will find here none of the arrogance that sometimes characterizes a hardened theological exposition. Nor does the author apologize for his Christian stance. He simply describes the Christian's position in the world today and marks out the possibilities that are before him. The Incarnation becomes for Mr. Eastman the touchstone for a servant Church that is expansive, deeply sensitive to the world in which it finds itself, and willing to risk all for the sake of that world.

The concluding chapters on "Christian World Citizenship" contain many lively and practical suggestions that will help all of us take up the great citizenship that is ours *in* but not *of* the world.

(Rev.) FRANCIS C. HUNTINGTON

Sophisticated Fundamentalism

The Cowman Handbook of the Bible. By Donald E. Demaray. Cowman. Pp. 400. \$8.95.

Designed as a "companion guide for understanding the background and setting of the Holy Bible," *The Cowman Handbook of the Bible* claims to have "more basic biblical information" packed into its pages than any comparable book has.

There is no doubt that it contains a great deal—there are chapters which tell about how the various Jewish and Christian writings came to be considered Holy Scripture, about the manuscripts upon which our present-day text is based, about the history of English Bible translation, about biblical persons, places, and things. One major division is called "Our Bible: Book by Book." This section has an assignment of authorship, date, and destination for each book, key verses quoted from each, a statement of the book's purpose and theme, and an outline of its contents.

All in all this sounds as though it should be a perfect book to put into the hands of a Church school teacher or anyone interested in Bible study. Unfortunately, it is not, unless one wishes to recommend the theological position of the author, Donald E. Demaray. That position is one of many labeled conservative. In this case, conservatism means something like a very sophisticated brand of fundamentalism—a fundamentalism which is acquainted with all the techniques of modern biblical study and employs those

that do not conflict with its presuppositions.

For instance, textual criticism is used to the extent of recognizing that the oldest manuscripts of Mark end with 16:8, source criticism is used in the Gospels, and the recognition of poetical form elicits the admission that the world was not created in six 24-hour days. Yet Moses is assumed to be responsible for at least the core of the Pentateuch, Jonah was swallowed by a great fish, and the historicity of every other biblical narrative goes unquestioned.

Thus we have here a curious amalgam of useful information and naive literalism. One is sorry not to be able to recommend it.

O. C. EDWARDS, JR.

The Church that Talked

The Error of Sexton Jones. By Robert E. Gard. Duell, Sloan & Pearce. Pp. 154. \$3.50.

Mr. Jones' error wasn't that he thought St. Alban's Church talked to him, because it really did. It told him when something needed fixing, and it also gave him inside information about the parishioners. Perhaps the error was hiding all that money, or maybe it was in not realizing that a new church—well, see what you think when you read *The Error of Sexton Jones*.

The author, Robert E. Gard, is a professor at the University of Wisconsin, director of the Wisconsin Idea Theater, and a perpetual deacon. He has written several books on folklore, and also stories for young people. *The Error of Sexton Jones* is written in a sprightly style which should appeal to young and old. At the same time the book makes some telling points about a "progressive" parish. My only quibble is that there are no prominent women characters.

MARTHA PRICE

Booknotes

The Cross Completes Us. By Stephen F. Bayne, Jr. Morehouse-Barlow Co. Pp. 30. Paper, 75¢.

The Cross Completes Us, by Stephen Bayne, is a slight book of brief meditations on the seven last words of our Lord. One wishes it were much larger, for the meditations are truly first rate.

Bishop Bayne displays a fine spiritual sense; there is nothing sentimental, nothing trite, nothing thrice-used and worn thin. And yet the meditations speak intimately to our present problems and way of life.

It must be difficult to prepare a series on the last words for public consumption, for so many have spoken and written on them in the past. Bishop Bayne succeeds most admirably.

A MONK AT ST. GREGORY'S

The Living Church

Volume 150

Established 1878

Number 16

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

18. Easter Day
19. Easter Monday
20. Easter Tuesday
23. Convention of the diocese of Missouri at the Church of the Holy Cross, Poplar Bluff, to 24th
25. First Sunday after Easter
26. St. Mark
New York Liturgical Conference, Waldorf-Astoria Hotel, New York City, to 28th
30. Council of the diocese of Southwestern Virginia, Christ Church, Roanoke, to May 2d

May

1. St. Philip and St. James
2. Second Sunday after Easter
9. Third Sunday after Easter
16. Fourth Sunday after Easter

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

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

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LETTERS

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

"Quick-serve" Religion

I would like to respond to Father Aycok's interest in "Intinction" [L.C., March 14th]. Christ commands, "Drink ye all of this. . ." and the "all" modifies "ye" rather than "this." He is not concerned that the cup be drained, but rather that all of us drink of the cup. Drinking from a common cup is an act of deep trust and intimacy. It demonstrates a trust, not only in our Lord's grace, but also in each other. The usual proposal to intinct stems from a fussy pre-occupation with sanitation and hygiene, rather than from expediency. But it is the common cup that effects the common union (or "communion"). Our union with Christ in the Blessed Sacrament is to be discovered in common with His people. The expression "private Communion" is a contradiction in terms. We get away from the common loaf, which used to demonstrate a common partaking of the people. If we also forsake the common cup, won't our religion then be quite private and segregated? Is this what we want? Is this what Christ intended?

We are about the only Church in Christendom to retain the common cup. The Orthodox use a spoon, the Roman Catholics deny the species entirely, and most of the Protestants have lapsed to those abominable shot glasses, served personally in the pew so you don't even have to get up and come forth to kneel together.

I don't think God is any more interested in "quick-serve" religion than He is in sanitary religion. The Gospel does indicate, however, that He's concerned about Christianity bringing about a sense of community and familial trust among His people. And as our culture becomes increasingly isolated by the rush of impersonal, automat service and the sterile loneliness of hygienic control, perhaps our vocation to be otherwise is intensified.

Around God's altar we shouldn't be particularly concerned about what germs we might catch, what TV program we might miss, or whether the roast might burn. We should rejoice, however, at the opportunity to *abide* in the healing presence of our Lord and the blessed company of His faithful people.

(Rev.) EDWARD O. WALDRON
Rector, St. Alban's Church

Augusta, Ga.

Add to the List

The February 28th issue of THE LIVING CHURCH was sent to me by a regular subscriber, Miss Millicent J. Taylor, who is a member of the board of visitors of this library. We were particularly interested in the article by the Rev. Francis C. Lightbourn entitled, "Where Can I Borrow That Book?" and are very sorry that Zion Research Library, which qualifies in all respects, was not included.

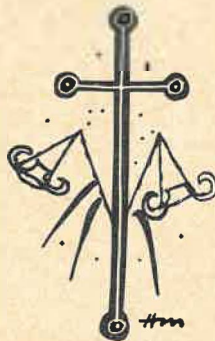
Religious books are mailed daily to all parts of the United States and Canada by the Zion Research Library, 120 Seaver Street, Brookline, Mass. 02146. This nonsectarian Protestant library has more than 20,000 volumes covering the history of the Bible as a book, histories of the peoples mentioned in the Bible, Christian art and music, modern biblical archaeology, introduction to Bible study, commentaries, Church history, works of the early Church fathers and background material on Bible lands. Books and religious periodicals may be borrowed either in person or by mail without charge. Books are mailed in special containers in which they may be returned. The library pays the postage both ways. Up to six books may be borrowed at one time and the loan period starts the date the books are received and is two weeks for new publications and one month for other books, with privilege of renewal. A book list of recent accessions will be mailed on request.

WILMA CORCORAN

Librarian, Zion Research Library
Brookline, Mass.

Only Irritated

I am often educated, amused, enthralled, or shamed by articles in THE LIVING CHURCH—usually as the author intends—but the "anonymous presbyter" (and isn't he a smart cookie to remain so!) who deigned to impart his priceless—that is to say, worthless—jewels of wisdom on the format of the parish



bulletin to the uninformed of the Church managed only to irritate me [L.C., March 21st].

This learned individual states bluntly that bulletins must communicate something worth communicating which in turn must pertain to the faith and practice of the Church and several unnecessary paragraphs later adds: "There is no need whatsoever to list the parts of any service and to give their page numbers; if people have not learned their way around in the Prayer Book, the priest has fallen down on his job—flat."

Good grief, a.p.! Haven't you ever seen a stranger in a church who would have been not only lost but excluded from participation in the service if the bulletin had failed to list these necessary aids to worship? So the bulletin states that the Order for Morning Prayer begins on page 3 of the Prayer Book—where does it go from there? Certainly not every word on page 3, 4, and 5 is read—usually the priest or whoever is reading the service jumps from page 3 to page 6—and the uninformed stranger is left behind! Granted the priest should teach these forms to those who are interested—but who would be interested if every church assumed that our form of worship is so attractive that the visitor would gush right up to the priest

after the service concluded, with, "Oh Father, Reverend, Mister (you name it) Jones—I didn't know a thing that was going on during the entire service so I couldn't take part in any of it but Wowee—I wanna!!!"

Since people are apt to repeat what they read in the bulletin, it is well to use the proper names for everything—but the parts of the service? Are they not important? And then to include the Day (which is usually right up there with the hymn numbers which a.p. would exclude) plus a few bright words on either the Day, the Season, or the Propers—which should be amply covered in the sermon—why don't we just go back to the old all-day-long Sunday in church? You could save all that writing and preach it straight for six to eight hours at a stretch.

And don't you think that the parish should dictate what a person is to be called when referred to in the bulletin? In our small parish it would be utterly ridiculous to list our choir director as Mrs. M. E. Slagel when everyone is on a first-name basis right from the first and where everyone calls our choir director Mary.

