

The Living Church

April 11, 1954

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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.

Love Spanking

YOUR editorial of March 7th and Canon Betts' letter [L. C., March 7th], vividly recall a comparable situation last year.

I was teaching in a Church school where it seemed the wiser course to spank the fourth and fifth graders. Having somewhat controlled my aversion, I administered a spanking while silently offering up prayer. Later I told the offender in the presence of others that it was a "love spanking" explaining the necessity of it.

The little ones caught the spirit, and every now and then a little guilty one would say "Give me a love spanking."

HELEN L. VOERGE.

Lake Harbor, Fla.

Ships of Pearl

YOUR excogitation in this week's issue of THE LIVING CHURCH under "Sorts and Conditions" [L. C., March 21st] prompts me to write this little note.

The other day I was having dinner with certain friends of mine, a mother and her daughter, who live in a city less than a hundred miles from here. Until a very few years ago they were members of a church not in communion with the Episcopal Church. Now they are Episcopalians. When, during our conversation, I asked the question: "What in the Episcopal Church do you find most distinctively satisfying?", the answer I received was something like this: "In the Episcopal Church—in any Episcopal church—you feel that every one is there to worship God. In the . . . Church you have hardly taken your seat when some one behind you taps you on the shoulder and begins a conversation, usually about nothing. And since every one else is chattering, you have to chatter, too. In the Episcopal Church no one ever thinks of doing that sort of thing."

So much for Alabama. Now let me quote from an essay by Frank W. Boreham. . . . Forty years ago when he was in Hobart, Tasmania, I was trying to preach in Scottsdale, which is in the northern part of the island. You will find this in Boreham's "Ships of Pearl":

"I do not know if it is the same in other countries as in Australia; but the thing that has surprised me more than anything else in each of my congregations is the extraordinary number of people who like to come and go without having the slightest notice taken of them. . . . They have their own thoughts—serious and profound thoughts—that lead them to turn wistfully and hungrily toward the churches. If only the churches would let them come—and listen—and leave! They are not in the mood as yet for handshakes and inquiries. They do not want to be interviewed. . . . Rather than suffer such ordeals they would prefer to stay away altogether."

As Dr. Boreham goes on to say, a day may come when these people in their mental and spiritual pilgrimage may take the initiative but meanwhile they ask only to

be let alone. "Great numbers of people, in Australia at any rate, ask only to be let alone." It is possible that there are more such in the United States than some well-intentioned ushers and their wives may have dreamt of.

(Rev.) JOHN ROBERTSON McMAHON,
Secretary and treasurer, Presbytery's
Executive Committee of Home Missions.
Wetumpka, Ala.

Brass Tacks

STILL on the subject of the Pastoral Letter:

As my rector droned on through its uninspired length, I was impressed by the total absence of recommendations. The good fathers "deplored" no end; but what was a rector or a parish to do to bring about improved conditions?

I once worked for a man who abhorred such a situation. If ever I attempted to alibi myself or my department out of any undesirable situation, he would smash his fist down on his desk and shout: "I did not ask you for the explanation; I asked you for the remedy."

When next the House of Bishops meets, I hope the Presiding Bishop or the Secretary comes provided with an ample supply of brass tacks. FRANK V. BURTON.
Philadelphia, Pa.

Minus False Additions

IN your issue of February 28th on page 11 I have read the article, Why I Came into the Episcopal Church, by a former minister of the Congregational Church.

I thought you might be interested in this expression of a young man in his early twenties with a family background of another denomination:

"I was confirmed into the Episcopal Church almost four years ago. I made the decision and followed it through on my own, and feel sincerely that my choice was the best possible one. In my opinion, the Episcopal Church combines the best of Protestantism with the depth and meaning of the traditional Catholic form of the early church, minus the false additions of the medieval Roman Communion."

A great many are coming into the Episcopal Church from other denominations. As one man's opinion it is my feeling that to a large extent we are not assimilating these new members. I know of one case where a rather prominent man came into the Episcopal Church some eight or ten years ago from another denomination. After a couple of years he was put on the

ACU CYCLE OF PRAYER

April

11. Grace, Carlsbad, N. M.
12. Emmanuel Memorial, Champaign, Ill.
13. Incarnation Chapel, New York, N. Y.
14. St. Peter's, Rosedale, L. I.
15. St. Paul's, Portland, Me.
16. St. Andrew's, Madison, Wis.
17. Holy Trinity, Hicksville, L. I.
18. St. Stephen's, Hobart, Ind.