Kneeling, sitting, and standing directions may be totally unnecessary in some parishes—but I wouldn't think so in the large city parishes which attract visitors from all over the country and the world who may be attending their first Anglican service. Perhaps a small paragraph at the bottom of the page would suffice—nevertheless, it should be included where parish conditions dictate.

You say it is thoughtless and annoying to people to repeat the same old picture of the church on the front of the bulletin. Well, I can tell you something that will annoy them even more—and faster—an expenditure which is about five times higher for the cost of the lovely pre-printed covers to replace the bulletins with the same old picture of the church on the front! And if bulletins should include messages on the faith, what's better, as a starter, than a good old bird-in-the-hand message on Christian stewardship?

Two remarks in closing:

(1) No advertising, you say? I agree—even about articles. And I counted two for A. B. Dick, and one each for the diocese of Chicago and Gestetner in your little blurb.

(2) Space should not be wasted? Amen, brother!—and how did you manage to con THE LIVING CHURCH out of two-plus pages?

(Mrs.) JOHN ANDERSON
Laywoman, Christ Parish

Ironton, Ohio

May I commend the thoughts expressed in the article, "The Parish Bulletin" [L.C., March 21st]? I agree with them 100%. I worshiped for years in a church which had no bulletins, but the congregation seemed to understand and follow the services very well, and with more reverence than I see nowadays in approaching the altar for Communion.

Only apathetic Churchmen want the order of service spelled out for them; if they were really interested, it would not take them half an hour to learn to find the various services in the Prayer Book, especially if they had paid any attention during Confirmation instruction. As our old vicar said, "Give people a crutch and they will always lean upon it."

I am familiar with the point that it is

Continued on page 17

The Living Church

April 18, 1965
Easter Day

For 86 Years:

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PENNSYLVANIA

No Basis for Opposition

The diocese of Pennsylvania announced support of legislation that would authorize public-supported bus transportation to students attending private and Church-related schools. The diocese told the state senate through a representative that "we fail to find a basis to oppose such a bill."

The legislation was vigorously opposed by the Pennsylvania Council of Churches in previous testimony before the senate education committee. The measure, which could benefit an estimated 150,000 of the state's 650,000 non-public school children, has the support of Gov. William W. Scranton, Republican, and the Democratic-controlled house which has passed a "bus bill." Annual cost is estimated at \$6,600,000.

The Rev. Arthur C. Barnhart, executive secretary of the diocese, testified before the senate education committee. He said that the busing proposal "recognizes the principle that the welfare of all children—regardless of whether they go to private, parochial or public schools—is a responsibility of the entire community."



Bishop Rauscher of Nebraska (right) receives the key of the future Diocesan Retreat House from the manager of the Great Western Sugar Co., Bayard.

"It supports the principle of the separation of Church and state by insuring that it is a service to the child, not the sectarian institution." Mr. Barnhart told the committee. [RNS]

NEBRASKA

An Answer to Prayers

A building which was erected in 1919 by the Great Western Sugar Co., at Bayard, Neb., to house 100 beet workers, and which housed prisoners during World War II, is now on the way to becoming a retreat house and conference center of the Episcopal Church. On March 25th, in a ceremony conducted in zero weather, the manager of the sugar company handed over the key to the Rt. Rev. Russell T. Rauscher, Bishop of Nebraska.

The property is an answer to the prayers of the Nebraska branch of the Association for Promoting Retreats. One of the members of the association offered enough money to put the heat, lighting, and sewer facilities of the building in good condition. The building was purchased with money from the diocesan Builders for Christ fund. Some parishes and individuals are now offering to furnish bedrooms at \$300 each.

The building when renovated will contain a chapel, dining room, kitchen, and library in addition to dormitory facilities. Bishop Rauscher plans also to make the house his headquarters for the western part of the diocese. Rooms will be provided for about 30 retreatants and for double that number for conferences. It is estimated that the necessary work on the building will take a year to complete.

Bayard is about 20 miles east of Scottsbluff, Neb., and four miles north of Chimney Rock, famous landmark of the Oregon Trail.

TEXAS

Mrs. Goddard Dies

Mrs. F. Percy Goddard, wife of the Suffragan Bishop of Texas, died April 5th in a San Antonio hospital after suffering a stroke. She was 61 years of age.

Mrs. Goddard, the former May Selena Bennett, was born in Yonkers, N. Y. She was a graduate of Barnard College and studied abroad at the University of

Madrid and the University of Grenoble. She married Bishop Goddard in 1928. At that time the bishop was rector of St. John's Church, Marlin, Texas, where he served until his election to the episcopate in 1955.

Mrs. Goddard served as organist of the Marlin church for many years and was active in the work of the Churchwomen of the diocese.

Surviving, in addition to Bishop Goddard, are two daughters, Mrs. John Bullard and Mrs. Roger Paul Rishel, and five grandchildren.

AUSTRALIA

"Shake-up"

Critical comments on the predominantly Evangelical churchmanship of the diocese of Sydney by the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, have given the clergy of that diocese their "greatest shake-up in years," it is reported. The Archbishop's remarks were made in Australia while he was on a recent world tour.

Among the statements attributed to Dr. Ramsey are these:

"Nearly all the Sydney diocese is Low Church" and this is "very unhealthy" because "there can be no room within our



RNS

Dr. Ramsey
One-sided words of criticism?

Church for wretched, narrow-minded, out-of-date partisanship."

Commenting upon the ecclesiastical situation in Sydney he reportedly said: "Now that I have seen it myself, I think something must be done as soon as possible."

Another remark attributed to the Archbishop was that Anglican school children should be taught that there are "High, Low and Middle Anglicans, and each has something to offer the Church."

In reply, the Rev. D. W. B. Robinson, vice-principal of Moore Theological College in Sydney, said: "Dr. Ramsey has more than once in England made public criticism of the evangelical position, but I cannot believe he personally encountered anything like 'partnership' in Sydney. His own biblical and pastoral messages here were greatly appreciated by Churchpeople, and it seems a pity he left us with these one-sided words of criticism."

Some Anglican clergy in Sydney saw Dr. Ramsey's remarks as a direct challenge to the Most Rev. Hugh R. Gough, Archbishop of Sydney and Primate of Australia. The clergymen said that Dr. Gough would have to respond to it in some way.

WORLD'S FAIR

Gesture of Good Will

A Gutenberg Bible belonging to the General Theological Seminary will be exhibited, alongside the jeweled triple tiara which Pope Paul VI donated to the poor last fall, at the Vatican Pavilion of the New York World's Fair this year. It is one of the 21 complete Gutenberg Bibles known to exist in the world today. Dr. Neils H. Sonne, librarian at General, has announced that the seminary trustees have approved the loan of the Bible. "We are showing it as a gesture of good will in this period of growing ecumenicity," he said.

The Bible, folio size, was printed in Germany about 1455, by Johann Gutenberg. Although 47 Gutenberg Bibles are known to exist, says Dr. Sonne, only 21 of these are complete. The General Seminary's copy was "completed" in 1953 by the gift of a missing leaf. It has been in the seminary's possession since 1898, when the Rev. Eugene Augustus Hoffman, then dean of the seminary, bought it at a rare book auction in London.

According to Dr. Sonne, the Bible is usually on exhibit at the seminary's rare book room "except in the summer when there aren't many people around, so we put it in the safe and give it a rest."

Both the Bible, valued at \$500,000 and the tiara, valued at \$50,000, will be encased in glass and protected by railings and a guard.

The New York fair is scheduled to open April 21st.

ECUMENICAL

Discussions Approved

Theological discussions with an ecumenical purpose between spokesmen of the Orthodox and Roman Catholic Churches in the U.S.A. were assured by the formal endorsement of such conversations by the Standing Conference of Canonical Orthodox Bishops, which met in March. The talks are expected to begin within the relatively near future at a place not yet chosen.

The decision of the American Orthodox leaders is a result of a decision made by delegates to the Third Pan-Orthodox Conference at Rhodes, Greece. At that time the Orthodox decided to postpone any collective approach to Rome for unity talks until the close of the Second Vatican Council, but it was also decided that authority should be given to individual Orthodox Churches to explore ways of establishing new relations with the Roman Catholic Church.

The Standing Conference authorized Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, to represent the conference and to act on behalf of its membership in all events and functions which he attends.

Heading the subcommittee of the American Roman Catholic Church's ecumenical committee which will deal with the Orthodox is the Rt. Rev. Bernard J. Flanagan, Bishop of Worcester, Mass.

The Standing Conference of Canonical Orthodox Bishops in the Americas was organized in 1960 to promote closer cooperation among the Orthodox bodies and to create better relations with other Church bodies.

"Well Content"

Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity who recently returned to Rome after a two-day good will visit to Ecumenical Patriarch Athenagoras, proclaimed, "I am well content with my journey."

During Cardinal Bea's stay in Istanbul, he attended the closing part of a three-hour liturgy celebrated by Patriarch Athenagoras in the Church of St. George.

In between talks with the Patriarch, Cardinal Bea visited the ancient Santa Sophia Cathedral (now a museum), where the last of the four Ecumenical Councils of Constantinople was held in 869.

"During the last few days," Cardinal Bea said in his farewell comment, "much has been done to deepen contacts between the Orthodox of Constantinople and the Roman Church."

"Patriarch Athenagoras has been seen to be a true and living personification of evangelical charity."

The Cardinal went on to note that "enormous crowds" had attended liturgy



RNS

Cardinal Bea receives a warm embrace from Patriarch Athenagoras during his visit to Istanbul.

in the patriarchal church. He said the people applauded him after the ceremony and held up their children for him to bless.

"This," he added, "left a deep impression on me."

On being received at the residence of Patriarch Athenagoras, Cardinal Bea spent some time in private conversation with him and later addressed a message of homage in the presence of the Holy Synod of the patriarchate.

The Cardinal began by saying that his visit represented an official acknowledgment of the call paid on Pope Paul VI last February by two delegates of the Ecumenical Patriarchate — Metropolitan Meliton of Heliopolis and Metropolitan Chrysostom of Myra.

He said these visits were a confirmation of the mutual desire on both sides "to carry on with their search for a common ground of agreement, for the eventual unity desire by Christ."

Referring to the decree on ecumenism approved by the Second Vatican Council, Cardinal Bea declared that "despite the difficulties and obstacles that have arisen in nine centuries, we should all trust in Almighty God for a settlement of these differences in the future."

Cardinal Bea concluded his address by extending personal greetings from the Pope to the Ecumenical Patriarch, and said that "with the approach of the Easter season, we are sure that Christ's victory over death and sin will also be the victory over the scandal of division among Christians and the source of our final union in Him."

In reply, Patriarch Athenagoras expressed gratitude for Cardinal Bea's visit and for the greetings sent by Pope Paul. He said it was his hope that the path toward understanding would be swift.

In his message, Pope Paul took occa-

sion again to recall his pilgrimage to the Holy Land last year and his meeting there with the Ecumenical Patriarch.

Calling attention also to the Third Pan-Orthodox Conference at Rhodes, Greece, last November, which gave sanction to individual Orthodox Churches seeking to explore with Rome means of ending the centuries-old Orthodox-Catholic division, the Pope said:

"May not the harmony which happily is not difficult to discern between the decision of Rhodes conference and those of the Second Vatican Council represent a new sign of the Holy Spirit.

"Neither the length of the road to be traveled nor the difficulties, foreseen or unforeseen, to be met on this road will be able to halt us, since our determination is based on hopeful experiences which surely cannot be a delusion." [RNS]

Meeting in Switzerland

Under the sponsorship of the World Center for Liturgical Studies, in Boca Raton, Fla., a group of European and American theologians representing Anglican, Orthodox, Roman Catholic, and Protestant bodies met for study and discussion of liturgical matters March 22d-26th at the home of the Community of Grandchamp, near Neuchâtel in Switzerland. Taking the initiative in promoting the conference were the Rev. Canon Don H. Copeland, D.D., director of the World

The Rev. Ian Douglas Mitchell, an Anglican priest whose "American Folk Song Mass" has attracted wide attention, plays at a "Hootenanny" for students at St. John Cantius [Roman] Catholic Seminary, St. Louis. The Resurrectionist seminarians later used an adaptation of Fr. Mitchell's music, which calls for a guitar, at a Mass in St. Francis Xavier (college) Church.



Center at Boca Raton; the Rev. Wiebe Ros of Rotterdam, editor of *Studia Liturgica*; and Prof. J. J. von Allmen, professor of practical theology in the University of Neuchâtel.

The conference had both a study theme and a practical task: to further the study of Christian Initiation (a subject prominent in *Studia Liturgica* since its inception in 1962), and to provide for continued collaboration in matters concerning liturgical research and life.

Several papers on various phases of Christian Initiation were presented by scholars of differing Christian traditions.

The meeting resolved to form a *Societas Liturgica* for "the promoting of the ecumenical dialogue on worship, based on solid research and with the perspective of renewal and unity." The detailed elaboration of a constitution was left to a commission of 15 members which will meet in Strasbourg later this year. A first world congress of *Societas Liturgica* is tentatively projected to be held in England next year.

Four Americans, including Canon Copeland, and four Europeans make up the preparatory committee of *Societas Liturgica*.

During the conference the participants worshiped in various fashion. Members shared with the sisters of Grandchamp in their daily Office; compline was said nightly; the Eucharist was celebrated daily in several rites. At the Eucharist on the Feast of the Annunciation, Canon Copeland delivered a homily in which he noted the role of the Blessed Virgin Mary in the Incarnation. "Because of Him who was conceived by her," he declared, "we today stand gazing not alone at the event of the Annunciation but inevitably our

eyes take in the whole panorama of what followed on that event, and we stand in the light of that glory. . . . We are as Peter, James, and John on another occasion, knowing it is ours to be delivered from the disquietude of this world and permitted to behold the King in His beauty."

CWS

Shipment for Chile

An emergency airlift of 30,000 pounds of blankets, medicines, and equipment for feeding stations for Chile's earthquake survivors is slated for an early take-off from Miami International Airport for Santiago, Chile, it was announced on April 1st by Mr. James MacCracken, executive director of Church World Service, overseas relief agency of the National Council of Churches.

Included in the shipment are the materials requested by Ayuda Cristiana Evangelica, Chilean counterpart service agency representing Protestant Churches: 1,000 blankets; 2,000,000 multi-vitamin capsules; antibiotics and other medicines; 2,000 mess kits; 10 large army-type kettles, and 2,000 each cups, plates, knives, forks and spoons.

Ten feeding stations are being set up in the disaster area north of Santiago with the coöperation of local churches, the Chilean Red Cross, and government facilities, in accordance with disaster plans worked out by ACE.

Food and clothing previously sent by Church World Service and stored in nearby warehouses are being distributed to the survivors.

Six hundred Chileans are reported missing in the earthquake of March 28th, most of them of the village of El Cobre about 100 miles north of Santiago. The quake caused a dam above the village to break, releasing tons of accumulated mud and mining wastes.

Thirty-five thousand Chileans were left homeless by the quake when their adobe dwellings were shattered. In Valparaiso, 40% of the dwellings were declared unsafe following the severe tremor.

RNS

INDIANAPOLIS

"Encounter '65"

by BASIL ROMANOVICH

The usual feeling of Episcopalians who passed the corner of busy 16th Street and Central Avenue in Indianapolis within recent years was one of regret, if not defeatism, at the changes in this historic site.

Here once stood Diocesan House, Knickerbacker Hall (a school for girls), the bishop's residence, and Grace Church, established in 1864, later Grace Pro-Cathedral. The parish name changed to All Saints' in 1910 when a large brick

church building was erected.

Not far away were the homes of Benjamin Harrison, who became President of the United States, and author Booth Tarkington.

The corner had changed by 1940. Sixteenth and Central became a center of slums and dirt was the permanent coating of the neighborhood.

All Saints' ceased to be the cathedral in 1947; the girls school was closed and the property of the school and Diocesan House were sold. Soon all that was left on the busy corner were a large church building with a small congregation and the bishop's residence, now a parish house.

In 1956 an "about face" took place. The new rector was the Rev. Frank V. H. Carthy, a graduate of Carroll College, Waukesha, Wis., and Nashotah House. As executive director of the department of Christian social relations of the diocese, he led the parish in a vocation of "altar-centered social concern." All Saints' became the center for diocesan social service and welfare programs.

Today the whole block is back in the possession of the diocese and the area is designated as the "Episcopal Urban Center."

A new building, St. Francis' House, with offices, classrooms, conference rooms, library and gymnasium, has replaced the parish house.

Diocesan House has been remodeled and is known as Diocesan Hall, the community activity building.

All Saints' sanctuary has been rebuilt and landscaping creates a touch of beauty amid the shabby apartment houses and business places. From 1956 with 77 communicants, the parish has grown to 190.

Parishioners were grateful for the new All Saints'. In a program of self-analysis, they prayed for guidance on how to be effective in the neighborhood.

A parish mission council was formed which decided the first act of All Saints' in its second 100 years would be a program of mission called "Encounter '65."

The curate, the Rev. Alden W. Powers, was named director of a mission to the unchurched, the atheist and the cynic, and others who rejected the Church.

The vestry voted to give \$1,000 of its annual \$17,000 budget for the task.

Further financial help came from Lilly Endowment whose director of religion said the foundation was happy to place its resources "where God is moving."

The mission to the unchurched began March 6th. Mayor John J. Barton and state officials were among the audience when sessions began.

Speakers in the two-week mission were Mr. Anthony Zeoli, former member of a crime syndicate; Mrs. Gertrude Behanna, author of *The Late Liz*; Mr. Redd Harper, cowboy evangelist who traveled with Billy Graham; and Mr. Richard Johnson, Negro professional wrestler and youth worker.



Mrs. Gertrude Behanna with (from left) Fr. Powers, Canon Carthy, and Bishop Craine: In Indianapolis, a parish council looks to its second hundred.

Five young priests of the diocese spoke at coffee classes in all sections of the city, to which only the unchurched were invited. "The tougher the questions, the better," the priests said and they got them.

Mr. Zeoli spoke also at the Indiana Reformatory, the Indiana Boys School, and the State Prison. Sessions were held for teenagers.

A follow-up program, which will continue for five months, is being headed by Fr. Powers.

Before Mrs. Behanna left, she spoke at a dinner for the parish mission council. The mission, she said, was the most unique situation she ever had been involved with. She praised the council for performing a mission by looking at other persons with love.

The Rt. Rev. John P. Craine, Bishop of Indianapolis, said at the dinner the mission helped combat "the greatest danger we face in America today—the blind assumption that America is a Christian nation, that everybody is sophisticated about Christ.

"I think the warning for us who have grown up in the Church with an appreciation for its liturgy is that we are living on the fruits of Christianity. Until we are willing to commit ourselves to Christ and spread His Gospel we shall not win men to Christ, but be content to revel in Christ."

ORTHODOX

In the Tradition

Archbishop Iakovos, head of the Greek Archdiocese of North and South America, said in Boston that Americans of Greek

extraction should commit themselves to a "God-ordained crusade" to help bring full freedom and equality to all Americans.