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LETTERS

vestry of a large church. After that he was moved up to junior and senior warden and then back to the vestry. When he was senior warden I had occasion to say something to him about an article in *Forth*, whereupon he asked me what *Forth* was. He and a great many like him are successful in business and active in community affairs but know very little about the church and its activities. It is my feeling that when a particular rector leaves or something else happens they will return to their original church or to some other. In other words the Episcopal Church is a nice organization to be affiliated with.

Something is wrong somewhere. Are we devoting too much time to extracurricular activities and not enough to the training of our people? I have often wondered what the subscription patronage of our parish was to Church papers and also the reader interest.

JOHN W. ARRINGTON, JR.
Greenville, S. C.

Cracker Box Church

S. WILLIBROD'S Old Catholic Church in Frankfurt, Germany, is in dire need of a new place to worship. Members must move from their present little brown cracker box church in 1954. Anglican and Episcopal Churchmen there have decided to combine their efforts with the Old Catholics to build a church all may use. We number about 200 communicants; they about 400. The Old Catholic people are expellees from Czechoslovakia, Sudeten German, laborers, and very poor.

The Anglican and Episcopal personnel are long term residents, consular officials and business people. The military group's size varies as they come and go.

It may be that there are readers of *THE LIVING CHURCH* who would like a share in our project to raise 150,000 dollars.

Would you be willing to accept gifts for St. Willibrod's and forward them to me in dollar instruments? The World Council of Churches will convert our dollars into spere marks at the rate of 7.2. These spere marks are set aside by the West German Republic for construction and rehabilitation purposes.

(Capt.) JOHN T. KNIGHT,
Chaplain, USAF.

c/o P.M., New York, N. Y.

Editor's Comment:

We shall be happy to forward contributions to this worthy purpose through *THE LIVING CHURCH RELIEF FUND*. Checks should be made out to *THE L. C. RELIEF FUND* with notation "for St. Willibrod's, Frankfurt, Germany."

Perpetual Virginity

THE Rev. Don C. Shaw [L. C., March 21st], asserts, "The Gospels clearly indicate that she (i.e., the Blessed Virgin) had other children after Jesus. How then," he asks, "can we speak of her as currently 'virgin'?" But he does not say where the Gospels "clearly indicate" any such thing.

The catholic creeds say our Lord was "born of the Virgin Mary—was incarnate . . . of the Virgin Mary." We com-

memorate the purification of "St. Mary the Virgin," and at Christmas give thanks that our Saviour "was made very man of the substance of the Virgin Mary, His Mother."

The Catholic Church has never had her confession read: "The only Begotten Son of God was incarnate of one who was a Virgin and soon after ceased to be such. For the very and eternal God took married nature of Mary, who was then a Virgin, but afterwards bore children like other women—a Virgin whose firstborn was the King of Glory, and whose next were James and Joses and Judas and Simon."

The Catholic Fathers and Bishops of the ancient Church confess with remarkable unanimity Mary's perpetual virginity. East and West, they agreed. This testimony must not be rejected unless he that sets it aside can clearly prove those who accept it to be in error.

The Greek and the Latin Fathers were one in agreeing that (what no one denies) James and Joses, etc., were brethren of our Blessed Lord, but not the sons of his mother.

Pearson declares our Lord's brethren are never called the sons of Mary, and that the language of the Jews included as the name of brethren, "not only the strict relation of fraternity but also the larger of consanguinity. . . ." "We be brethren" (Gen. xiii. 8) said Abraham unto Lot when Abraham was the son of Terah, Lot the son of Haran, and consequently not his brother but his nephew, and, as elsewhere properly styled, "the son of his brother." H. J. MAINWARING.

Wollaston, Mass.

Editor's Comment:

Perhaps the strongest Scriptural argument against the idea that the brethren of the Lord were sons of Mary is the words of Christ from the Cross—placing her in the care of St. John—an unlikely procedure if in fact she had sons and daughters of her own. Since his mother, Salome, was a sister of the Blessed Virgin, he and his brother James were undoubtedly her nearest male relatives.

The Catholic Encyclopedia, however, does not agree with Mr. Mainwaring's contention that the "brethren" were sons of Joseph, preferring the theory that they were the sons of



Cleophas, who would be either St. Joseph's brother or his brother-in-law. Thus the two Mary's of St. John 19:25 would be sisters-in-law, rather than sisters.