The Archbishop, speaking at an anniversary celebration of Greek independence, said that "it is in the tradition of the Greek people that it must be our purpose to insure decent and liberty-loving people against the forces of darkness, intimidation, bigotry, and violence."

He added that "those who love freedom must not hesitate to take risks and make sacrifices to insure the freedom and dignity of man."

TENNESSEE

The Bands Played Well

by ISABEL BAUMGARTNER

An evening at Carnegie Hall brought honor and delight to a well-loved Tennessee Episcopalian on February 20th.

The occasion was a joint concert by the bands of Columbia University and Harvard. Present by invitation of Columbia's president, Grayson Kirk, were two distinguished alumni whose works were featured that evening: Aaron Copland and Burnet C. Tuthill.

Mr. Tuthill, affectionately known as "Papa" to scores of graduates of Southwestern at Memphis, where he headed the music department for some years, is a communicant and a choir tenor at the Cathedral Church of St. Mary, Memphis. For eight years he conducted the Memphis Symphony Orchestra, which he now

Continued on page 16

The Pilgrim Christ

by the Rev. Frederick Ward Kates

Rector, St. John's Church

Elizabeth, N. J.

It's because I share the Christian view of human life as pilgrimage that I am drawn to the Pilgrim Christ. As Christian men understand it, life is the journey each one of us makes—from God we came and to God at death we return. Jesus knew "that He was come from God, and went to God," and so do we. We are "strangers and pilgrims on this earth" and toward our goal through labor and rest, through sorrow and joy, till we reach, some glorious hour, our heavenly home.

The Pilgrim Christ has ever appealed to me, and increasingly attracts me with the passing of the years. He was a wanderer and a wayfarer in a strange and alien land, as we on this earth are, too. It is of Him we would speak—the Pilgrim Christ, the valiant Son of God who day in and day out sought to point men's eyes forward to a better life and a fairer world. From God He came, this Pilgrim Christ, and to God He returned after His pilgrimage, His mission, on earth was done.

* * *

If we have not met Him before, we may meet Him at the end of the Gospel according to St. Luke in the story of His walking along the road to Emmaus with two disciples on the afternoon of the first Easter Day. Cleopas and his unnamed companion did not recognize their unseen comrade until they had reached their journey's end and He had departed from

them. They wanted Him to linger, so comforting was His presence, but St. Luke's account tells us that "He made as though He would have gone further."

That's the way it is with the Pilgrim Christ: He always appears to be wanting to go further. He will not be held back, and He's always on the move forward. Humanity, if left to itself, would keep Christ tightly within the pages of a book, or serenely enshrined in church windows of colored glass, or frozen in cold and lifeless doctrines, or embalmed for death in a cold tomb. But as the tomb could not hold Him in death, so is it impossible for men, traditions, or institutions, to contain or restrain His onward going; and we rejoice that the Pilgrim Christ would have it so. Always He is out on the highway, marching forward into new times, new places, new situations, new lives, new opportunities. He moves on alone, if no one will journey with Him, but always onward He moves. The history of Christianity is but the story of His adventurings among men and His walkings with men through the years.

This is the first thing to be entirely clear about when thinking of the Pilgrim Christ: If we would have Him for our travelling companion, we must be willing to be on the move with Him. He has no permanent abiding-place, though He will linger with us in any place and at any hour to bless us and to break bread. But

He will not be held back, He is always acting as though he would go further. The late brilliant scholar of Harvard, Doctor Kirsopp Lake, knew this about the Christ when he pronounced his memorable dictum, "Christianity is a movement, not a position."

* * *

A second observation about the Pilgrim Christ: He travels the same roads we travel, but He always goes further.

His faith, for example, is essentially the same faith as ours, but His goes further. We trust God to a limit, but He trusted God all the way—through thick and thin, through storm and tempest, through anguish of heart and mind and agony of soul. His faith could move mountains; ours isn't mighty enough to move an ant-hill.

His love for people basically is the same love we and all men of decency and goodwill bear toward our brother-men. But His love went further and it still goes further. We impose limits on how far we'll let our love for people extend. We love the members of our family circle—or at least normally we are kindly disposed toward them. We like those in our social group—or at least the group to which we aspire to belong. Especially do we like the people who like us. So much for our love for people, but note the dimensions of His: He even loved and prayed for and died for and today lives for the very people who despised, misused, maltreated, hated, and killed Him!

His willingness to suffer was essentially the same as our willingness to bear suffering under certain conditions; but again He went further. We may be willing to suffer patiently when we must, but He was willing to suffer when He didn't have to do so!

His desire for peace and happiness, not so much for Himself but for the whole world, was basically the desire we feel, but He went further. He was willing to make great sacrifices to bring about that peace. We are inclined to make as few sacrifices as possible. He understood clearly that radical changes would have to be made to bring about the desired end. We understand this, too, but as for paying the price, our answer is, "no."



Courtesy of the Art Institute of Chicago

"The Resurrection," by Cecco del Caravaggio: He will not be held back.

The Pilgrim Christ travels the same roads we travel, but He always goes further.

* * *

We seldom are aware that the Pilgrim Christ has been with us until He has departed. Like Cleopas and his unnamed companion, our eyes are holden, to use St. Luke's expression, while He companies with us, and then, when finally we realize who is at our side, He vanishes.

So often we do not know our blessings till they have gone—the member of our

family or the loyal friend we took for granted, the good health we once enjoyed and carelessly squandered, the chance that came our way and we didn't take.

So it is with the Pilgrim Christ. Invisibly and unnoticed, He joins us as we make our pilgrimage through life, but so often we fail to recognize that He is at our side as we cope with our trials, climb life's mountains and trudge through its dark valleys, plod across its wastelands and ride out its furious tempests. Then suddenly we become aware that He has

been with us all the time and all the way, and we turn to greet Him and speak our gratitude only to find He has vanished! Then in bemused wonderment we turn to each other and say, "Did not our heart burn within us, while He talked with us by the way . . .?"

* * *

A truth Cleopas and his companion discovered and that we discover is that His presence is always comfort, strength. His name is Emmanuel, "God with us," and just His being with us warms our hearts and cheers our spirits, builds up our strength and kindles life and hope and faith again.

Who does not need and yearn for precisely that comfort which the Pilgrim Christ of the Emmaus Road gives to men by His walking along with them down the dusty road of life? It is good news that the comfort Cleopas and his companion received that first Easter may be ours.

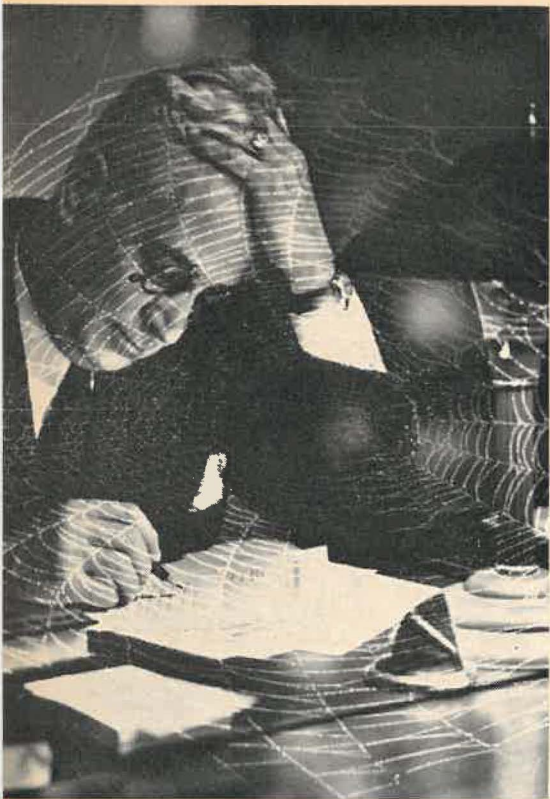
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If once we have come under His spell, if once we have known, even for a brief time, His presence at our side, we are never the same again. If life has been drab and forlorn, it becomes gay and bright. If it has been pleasant and serene, it is now filled with a divine urgency and a challenge to get into the battle where the issues of life are met. If life has been hard and the going disheartening, all becomes worthwhile. Explain it as you will, it is true: If once we have caught sight of the radiant splendor of the Pilgrim Christ, the Risen, Triumphant, Living Lord, we are never the same men again.

* * *

There is no story like it in all the Gospel, this story of the two disciples wearily and sadly making their way homeward to Emmaus that first Easter afternoon. He whom they loved, upon whom their every hope had rested, had been done to death by their leaders, and the hopes He had kindled in their hearts now seemed dead forever. And yet there He was, risen from death, at their side!

As it was for them, so it can be for us. If we walk with Him, our sorrow will be transmuted into joy, and our agony and pain will be transfigured into rest and peace and light. If we walk with Him, our comradeship and fellowship will be richly, divinely, blessed. If we walk through the days with Him, we shall have our eyes opened and we too shall see, as did Cleopas and his friend, that behind the tragedy of life is a great tenderness, in life's deepest shadow a brooding love, in life's otherwise bewildering enigma a divine meaning. If we walk with Him as we make our life's pilgrimage, we shall have at our side none other than the Prince of Life, the Victor over sin and stupidity, over the world's evil and even death, none other than the Pilgrim Christ who has traveled before us the way our feet must go and who has come back to help us travel to our eternal home.



Harold M. Lambert
In the web . . . a nasty strand.

If we truly behold Him,

we shall know

The Meaning of Humility

by the Rev. Edgar M. Tainton

Vicar, St. Thomas' Church
Eugene, Ore.

When the humble are exalted, what then? There is a great deal in the Old and New Testaments about the exaltation of the humble, the turning of the tables, the leveling of mountains and the raising of valleys.