The Scriptural record by itself does not supply firm data for a conclusion. There were lots of problems that did not bother the evangelists.

The Living Church

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and the Thought of the Episcopal Church.

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Things to Come

APRIL							MAY						
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April

11. Palm Sunday.
12. Monday before Easter.
13. Tuesday before Easter.
14. Wednesday before Easter.
15. Maundy Thursday
16. Good Friday.
17. Easter Even.
- Conference on arts and the Church, Ecumenical Institute, World Council, Celigny, Switzerland, to 22d.
18. Easter Day.
- Radio-TV Workshop, Broadcasting and Film Commission, NCC, Cleveland, Ohio, to 23d.
19. Easter Monday.
20. Easter Tuesday.
21. Annual meeting, Associated Church Press, New York, N. Y., to 23d.
22. Tennessee convention to elect suffragan bishop.
- Meeting, executive committee, Central Department of Church World Service, NCC, New York, N. Y.
23. Woman's Auxiliary Executive Board, Seabury House, Greenwich, Conn., to 26th.
24. 1st Sunday after Easter.
25. National Council meeting, Seabury House, Greenwich, Conn., to 29th.
26. California Special diocesan Meeting on Century of Progress Fund.
27. 2d Annual Faculty Conference for South, Du Bose Center, Monteagle, Tenn., to May 2d.

May

1. St. Philip and St. James.
2. 2d Sunday after Easter.
- 50th annual convocation of Salina, to 3d.
- Indianapolis Convention, to 3d.
3. Washington Convention.
- Pennsylvania Convention.
- Church Army Annual Meeting and Missionary Rally, St. Bartholomews Parish House, New York City, N. Y.
4. Upper South Carolina Convention, to 5th.
- South Carolina Convention, to 5th.
- New Jersey Convention, to 5th.
- Chicago Convention.
- East Carolina Convention, to 5th.

SORTS AND CONDITIONS

THERE ARE two ways for an editor to get himself into the swing of things for comment on the Church seasons as they come along. The first is to write his seasonal material — Good Friday, for example — a year in advance, in order to do it while the Church is actually observing the season. The second, which is what happens to this editor, is to write about the seasons two weeks ahead of time, trying to express Christmas emotions in the middle of Advent, Good Friday in mid-Lent, and Easter in Passion Week.

IT HELPS, of course, to be a chorister. We have been roaring out the Alleluia chorus in rehearsals all through Lent in order to do it with the right air of spontaneity on Easter Day.

IN SPITE OF all the variations of the Church year, however, the theme of each day is really only a variation on the one basic theme of every day, which is succinctly stated in the Creed. Though we may emphasize one part of the story of redemption, each celebration of the Holy Communion embraces the whole story, not just a part of it.

LIKE a pendulum, or a child on a swing, the two great forces of God's love and man's need swing us from the rejoicing of Palm Sunday to the tragedy of Good Friday and back to the triumph of Easter, from joy to penitence and back to joy again. Every Friday is a little Good Friday and every Sunday is a little Easter.

SOMETHING for Churchpeople to think about this Good Friday is the Friday question itself. The Prayer Book enjoins us to keep "all the Fridays in the year" (except between Christmas and Epiphany) as days of abstinence. The purpose, of course, is exactly the same as the purpose of Good Friday — that we may, in some measure, follow Christ in His self-denial for us.

FOLLOWING CHRIST is the first aspect of the bounden duty of a Christian. We follow Him in three different ways: first in the sense of *following His leadership*, doing what He tells us to do in the Bible, in the laws of the Church, in the admonitions of those who minister to us in His Name. We follow Him, second, in the sense of *imitating Him*, that He may live in us — acting as we believe He would act.

WE FOLLOW HIM, third, in the sense of *living in Him* — of sharing with Him in His joys and in His sufferings, being crucified with Him and rising again with Him.

ALL THREE kinds of following are involved in the Friday abstinence from meat. His Church enjoins us to observe

it; He gave us the example of utter self-denial on this day; and we are offered an opportunity to participate with Him in that self-denial. Not in a big way, but in a persistent, weekly way that provides a little more momentum for each Sunday's rejoicing.

I HAVE a personal recollection that helps me stick with the Friday rule. One summer day in Germany, at the height of the Hitler regime, I arrived in Cologne tired and hungry. In spite of the fact that it was a Friday, I decided on a large and juicy beefsteak for dinner.

THOSE WERE the days when Niemoller was in prison, and the only people who still dared to talk back to Hitler were Protestant ministers and Roman Catholic bishops. After dinner, I went over to the glorious cathedral, and found a small group making the rounds of the Stations of the Cross. I knew just enough German to recognize the "Glory be to the Father, to the Son, and to the Holy Ghost," to which I joined in English (*sotto voce*) while the rest responded in German: "As it was in the beginning, is now, and ever shall be. Amen."

SO, in the land of Nordic purity and resuscitated pagan gods, a land of present-day martyrs and confessors for Christ, we, made our rounds, meditating upon the sufferings of a Jew of 1900 years ago: — the trial and condemnation — the bearing of the cross — the incidents of the road to Calvary — the crucifixion — the death and burial. Could ye not watch with Me one dinner hour?

IT IS, of course, rather meaningless to abstain from meat on Friday just because it is a custom of dim and misty origin. But if it is a matter of following Christ, even at a great distance, like the reluctant apostles on the first Good Friday, it is a privilege rather than a burden.

JUST the other day, I discovered that one of my children had arrived at the stage where justice — being fair — could not be appeased without punishment for the other child. The happiness of one depended on the unhappiness of the other. What was the answer?

THE ANSWER was that, though justice is a virtue, charity — lovingness — is a greater virtue, a virtue that heals and saves where justice can only condemn. And the proof of the answer is Good Friday, on which Christ suffered for the sins of the whole world and, in doing so, conquered sin for us. Surely His death and sacrifice is something we can afford to remember one day a week.

Peter Day

PALM SUNDAY

BUILDERS**First Parish**

Trinity Church, Chambersburg, Pa., and its mission church, St. Andrew's, Shippensburg, Pa., is the first parish in the diocese of Harrisburg and may be the first in the Church to present its full quota for the Builders for Christ fund.

Rector of the parish, the Rev. Canon Carlton N. Jones, presented the quota to Bishop Heistand of Harrisburg on March 21st.

The presentation coincided with the Bishop's 10th anniversary visitation to the parish.

STATISTICS**More in the North**

There are nearly three times more Negro communicants of the Episcopal Church in the Northern part of the United States than in the Southern,* although there are more parishes and missions in the South.

These statistics are revealed in a 1954 list of United States Negro communicants, parishes, and missions issued by National Council.

The list shows that the Northern states have 51,678 communicants; the Southern, 17,623. Out of a total of 330 Negro parishes and missions, there are 199 in the South; 131 in the North.

Northern communicant figures include some white members and do not include some Negroes who attend predominantly white churches. On the assumption that these approximately balance out in numbers, there would be 69,301 Negro communicants nationally. One American in 92 is a communicant of the Episcopal Church, but only one Negro in 215 is a communicant.

The dioceses with the most communicants are New York, 14,737; Pennsylvania, 6,792; Long Island, 5,863; South Florida, 4,121; and Chicago, 3,019.

One of New York City's parishes, St. Philip's, is the largest in the Church. It has 3,800 communicants. Two other New York City parishes, St. Ambrose

*Southern figures in this summary cover the state of Virginia, the Fourth Province, and the Seventh Province, although the latter includes some states usually counted as northern.



ST. EDMUND'S, CHICAGO
Some 1,491 Communicants.

and St. Martin's, have 2,942 and 2,025 communicants respectively. In Chicago, there are only six parishes on the list. However, two of them, St. Edmund's and St. Thomas, have 1,491 and 1,033 communicants respectively. These are all non-segregated Churches.

Serving the 330 Negro parishes and missions in the United States are 189 Negro clergymen,¹ with 47 of them serving more than one parish or mission. Twenty-four Negro churches are without a clergyman.

WORLD RELIEF**22 Families in Five Caves**

A woman touring the Holy Land recently was so moved by the story of the work being done there by Bishop Stewart and his wife that she gave them one of her suits to give to a refugee family. The woman was a member of a party of Churchpeople led by the Rev. George B. Wood, rector of Trinity Church, Fort Wayne, Ind.