But if the mountains become valleys and the valleys become mountains (which seems to have happened fairly often in geological time) does the landscape look so very different? We are told that there was once ocean where the American desert is now and no doubt there were deserts where now it is sandy sea bottom. Geography has changed, but the landscape is probably pretty much the same.

Perhaps the valleys would like to be mountains, or perhaps they don't care. There are certainly "pyramid climbers" who care a great deal about their relative elevation but it would be a strange humility that really looked forward to an overturn of values that will suddenly boost the humble man like a skyrocket to the pinnacle of the temple of God—rather like a gargoyle. A humility that covets exaltation appears rather a fraud.

There is a nasty strand in the web of Christian religious life that wants just that sort of thing, a weaseling around in the dark corners and muttering, "Just you wait, you'll see. . . ." The practitioners of that kind of religion are among the least lovely flowers of Christianity if, in truth, they do not deceive themselves about the nature and purpose of their religion.

It is, of course, perfectly human. If we may judge from the debate in Luke 22:24 (which, moreover, followed immediately on the Last Supper) the Apostles saw themselves, on the day of the Coming, as replacing the courtiers of Herod in the antechambers of the Jerusalem palace while a new King sat on the throne of Herod.

The Christians to whom Paul was writing probably looked forward to replacing the judges and governors of the Roman empire, or at least standing by in white robes while their tormentors were hurled into the pit and angelic figures of perfect justice took their judgment seats and allowed the elect to roam freely in the palaces.

Human beings have incurably literal imaginations. They find it necessary, for example, to make plastic models of mathematical equations that have no other than an abstract existence. This is the way the human mind works and there is nothing we can do about it except to be careful not to be taken in by our own imaginings and mistake the model for the reality.

Let us at least examine the model. Perhaps it has been made clumsily and fails to express the truth. Does the exaltation of the humble mean that the scrubwomen of London will suddenly find that they are crowned queens while

poor Elizabeth has to scrub all those buildings on her hands and knees? This kind of interpretation seems neither just nor really practical. The buildings would get dirty no matter how hard Elizabeth worked and the scrubwomen would hardly enjoy the stiff ceremonial of the court and never being able to sit down in house-slippers for a comfortable cup of tea and gossip.

Society, which is the set of categories by which the world distinguishes classes, cannot be inverted any more than you can invert the stratification of oil and water in a glass. No matter how you pour them or mix them, they separate out again—and never with the water on top. People find their levels in society by a combination of character and luck and maybe a little of the ruthlessness that comes from firm belief in certain values. Humble people, because of the values by which they live, are not likely to be very far up the scale set by worldly people. They never know how much to tip the *maitre d'* at the Stork Club and they never entertain movie stars in their homes but let the movie stars entertain them on the screen, which, after all, is what they are paid to do.

Humble people are not necessarily poor people. They are those who are either unaware of, or do not know how

to operate on, the scale by which the sophisticated measure the world. As children of the Kingdom of God, they know a different scale of values on which humble things stand rather high.

A poor man who yearns for the day when he, too, may walk into the Stork Club and call Sherman Billingsley by his first name is not humble, only hopeful. If he is a Christian and hopes that his religion will some day bring him to a heavenly Stork Club (from which sinners, of course, are excluded) with angelic waiters, all of whom call him by name, he is being foolish. The exaltations and rewards of religion are not those of the world and society somehow projected large on the clouds, and the man who looks to religion for such rewards is not rejecting worldly values but only resentful that he does not stand as high as he would like. No one does on that scale. The ascending levels are so devised that the room on each step is strictly limited.

Exclusive night-clubs exist in order to exalt the few in the eyes of those who cannot get in, and those who sit close to the dance floor by the envy of those who sit in the outer ring. What is the use of being there at all if just anybody can come? The rule is simple: to be exclusive, you have to exclude. Someone has to be hammering outside the door to make it worth while being inside. Anyone can sit where he likes at an empty table; it is where you sit at the full one that counts in the presence of those who sit with you.

Social values like this are as artificial as a plastic model of an equation. The rules change in the fluttering of an eyelid. They have to change or everyone will know them and knowledge will no longer be the mark of the insider. The values of the humble have no reason to change. They have been the same for all the years of human history.

The values of the humble are the commonplaces. They have no secret wisdom that proves with the utmost sophistication that beauty is ugliness and that a lie is the truth. They live by love and beauty and honor and truth and all the rest of the plain, splendid virtues. There is nothing exclusive about them. One man's vision of beauty is in no wise an exclusion of his neighbor's and a multitude of men may be brave or honorable or patient. The virtues may be difficult, but they are not exclusive. Heroism or sacrifice, justice and love were the same in Babylon as they are in Brooklyn and probably occurred with about the same frequency and the same admixture of self-interest without which nothing human seems to be accomplished.

The exaltation of the humble does not, I think, mean that these values will suddenly begin to pay, as the world calculates payment. If they do not pay now, they never will. It is fantastic to suppose that anyone should perform an act of mercy, hating it all the while, but nourishing the hope that the deed will have exchange

value at some future date, as a hopeful investor may lay up Tsarist bonds against an unlikely counter-revolution. The good things of God pay off eternally—but only to those who live on the long scale of eternity.

To be humble is to awaken to reality, that is all. In the presence of God and His universe, who can have pride of place or birth or accomplishment? We see how much is expected of us and know how long is the climb before us but we know that each step is open and possible to us, not crowded with those who are jealous of their places and cry like the guests at the Mad Hatter's tea party, "No room! No room!" Rather hands reach out to help us so that every man may move forward as far and fast as he is able.

The humble are indeed exalted and the proud cast down but it requires the intervention of no archangel for this to come to pass. The values by which the proud live are subtly withdrawn, the values of the humble are established forever. The scale of values which establishes which is the best table at the Stork does not last so long as the scale which estab-

lishes the perception of beauty. The privilege of calling a movie star by his first name does not turn the soul in the same direction as an act of tenderness and mercy.

There comes a time when a life is added up and thrown in the balance. At such a time it is only the realities that weigh very much. Then the fact that a man may have enjoyed a cold swim or loved his children may weigh more for him than that he surrounded himself with the symbols of power or wealth. The humble things of his life shall stand in the presence of God and speak for him. It is then that his life shall be judged and until then no one can judge him. We cannot know if a chairman of the board is more or less humble in his heart than a digger of ditches, but there is One who knows.

For ourselves, we can pray God to open our eyes to realities and most of all to His reality. If we truly behold Him, we shall know the meaning of humility and we shall be able to judge the value of those good gifts with which God has filled our lives.

An Easter Kyrie

This above all,
and beyond all comprehension:
that Love should swap life for death,
unasking,
unchiding,
unwilling to leave man
to his miserable lot, self-created.
Oh God, how precious a gift!

Into the woods
not just alone,
but with the hates and frailties of humankind
pressing upon Him
heavier than the later cross of wood,
more piercing than the crown of thorns.
Lord have mercy upon us.

And who would give Him water?
Even yet our ingratitude
splashes like vinegar in His face.
"Father, forgive them. . . ."

But Love hath passed all understanding
and came again
and comes again—
Hallelujah! Hallelujah!

STEPHEN STRICKLAND

News from a Graveyard

In a novel published about a half century ago, an impatient social reformer expresses his feeling of the unimportance of history by saying that history is just "news from a graveyard." Thus he disposed of all the great souls, great ideas, and great deeds of the past, as was his intent. But with his phrase he unwittingly described history's most momentous event—the resurrection of Jesus Christ, which is indeed news from a graveyard. Before this divine event, the grave had been, in Hamlet's words, "that undiscovered country from whose bourn no traveler returns." In this divine event, one Traveler did return, in quiet glory; and from that moment to this His faithful ones have been cheered, strengthened and sustained by that good news from the grave in which His broken body had been laid. The news was, and everlastingly is, that the saving Victim is saving Victor over death and hell.

The Easter mystery—Christ's rising, our rising in Him—is beyond our comprehension, but why should this trouble our minds? "From the great deep to the great deep we go." The deep to which we go in our dying is mysterious to us, indeed impenetrable to our searching minds; but the deep from which we come at our birth is no less so. Nobody understands death. Who understands birth?

Our birth, our being, our passing forth, our nature and destiny are all together mystery; but seen in the light of Christ it is all *shining* mystery. At the heart of our being we do not need, and do not crave, complete understanding, detailed information, infallible knowledge about it all. Rather, we crave an assurance by which we can dare to live; the assurance that the Person or Power that creates and rules us is a "Friend behind phenomena." We need assurance about this baffling and often frightful world in which we live. Is it a prison, or a madhouse, or an arena, or a casino in which the fall of the dice settles all? Or is it our home, our Father's house? Some men say that they can live happily, or at least resignedly, without any such assurance about the ultimate nature and character of Reality. But can one live the kind of life to which Christ calls him, if he has no assurance that the God whom Christ proclaims and reveals is really in full charge?

The news from the graveyard which is the Easter Gospel is that this God whom Jesus proclaimed has laid bare His mighty arm by raising His dear Son from the dead. This is news not only about God and Christ; it is news about ourselves and all men. By divine power Christ rises triumphing from the grave, so that He can carry on forever His saving and reclaiming mission as our Good Shepherd. God reigns; Christ is Lord and King of all; death is conquered, and has no more dominion over us; therefore let the earth rejoice. This is the news from the graveyard.