Fr. Wood describes the Holy Land as a place of conflict, where the spoken word is often an invitation to death. "Bishop Stewart," he says, "can do nothing to settle the conflict which exists between the Kingdom of Jordan and the

*state of Israel." But through the Church's traditional Good Friday offering, the Bishop "can give life and meaning to the refugees who are the unfortunate victims of the political situation which the world has so far found to be unsolvable."**

How the Stewarts work is described below by Fr. Wood.

The Rt. Rev. Weston Henry Stewart, Bishop in Jerusalem, is a kindly Goliath of a man. His easy strength of character is a natural antidote to the tenseness of the situation in the Holy Land. His wife is a true helpmeet.

The See of Jerusalem covers seven countries and ranges from sea level to 10,000 feet above sea level. Only in the island of Cyprus and in the country of Lebanon does Bishop Stewart have areas where the Christians are in the majority. Formerly, his main task was to look after the Anglican congregations throughout that area, and to attempt missionary work with the Arabs and the Jews while at the same time doing all possible to better relations with all branches of the Christian Church.

Today all that is changed. There are less than 100 British personnel in Jerusalem, though there are thousands of people in the far reaches of the diocese brought there by the work in the fields, and they must be served. But there is not much that can be done in the way of converting the Moslems, and although in the last few years of the mandate, many Jews turned to the Christian religion, now today little can be done in that field. There are only two Arab priests in Israel serving the Christians throughout the Galilean area.

But with a twinkle in his eye, Bishop Stewart said that there were more Bishops to the acre in Jerusalem than in any other place in the world, but only one Bishop's wife. Mrs. Stewart is a leader in the refugee work, which now justifies the existence of the Anglican Bishops in Jerusalem and the Episcopal Church's support of that work in the Good Friday offering.

There are over three quarters of a million refugees in the Kingdom of Jordan.

*This offering, usually taken on Good Friday and sometimes on another day during Holy Week has the appeal, observes National Council, of aiding "the ministry in the land hallowed by our Lord's own presence during His earthly ministry."

TUNING IN: †First Negro clergyman of the Episcopal Church was the Rev. Absalom Jones. Born a slave in 1746, he acquired education and finally his freedom. Ordained deacon by Bishop White in 1795, he later became rector of "the African Church

of St. Thomas, in the city of Philadelphia." For many years the only Negro clergyman in the North, he was affectionately known as "the black bishop of the Episcopal Church." He died between 1817 and 1820.

an, which is more than half the population of that country. Nothing is being done for these refugees in the way of re-settlement, because the government claims that the refugees themselves do not wish to be re-settled.

The work that Bishop Stewart and his wife are doing in this field would give the lie to this complaint. He and his staff are re-settling ten, 25, and 50 families here and there in villages of their own, with no political complications. Mrs. Stewart discovers them as she roams the country-side, having found 22 families living in five caves on one occasion and 11 families living in another cave on another occasion. The Bishop and his staff virtually build villages on the spot. The men either give their work or are paid only for part of the time they put in. The Bishop obtains a lease for the land, provides them with sheep and goats, and has the government give them trees for re-forestation. Mrs. Stewart arranges to send children to school.

These people are still getting United Nations rations, but shortly they will be able to take care of themselves.

The work by the Bishop and his staff has set up a demand from other groups, and at Christmas a second village was

opened for 33 families, a third village is in the working now, and wells are being dug and trees planted for a fourth village. At Zerka, two and three room houses are being built for the refugees, and these houses will be theirs when they repay the cost of the 300 pounds invested in the homes.

The Bishop and his staff do not work in the camps under the supervision of the United Nations, where only a third of the refugees are to be found, but rather among those who are living in crowded conditions in the villages and

cities. It is necessary to see them to realize the horrible conditions under which they are living. They are generally along the frontiers, where they are deliberately kept, seemingly as a pawn in the political situation. The United Nations gives them half rations — of little value in building up their morale.

The Church's relief work has caused a revolution in the thinking and behavior of these refugees, who are neglected and ignored by their own people. The effect has been remarkable in that it has given them a new lease on life, a justification for living.

ACU

Redemption of Mankind

Delegates to the Catholic Congress in Chicago and to the World Council of Churches Assembly in Evanston this summer will have opportunity to attend a reunion of the International League for Apostolic Faith and Order at Racine, Wis., August 12th to 15th.

The ILAFO Conference will be held in the DeKoven Foundation building under the leadership of its honorary president, the Rt. Rev. Kenneth Kirk, Bishop of Oxford, and its chairman, the Rev. Raymond Raynes, superior of the

ing of Old Catholics,¹ Orthodox and Anglicans to further a common mind.

The theme of the 1954 conference will be "Christ, the Hope of the World in Relation to the Nature of His Body, the Church." Papers will be given on these subjects:

(1) The Nature of the Church in Relation to Reunion.

(2) The Continuity of the Church in relation to Eschatology² and Christ's Heavenly Session.

(3) The Redemption of Mankind: Its Restoration to Fellowship With God and to Unity in Itself in Relation to the Nature of the Church.

(4) The Place of the Church, the Body of Christ in Our Devotional Life in Relation to Our Ultimate Hope.

Among representatives to the conference will be the Rev. Harold Riley, general secretary of the Church Union in England; and the Rev. Father Hans Frei, vicar general of the Old Catholic Church in Switzerland.

The American ILAFO representative for the Russian Orthodox Churches is the Very Rev. George Florovsky, dean of the Russian Seminary in New York City. The Church of Sweden will also be represented.

Chairman of this year's conference will be the Rt. Rev. William H. Brady, Coadjutor of Fond du Lac. The Rev. H. Karl Lutge, rector of St. Saviour's Church, Maspeth, L. I., is in charge of arrangements and is one of the American representatives of ILAFO.

The conference will be financed by the American Church Union.

American and Canadian Bishops or priests who are interested in attending the reunion may write to Fr. Lutge for reservations. His address: 57-58 57th Drive, Maspeth, L. I., New York.

Most Colorful

"We regard the World Council of Churches as a very positive effort toward reunion of Christendom, but we hope that the point of view represented by the Catholic Congress will be taken into account by the World Council," said the Rev. Canon Albert J. duBois, secretary and executive director of the American Church Union, at a recent press conference.

Fr. duBois made the statement in answer to a reporter who had asked whether the Catholic Congress was being held as an expression of opposition to the World Council of Churches.

The Catholic Congress, to be held in Chicago August 1st to 3d, promises to be one of the most colorful of the international meetings this summer. Some 150



HOLY LAND REFUGEES
A justification for living.

English Community of the Resurrection³ at Mirfield.

Organized at Lund, Sweden, in 1952, the ILAFO aims are:

(1) To promote understanding between Catholics and Catholic-minded Christians for their mutual encouragement and support in maintaining Apostolic Faith and Order.

(2) To enable members of these bodies to bear united witness in ecumenical gatherings, with the hope of working toward the eventual unity of all Christians according to Apostolic Faith and Order.

(3) To provide a means for the meet-

¹TUNING IN: Community of the Resurrection is a religious order for men in the Church of England. ²Old Catholics, found mostly in Holland, Germany, and Switzerland, are in communion with Anglicans. They are represented in America by

the Polish National Catholic Church, which is in communion with the Episcopal Church. ³Eschatology (from the Greek, *eschatos*, "last") is the doctrine of "the last things" — traditionally classified as death, judgment, heaven, and hell.

Archbishops and Bishops will participate in a High Mass.

Among special visitors to the Congress will be the Most Rev. Andreas Rinkel, Archbishop of Utrecht and Primate of the Old Catholic Church; the Most Rev. Henry St. George Tucker, retired Presiding Bishop, of the American Episcopal Church; the Most Rev. Leon Grochowski, Prime Bishop of the Polish National Catholic Church; the Rev. J. N. Gerritsen, of the Hilversum Convent Group, representing the Dutch Reformed Church of Holland; and Pastor Drobniński of Munster, representing the German Lutheran Church.

Officers for the Congress will be:

President: the Bishop of Chicago. Honorary presidents: the Primus of Scotland; the Archbishop of the West Indies; the Archbishop of Capetown. Vice-presidents: the Rt. Rev. Kenneth Mackenzie, President of the English Church Union and sometime Bishop of Brechin; the Rt. Rev. Robert Erskine Campbell, O.H.C., Superior of the Order of the Holy Cross, Vice-President of the American Church Union and sometime Bishop of Liberia; the Rt. Rev. Charles L. Street, Suffragan Bishop of Chicago. Honorary vice-presidents (American Episcopal Church): Bishops of Long Island, Milwaukee, Quincy, New Jersey, Northern Indiana, Puerto Rico, Haiti; Coadjutor of Fond du Lac; Suffragan of New York; Suffragan of the Philippines (Wilner); retired bishops: Ivins of Milwaukee; Jenkins of Nevada, Wing of South Florida, White of Springfield, Demby, retired Suffragan of Arkansas, Conkling of Chicago. (Church of England, Province of Canterbury) the Bishops of London, Oxford, Exeter, Kensington, Malmesbury. (The Episcopal Church in Scotland): the Bishops of Glasgow and Galloway, St. Andrews, Aberdeen and Orkney. (The Church of the Province of the West Indies): Bishops of Nassau, Honduras, Barbados, Antigua; the Rt. Rev. H. N. Vincent Tonks, Retired Bishop of the Windward Islands. (The Church of England in Australia and Tasmania): the Bishop and Bishop Coadjutor of Bathurst; the Bishop of North Queensland, Kalgoorlie, Willochra, New Guinea. (The Church of the Province of New Zealand): the Bishop of Auckland. (The Church of the Province of South Africa): the Bishops of Bloemfontein, Basutoland, Kimberley and Kuruman, Lebombo, Matabeleland, Pretoria. (The Church of the Province of West Africa): the Bishops of Gambia and Rio Pongas, Accra. (Dioceses in Africa, under the See of Canterbury): the Bishops of Masasi, Southwest Tanganyika, Rhodesia. (Dioceses in Asia, under the See of Canterbury): the Bishops of Borneo, Korea; the Rt. Rev. Francis L. Hollis, Retired Bishop of Labuan and Sarawak. (The Church of India, Pakistan, Burma and Ceylon): the Rt. Rev. Mark Carpenter-Garnier, Retired Bishop of Co-

lombo. (Diocese in Continental Europe): the Rt. Rev. Harold Jocelyn Buxton, Retired Bishop of Gibraltar. (The Church of England in Canada): the Rt. Rev. Rocksborough H. Smith, Retired Bishop



FR. DU BOIS

For World Council, a point of view.

of Algoma. (The Holy Catholic Church in Japan): the Suffragan Bishop of Tokyo, the Bishop of Tohoku.

ORTHODOX

Cross for Third American

President Eisenhower has been awarded the Grand Cross of the Order of the Holy Sepulchre for his efforts in behalf of "world freedom, justice and peace among men."

The presentation was made by Archbishop Michael of New York, head of the Greek Orthodox Archdiocese of North and South America.

An accompanying citation from Patriarch Timotheos of Jerusalem, who made the award, said the honor also was given the President in recognition of his "benevolence toward the Holy Orthodox Church and Hellenism throughout the world." Church spokesmen said this was a reference to U.S. aid to victims of the recent earthquakes on the Greek Ionian islands.

The Grand Cross has been awarded only 62 times in more than 1,400 years. Presidents Truman and F. D. Roosevelt and Miss Mary C. Dowd of Worcester, Mass., are the only other Americans to receive it.

The six-inch gold cross, fashioned by Christian craftsmen in Jerusalem whose families have had this task for centuries, contains a fragment of what is believed to be the True Cross. [RNS]

TELEVISION

For Refugees, Lamp

The Rev. Almon R. Pepper, director of the Department of Christian Social Relations of the National Council, will present the problems of refugee resettlement to a nationwide television audience on Sunday, April 11th, on the CBS network program "Lamp Unto My Feet" (10 AM, E.S.T.)

An authority on the subject, Dr. Pepper has recently relinquished the chairmanship of the executive committee of Church World Service, a post he has held since its organization.

INTERCHURCH

Tickets for Public

Thousands of persons who want to participate in the first such ecumenical gathering ever to be held on American shores will be given the opportunity to purchase tickets for the 11 public sessions of the Second Assembly of the World Council of Churches.

Requests for such tickets, which went on sale April 1st, at \$1 per session (\$11 for the series) may be sent to World Council Tickets, 1800 Sheridan Road, Evanston, Ill. It is asked that a stamped self-addressed envelope accompany the order. Requests will be filled on a "first come, first served" basis.

Three thousand three hundred ticket holders will be admitted to Assembly sessions at McGaw Hall on the campus of Northwestern University at Evanston on 11 occasions.