The soul filled with this good news knows that his

own death, when it comes, will be only a transitional episode in life, as was his birth. He knows that nothing he does in loving obedience of Christ can be in vain and fall fruitless to the ground. He knows that Christ died and rose again for all other children of men, so that to love and serve our King of Love we must love and serve Him in the persons of those whom He calls "the least of these my brethren." He knows that now are we the sons of God, and it doth not yet appear what we shall be, but when He appears we shall be like Him. He knows that by the power of His grace Christ is changing His faithful but frail servants who are now in the flesh, from the body of their humiliation to that body of glory with which they shall be clothed at last.

The good news from the graveyard broke some 1930 years ago. It is still the freshest and most glorious news ever to burst upon this planet. It is what Christianity has and no other religion has. It is the Everlasting Gospel and the Catholic Faith, which, if a man believe, he shall be saved.



RNS

"The Resurrection," by Borgognone: Death is conquered.

Death in Chains

[Guest Editorial]

A mighty army marched up the hill. It was a skilled army of proud fighters. It was made up of confident troops whose assurance came from thousands of years of countless victories. The troops were called fear, and frustration, and sin, and worry. They were commanded by a tough old warrior named Death.

And they won another victory on the mount. They conquered the Apostles with fear and frustration and worry. The old general himself took personal pleasure in killing the Son of God.

They marched down the hill with their banners flying—a mighty, long victorious army which possessed and controlled the hearts and lives of men.

Three days later they were a defeated, dejected group. They were scattered to the four winds, disorganized. The old general, Death, was himself in chains, a mere slave.

And the victory was won by the solitary Man—and His Father. For it was God the Father who raised His Son from the dead. On Easter Day the Lord Jesus Christ, who had been conquered on Calvary, was the King of Kings. He was the victor over the enemies of man—fear, sin, frustration, worry, and death.

Easter Day was not a truce in the battle between God

and evil. It was the day of unconditional surrender.

Somehow or other the news of the victory has not reached all men. Where it has, then there are many who still do not believe it can be true.

So the world is crowded with people who live in the belief that General Death and his once fine army are hiding somewhere in the hills waiting for the right moment to sweep down and conquer man. So some men still live in fear, frustration, worry, and sin. So some men still are in terror of death. So some men live as if the victory had not happened.

How sad.

How sad, because for all of those who accept the fact of the victory then life here on earth becomes a wonderful thing. People who believe in the Christ are confident. They have a purpose. They are not slaves to sin. They live what the Victor Himself called "the abundant life."

When the old shackled general, Death, comes to them they can smile. They can smile for Death has become only the servant who opens the door so they can step through into the glorious life of Paradise. There they meet their friends and loved ones. There they meet Christ. And one day, if they ask, He will tell them how He fought the battle on Mount Calvary and won the victory in the tomb.

(Very Rev.) LESLIE SKERRY OLSEN
Dean, Grace Cathedral

Topeka, Kan.

The Presiding Bishop's Easter Message

When a traveler who has landed at Kennedy or La Guardia Airports chooses the route of the airline bus into mid-town New York he has placed himself in position to understand the meaning of Easter! At one point along the route he will become aware of the fabled Manhattan sky-line, its forest of stone and steel against the horizon. And the eloquent testimony borne by it to the dynamic creativity of men is overwhelming. But when his eyes shift to the foreground the traveler may feel the kind of shock that can only be produced by the witness of a cemetery. For on both sides of the road are seemingly endless echelons of tombstones, each silently guarding the "mortal remains" of a man, a woman, or a child who, at some time, walked the earth as vital and alive as the traveler himself.

For the reflective person this experience is bound to be a sobering one. Indeed, the dialectic which unites (or separates) Man as creator and Man as creature is dramatically stated in this contrast. For the testimony of the tombstone over against the soaring reaches of the skyscraper is simply this: "No matter how skillfully men unlock the secrets of the material world, and regardless of their struggle to make themselves invulnerable (symbolized in sky-scraper towers of Babel), they all end up here!"

This is why I believe that the most effective service

for evangelism that this Church possesses is precisely the Prayer Book Office for the Burial of the Dead. For it is only in the light of the inescapable fact of death that a person can adequately engage and enter upon the mysterious fact of life. The death of any man compels the living to face and to seek abiding answers to the seminal questions, "Who am I?" and "Whither—for me?" When he has fought his way through the depths of such a queries he is better able to respond in gratitude and joy to the mighty reassurances of Christian Gospel, "I am the Resurrection and the Life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Only sentimentalists fall for the false hope that there is no death. Mere survival beyond the grave is a dubious doctrine of immortality. The bright proclamation of Easter for Christians is that God has destroyed the tomb's final mastery over human hopes and, by His mighty intervention in Christ Jesus, has turned sunset into sunrise for such as in joyous obedience bear a cross into, and through, the "tomb's dark portals." The good news is not survival, but triumph! Not that death is nothing but rather that through faith in Christ Jesus "death is swallowed up in victory." Alleluia!

(Rt. Rev.) JOHN E. HINES

NEWS

Continued from page 9

serves as personnel manager and librarian as well as bass clarinetist. Mrs. Tuthill, principal viola of the symphony, teaches music theory at Southwestern.

The Carnegie Hall concert highlighted *Suite for Band*, which Mr. Tuthill composed during the summer of 1946 while he and his wife were in residence at the Tanglewood, Mass., Music Center. The *Suite* was awarded first prize by Columbia University the next year, in a contest for band works. It and his *Overture for Band* are both in the regular repertory of the U. S. Marine Band; they have played the former in concert 30 or 40 times, and the latter more than 100 times, Mr. Tuthill reports.

The Tuthills started their New York trip early, stopping en route in Knoxville to visit their daughter, Carroll; son-in-law, the Rev. Albert N. Minor of Tyson House, the Church's center at University of Tennessee; and the four Minor grandchildren.

In New York City the couple were guests of Ward Melville, long-time friend and Columbia classmate. It was he who served as sponsor when Mr. Tuthill was confirmed in 1915 at Grace Church, New York City.

"The Melvilles had a cocktail party for

us," recounts Mr. Tuthill, "with the guests members of our class of 1909. Before the concert, President Grayson entertained at a sizeable dinner honoring Mr. Copland and us. The bands played very well, and Copland and I took our bows from adjacent boxes."

Mr. Tuthill concludes his account in proper journalistic style: "We will cherish the memory of this trip as long as we live. It was wonderful to be in Carnegie Hall once more and realize again that it was my father who was its architect and acoustical engineer."

CALIFORNIA

Mr. West Dies

The Rev. Edwin E. West, 58, who renounced the Episcopal ministry and founded the Orthodox Anglican Church of the Redeemer, Palo Alto, Calif., died of a heart attack on March 1st at El Camino Hospital in Mountain View.

Mr. West, a widower, resigned as rector of St. Mark's Church, Palo Alto, in 1962 [L.C., March 11, 1962]. At that time a group of parishioners of St. Mark's, numbering nearly 100 individuals, withdrew from the parish after a disagreement over the acceptance of the resignation of Mr. West, and started holding services without the backing of the diocesan.

AROUND THE CHURCH

The Rev. Canon Alden D. Kelley has been appointed **William C. Munds Professor of Christian Apologetics and Ethics** at **Bexley Hall**. The appointment is effective July 1st.

The endowed chair recently was established through income from an anonymous 15-year trust fund [L.C., April 11th]. Canon Kelley has served as professor of Christian Apologetics and Ethics since joining the Bexley staff in 1960.

The appointment of Mr. **John L. Gibbons** as **treasurer of the diocese of New York** was announced on April 2d by the Rev. Canon Bernard C. Newman, chairman of the standing committee of the diocese. Mr. Gibbons is executive vice-president and chairman of the trust committee of Chemical Bank New York Trust Company which he joined in 1929.

Mr. Gibbons and his wife, the former Margaret A. Francis, live in New City where they are communicants of St. John's Church. He has served as vestryman and warden of St. John's, New City, and was recently elected a vestryman of Trinity Church, Manhattan.

J. Bruce Bredin, a businessman of Greenville, Del., has been elected to a four-year term on the **chapter of Washington Cathedral**. Mr. Bredin will serve with 25 other Americans who, as members of the chapter, guide the policies of the cathedral and supervise its operating procedures. He is a trustee of the University of Delaware and the Episcopal Church School Foundation in Middletown, Del.; director of the Delaware Academy of Medicine and the Delaware Chapter of the American Red Cross; a member of the Development Committee of the Woods Hole Oceanographic Institution; and an honorary fellow of the Smithsonian Institution in Washington.

The **three priests** of the diocese who had seniority were honored on February 22d by being **instituted canons** of Trinity Cathedral, Phoenix, by the Rt. Rev. Joseph M. Harte, Bishop of Arizona, assisted by the dean, the Very Rev. Elmer B. Usher. The new canons are: the Rev. George W. Ferguson, rector, St. Philip's in the Hills, Tucson; the Rev. David C. Trimble, rector, St. Luke's, Prescott; and the Rev. Jerry Wallace, rector, Grace Church, Tucson.

The Rev. **Howard Cutler**, rector of Holy Innocent's Church, Lenoir County, N. C., was presented the **Distinguished Service Award** for 1964 by the **Kinston**

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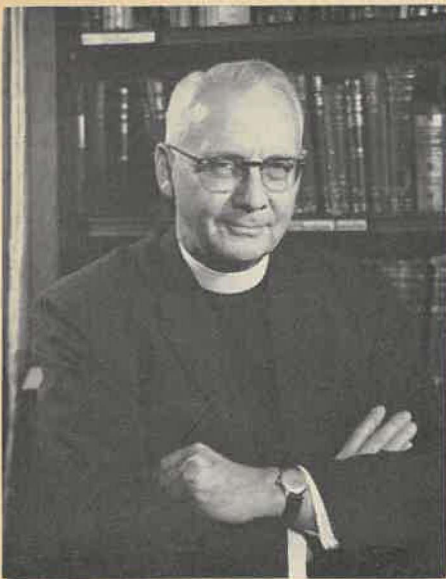
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Canon Newman
Election to a newly-created post.

Junior Chamber of Commerce. Mr. Cutler was cited for his work with the Boy Scouts and the United Fund and the Moss Hill Ruritan Club. The *Kinston Free Press* declared in an editorial that "the presentation of this award to the Rev. Howard Taylor Cutler of Moss Hill came as a pleasant surprise to the winner and his family and friends. But it was an honor well-bestowed."

The vestry of **Trinity Church, New York City**, upon the nomination of its rector, the Rev. Canon John Heuss, unanimously elected the Rev. Canon **Bernard C. Newman**, presently vicar of Trinity Church, to the newly-created post of **assistant to the rector**. Canon Newman in his new position will assist Dr. Heuss with the increasing pastoral responsibilities and with some of the administrative details of this large parish whose mother church and six chapels minister to congregations from the lower east side to the upper west side of Manhattan.

Mrs. Hugh B. Lake, communicant of **St. Luke's Episcopal Church, Fort Collins, Colo.**, has been named **Colorado's "Mother of the Year."** Mrs. Lake was nominated for the honor by the Mountain View Extension Homemakers Club of Fort Collins, which she helped to organize 20 years ago.

Beside her Church work, she has participated in community and international activities.

The Lakes have opened their home to visitors from abroad. A teacher from Germany spent six weeks with them one year; another year an agricultural agent from Iran was with them three weeks. An International Farm Youth Exchange student from New Zealand spent two weeks with them and the same year a teacher from Tanganyika was there for three weeks.

April 18, 1965

LETTERS

Continued from page 5

helpful to strangers to have the bulletin, but do they really use it? I have seen people floundering around unless the one next to them was thoughtful enough to find the place in the Prayer Book for them. While most people glance through the bulletin, how many really absorb the information?

ETHEL H. SHARP
(Mrs. E. E. Sharp)

Eatontown, N. J.

Look at the Map

THE LIVING CHURCH of March 14th placed Auckland in Australia instead of New Zealand. We Australians sometimes talk patronizingly of the possibility of inviting New Zealand into our Commonwealth, but at last report the two were still separate sovereign nations.

In Church government, too, they are quite separate. The first Bishop of Australia, William Broughton (consecrated 1836), used to regard New Zealand as being under his care, but it was never officially part of his diocese. New Zealand, after 27 years under the administration of the Bishop of Calcutta, was made a diocese in 1841.

(MRS.) DAPHNE M. DOBBYN

Editor's comment: We speak now from 'way down at the foot of the geography class!

Laity Don't Care

I am always disturbed by letters that begin "I am deeply disturbed. . . ." as these letters always lack charity.

I am less disturbed than annoyed by those that begin, "All the laity are deeply disturbed. . . ." since the laity in these letters correspond to no laity I have ever encountered.

We can suppose—so various and strange is humanity—that there are some laity who are deeply interested in the technical distinctions of theology and can spot Sabellianism or dynamic monarchianism at fifty paces but I am reasonably sure that a careful examination would reveal that most laity are modal monarchian in their concept of the Trinity and adoptionist (or at least Nestorian) in their Christology.

This, of course, does not mean they are right but it indicates that they do not greatly care. This is not an age concerned with fine philosophical distinctions. If they are disturbed by the Bishop of California, it is not that they have gone heresy hunting through *A Time for Christian Candor* but either they have been startled by the strength with which their parish priest has attacked Bishop Pike or, through the reading of headlines, they have been alarmed to find the bishop is kicking up some kind of fuss.

Their disturbed reaction reveals them as less defenders of the faith as delivered once, for all, to the saints at Nicea than defenders of the status quo. The just don't like anyone making a fuss in the mill-pond whether on Nob Hill in San Francisco or in Selma, Alabama.

(Rev.) EDGAR M. TANTON, JR.
Vicar, St. Thomas' Church

Eugene, Ore.

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THE LIVING CHURCH

PEOPLE and places

Appointments Accepted

The Rev. Richard H. Ash, rector of Calvary Church, Columbia, Mo., will be associate director of the Educational Center, St. Louis, Mo., on August 1st. This is an organization conducting research in the field of religious education.

The Rev. Harry M. Blair, former assistant at St. Philip-in-the-Fields, Orelan, Pa., is rector of St. Stephen's, Florence, N. J. Address: 26 E. 3d St.

The Rev. Stephen Willets Collins, rector of St. John's, Poultney, Vt., will be vicar of Christ Church, Tashua, Trimble Co., Conn., on May 16th.

The Rev. Charles F. Doyle, former curate at St. John's, Dallas, Texas, is assistant student chaplain at Southern Illinois University, Carbondale, and Episcopal chaplain at Menard Prison, Menard, Ill. Address: 404 W. Mills St., Carbondale (62901).

The Rev. K. Gordon Drescher, rector of Good Shepherd, Granite Springs, N. Y., will be rector of Trinity Church, New Rochelle, N. Y., on May 1st.

The Rev. M. Wendell Hainlin, former rector of St. John's, Kissimmee, Fla., is rector of All Angels' Church, Miami Springs, Fla. Address: Box 582.

The Rev. Joseph F. Hogben, former rector of St. Christopher's, Boulder City, Nev., is vicar of St. Francis' Mission, Moab, Utah.

The Rev. Neil R. Jordahl, former vicar of St. Stephen's, Hoyt Lakes, and St. Mary's, Tower, Minn., is rector of Holy Apostles' Church, St. Paul, Minn. Address: 2200 Minnehaha Ave. (55119).

The Rev. Howard M. Mason, former vicar of St. Francis', Moab, Utah, is vicar of St. Paul's, Vernal, Utah. Address: Box 238.

The Rev. Dana U. Pierce, former curate of Christ Church, Quincy, Mass., is rector of St. Paul's, Pekin, Ill. Address: 411 Washington St. (61554).

The Rev. Charles L. Poole, former vicar of St. Bartholomew's Mission, Ely, Nev., is assistant rector of Trinity Church, Reno, Nev. Address: Box 2246 (89505).

The Rev. Paul Thompson returned on Palm Sunday, as rector of St. Francis' Church, Tampa, Fla.

Ordinations

Priests

Bethlehem—On March 27th, the Rev. Calvin Van Kirk Moyt, vicar of St. Mark's, New Milford, and Christ Church, Susquehanna, Pa.; the Rev. Bruce M. Shortell, vicar of St. Peter's, Tunkhannock, and St. John's, Laceyville, Pa.

Georgia—On March 13th, the Rev. Issac Seaman Williams, vicar of All Saints', Savannah Beach, All Souls', Garden City, and St. James', Pooler, address, 301 Phillips Ave., Port Wentworth, Savannah; on March 25th, the Rev. Arthur Cody, Jr., vicar of Holy Cross, Thomson, and priest in charge of Grace Church, Sandersville, address, Box 211, Thomson.

Nevada—On February 20th, the Rev. Wallace E. Sprague, temporarily assigned to Trinity Church, Reno, address, 2065 Plumas St.

Olympia—On March 1st, the Rev. Charles B. Atcheson, assistant at Trinity Church, Everett, Wash.; on March 9th, the Rev. John Langfeldt, continues as curate at St. Mark's Cathedral, Seattle; on March 10th, the Rev. Laban Walter Truitt, curate at St. Elizabeth's, Seahurst, Wash., address, Box 872 (98062); on March 13th, the Rev.

Morris John Hauge, curate at Christ Church, Tacoma, Wash., address, 310 North K St. (98403); the Rev. Gerald S. Snapp, curate at Christ Church, Tacoma, address, 310 North K St., Tacoma.

Springfield—On March 25th, the Rev. William Joseph Dennis, continues as curate at the Cathedral Church of St. Paul, Springfield, Ill., address, RFD Pleasant Plains, Ill.

Rhode Island—On March 27th, the Rev. Clifford Bradley Carr, the Rev. Robert Johnston Miner, and the Rev. Arthur Benjamin Williams, Jr.

Deacons

Kansas—On March 13th, Robert Elven Sharp, deacon in charge of St. Raphael's Mission, Tonganoxie. He is a practicing attorney in Kansas City, and has been lay reader in charge of the mission for six years. In 1958, Mr. Sharp, acting for the diocese, bid in on a country school up for auction. The next spring the mission was accepted by the diocese. Since then the grounds have been improved, a parish house has been added, and the buildings furnished. Address: 8407 Beverly Dr., Overland Park.

Perpetual Deacons

Olympia—On March 20th, Albert King Van Etten, assisting at Christ Church, Puyallup, Wash., address, Box 156 (98371).

Resignations

The Rev. David B. Bronson has resigned as professor and chaplain at the Episcopal Theological Seminary in Kentucky, effective at the close of the current academic year.

Births

The Rev. Mallie Clark Baker and Mrs. Baker of Thankful Memorial Church, Chattanooga, Tenn., announce the birth of their third child, Julie Rey, on February 18th.

The Rev. Canon Robert Mayo and Mrs. Mayo

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POSITIONS OFFERED

ASSISTANT wanted for downtown church in large Eastern city. Rector needs a virile, consecrated man who will assist in formation of program to meet needs of the area served. Will be responsible for some services, teach adult class, assist at 11 a.m. Sunday, be Episcopal chaplain to nearby hospital. Calling in homes a major duty. Salary open. Other prerequisites as usually provided. Send resumé and picture, salary expected, etc. Position open in Fall or later if desired. Reply Box L-217.*

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

FULL TIME Registered Nurse to live in at girls' boarding school during the academic year. 10 bed infirmary. Non-resident school doctor. Time off each day, one day a week and every 4th weekend. Full room and board plus salary. Job starts September 1965. Please write Miss Margaret D. Jefferson (Headmistress), St. Anne's School, Charlottesville, Virginia.

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

POSITIONS WANTED

FORT WORTH TEX., SUPPLY, or vicinity, resident supply. Month of July. Parish use. Housing, stipend. Reply Box T-220.*

ORGANIST-CHOIRMASTER desires full time position, east or southeast. Academic degrees and wide experience in all types of choirs. Reply Box T-224.*

ORGANIST-CHOIRMASTER, eleven years at well-known eastern parish, desires change. Twenty-five years experience. Churchman. Desires Low Church position. Reply Box S-212.*

ORGANIST-CHOIRMASTER, college professor, Ph.D., A.A.G.O., Churchman, experienced. Inquiries invited. Reply Box M-209.*

PRIEST, 35, unmarried, seven years a rector, experienced college work, desires change this summer. Reply Box W-223.*

PRIEST, 36, married, looking for parish needing relevant preaching, teaching, sound Churchmanship. Available June. Reply Box D-221.*

PRIEST, 42, Prayer Book Catholic, experienced in Town and Country. Midwest preferred, but not essential. Reply Box H-215.*

PRIEST, supply June, July and/or August. Use of rectory. Reply: The Rev. Harold A. Durando, Saint Mary's School, Peekskill, New York.

SUMMER DUTY, priest, married, two small children, available June 15-September 15. Reply Box M-219.*

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RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

RETREATS FOR MEN, individual or groups. Write: Guestmaster, Order of St. Francis, Mount Sinai, N. Y. 11766.

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- Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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

NOTICE TO SUBSCRIBERS

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

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THE LIVING CHURCH

The Living Church

announce the birth of their second child, Peter Adlington, on February 21st. The canon is in the office of the diocese of Missouri.

Chaplain (Capt.) Nelson B. Skinner and Mrs. Skinner announce the birth of their child, Theresa Elizabeth Lorraine, in Frankfurt, Germany, on February 24th.

The Rev. Richard Baker and Mrs. Baker of St. Paul's, Palmyra, Mo., announce the birth of their first child, Aaron Chandler, on March 3d.

Renunciation

On March 29th, the Rt. Rev. Alfred L. Banyard, Bishop of New Jersey, acting in accordance with the provisions of Canon 60 Section 1, of the Canons of General Convention, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry, made in writing by Ronald L. Conklin. This action is taken for reasons which do not affect his moral character.

New Addresses

The Rev. John D. Cannon, 340 Riverside Dr., New York, N. Y. 10025.

The Rev. O. V. T. Chamberlain, 5850 Glen Forest Drive, Falls Church, Va. 22041—new rectory.

The Rev. C. Christopher Clements, 9 Fernlawn, Jackson, Tenn.

The Rev. M. Fletcher Davis, 288 E. Morton, Porterville, Calif. 93257.

The Rev. John R. Day, Caixa Postal 1864, Belo Horizonte, M.G. Brazil.

The Rev. Joseph Erickson, 1415 Ashland Ave., Claremont, Calif.

The Rev. John H. Gill, 4240 Reno Rd., Washington 8, D. C.

The Rev. John T. P. Jackson, Box 203, Falmouth, Mass. 02541.

The Rev. L. Stanley Jeffrey, 513-63d Ave. N., Myrtle Beach, S. C. 29577, following retirement May 1st.

The Rev. Frederick K. Jellison, 28 Hamlet Ave., Woonsocket, R. I. 02895.

The Rev. Harry Leigh-Pink, 3832 Plymouth Rd., Stockton, Calif.

The Rev. Douglas H. Loweth, 1816 Barbee St., McLean, Va. 22101.

The Rev. Sterling M. Minturn, 131 Bank St., New York, N. Y. 10014.

The Rev. Harrison Owen, Virginia Theological Seminary, Box 60, Alexandria, Va.

The Rev. Elmer W. Roberts, 2553 Dimond Ave., Oakland, Calif. 94602.

The Rev. Bruce E. Robinson, 12604 Pawnee Rd., Palos Park, Ill. 60464.

St. Elizabeth's Chapel, 76 S. 3d Ave., Brighton, Colo.

Chap. (Capt.) Nelson B. Skinner, Hq. 2d BGDE, 3d Arm'd Div, APO New York 09039.

of Christ Church, St. Michaels, Md., from 1946 to 1950. He retired in 1951.

Surviving are his wife, the former Kathryn Morris Patterson; a third son, Sherman E. Keller; a daughter, Mrs. Robert G. Marshall; a sister; and 17 grandchildren.

The Rev. Meredith Bend Wood, associate of St. John the Evangelist Church, Boston, Mass., died March 16th while vacationing in the Bahamas Outer Islands.

Fr. Wood was born in New York City in 1896. He received the B.A. degree from Yale University, the B.D. degree from the Episcopal Theological School, and the Ed.M. degree from Harvard University. He served in the U. S. Army during World War I and attained the rank of captain. Later he served in the U. S. Army Reserves with the rank of major. After his graduation from Yale, he joined a New York advertising agency. He was ordained to the priesthood in 1933, and served as curate of Christ Church, Cincinnati, Ohio, from 1933 to 1936. He was priest-in-charge, Holy Cross Church, East Weare, and chaplain at St. Paul's School, Concord, N. H., from 1933 to 1941. From 1941 to 1957 he was headmaster of Hoosac School,

DEATHS

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

The Rev. Christoph Keller, Sr., retired priest of the diocese of Easton, and father of the Rev. Christoph Keller, Jr., rector, St. Andrew's Church, Jackson, Miss., and the Rev. Patterson Keller, Church of the Good Shepherd, Sundance, Wyo., died March 31st, in Easton, Md. He was 81.

The Rev. Mr. Keller, who was born in Devon, Pa., attended the University of Pennsylvania. He was graduated from the Philadelphia Divinity School in 1912, and was ordained to the priesthood in 1913. During World War I he was an Army chaplain. From 1919 to 1946 he served churches in the midwest and far west. Mr. Keller was rector



Hoosick, N. Y. He also served St. Paul's Church, Raymertown, N. Y. from 1951 to 1957, when he went to the Boston church.

Fr. Wood had been a delegate to the provincial synod, member of National Council, and a delegate to the Anglican Congress.

He is survived by a brother, Capt. Gerard Wood, U.S.N. (ret.), of Bedford, N. Y., and a sister, Mrs. R. Stuart Wortley, of Hopwood, Pa.

GO TO CHURCH DURING LENT

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

CHICKASAW (MOBILE), ALA.

ST. MICHAEL'S 300 Grant St.
(Just off U. S. 43 N, 4 mi from downtown Mobile)
Sun HC 7, 9 with Ser

PHOENIX, ARIZ.

CHRIST CHURCH OF THE ASCENSION
5100 N. 40th St. (Temporary quarters)
Rev. Canon George McNeill Ray, r
Sun HC 8, MP 9:30, 11; Ch S 9:30;
Nursery 9:30-12:30; Thurs HC & Healing 10

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; 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

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

INTERCESSION

Rev. Bruce E. Whitehead 501 N.W. 17th St.
HC 7:30; HC or MP 10; EP 7:30

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

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

Continued on next page

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

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.;
Rev. George P. Huntington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

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

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

EVANSTON, ILL.

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

LOUISVILLE, KY.

GRACE (a bulwark of the Faith)
Rev. John S. Letherman, r 3319 Bardstown Rd.
Sun Masses 8 (Low), 10 (Sung); Daily as scheduled

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 (HC 10 Wed); EP 5:15

The Living Church

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. 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; Rev. Louis G. Wappler
Sisters of the Holy Nativity
Sun Mass 7, 8, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7, 8, Wed 9:30, Fri 12:10; Daily Ev 6;
C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30

RESURRECTION 115 East 74th St.
Rev. Leopold Damrosch, 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

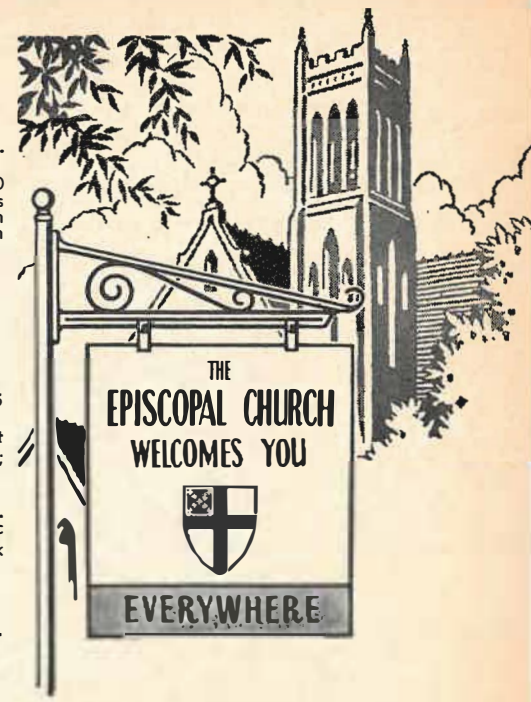
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

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

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. MICHAEL'S CHURCH
CHICKASAW (MOBILE), ALA.



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

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; 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

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.

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45; HC 9, 11, 5, EP 8; Daily MP &
HC 6:45 (ex Thurs 6:15), EP 6

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu

ST. THOMAS, VIRGIN ISLANDS

ALL SAINTS'
Rev. Raymond Abbott, 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