Eminent speakers have been invited for these occasions:

AUGUST

15. 2 PM Dr. Marc Boegner (France) presiding. Presentation of the Main Theme: "Christ—the Hope of the World." Speakers: Bishop Lesslie Newbigin (India); Prof. Edmund Schlink (Germany); Prof. Robert Calhoun (USA).
16. 8 PM Bishop C. K. Jacob (India) presiding. Report of Secretariat for Evangelism. Speaker: Dr. Hans Hoekendijk (Holland). Presentation of Section on Evangelism. Speakers: Rev. D. T. Niles (India); Canon Theodore Wedel (USA).
17. 8 PM Archbishop Brilioth (Sweden) presiding. Report of Faith and Order. Speaker: Canon Oliver Tomkins (England). Presentation of Section on Unity. Speakers: Bishop A. Nygren (Sweden); Prof. V. E. Devadutt (India); Prof. George Florovsky (USA).
18. 8 PM Bishop Eivind Berggrav (Nor-

TUNING IN: ¶One hundred thousand persons were left homeless as a result of the recent earthquakes (August 9-12, 1953) that reduced the once prosperous Ionian islands of Cephalonia, Ithaca, and Zante to little more than masses of ruins. A pic-

torial report of the damage has been prepared by the Greek Press and Information Department, and is available from Publicity Office, Department of Interchurch Aid and Service to Refugees, 17 route de Malagnou, Geneva, Switzerland.

way) presiding. Presentation of Section on the Responsible Society. Speaker: Dr. C. L. Patijn (Holland). Address: Asia and Africa Ask Searching Questions. Speakers: Dr. Charles Malik (Lebanon); Rev. Peter Dagadu (Gold Coast).

8 PM Archbishop of Canterbury (England) presiding. Report of C.C.I.A. Speaker: Dr. O. Frederick Nolde (USA). Presentation of Section on International Affairs. Speaker: Dr. Johannes Leimena (Indonesia).

10 AM Archbishop Athenagoras (England)[†] presiding. Presentation of Section on Race. Speakers: Dr. Benjamin E. Mays (USA); Dr. B. J. Marais (South Africa). Section on Vocation. Speaker: Mr. F. P. Miller (USA). Report of Ecumenical Institute. Speaker: Dr. Hendrik Kraemer (Holland).

8 PM Dr. Boegner presiding. Report of Department of Interchurch Aid and Service to Refugees. Speakers: Dr. Robert Mackie (Scotland). Dr. Elfan Rees (Wales).

8 PM Archbishop Athenagoras, presiding. Report of Study Department. Speaker: Dr. Henry P. Van Dusen

Now on sale are tickets (\$1 each) for World Council meetings in Evanston, Ill.

(USA). Report of Commission on Life and Work of Women in the Church. Speaker: Mlle. Madeleine Barot (France). Report of Youth Department. Speaker: Mr. Philip Potter (West Indies).

24. 8 PM Dr. John Mackay (USA) presiding. Report of Joint Secretary in East Asia, Dr. Rajah Manikam (India). Address: "World-wide Evangelism in this Generation." Speakers: Dr. Charles Ranson (I.M.C.), Dr. Chandu Ray (Pakistan).

27. 8 PM Bishop of Chichester (England) presiding. Address: "Tensions of the World and Unity in Christ." Speakers: Mrs. Rena Karefa-Smart (Nigeria); Archbishop Michael (USA); Bishop Berggrav.

29. 4:30 PM Bishop Berggrav presiding. Address: "The Church's Dependence on God; Its Independence from Men." Speakers: Prof. Reinhold Niebuhr (USA); Bishop Otto Dibelius (Germany).*

Other programs of interest to the general public during the Assembly include the Ecumenical Festival of Faith at Soldier Field, Chicago, on August 15th, the exhibition of great religious paintings at the Chicago Art Institute and the Ravinia Park Symphony Concert on Au-

*Program arrangements were announced on March 1st. The World Council reserves the right to change speakers, if necessary, for any session.

TUNING IN: [†]Biblical theology seeks to clarify the great theological themes of Holy Scripture. One such theme is that of the WCC Assembly itself—"Christ, the Hope of the World." In this general connection, Biblical theology would trace, for

gust 19th. Information on reserved seats for Soldier Field is available from Dr. Ralph G. Schell, 8 South Dearborn St., Chicago.

Crowds

Twelve seminaries in the Chicago area, including the Episcopal Seabury-Western Theological Seminary, are co-operating to present an ecumenical institute that will precede the great Second Assembly of the World Council of Churches meeting in Evanston this summer.

The institute, which will have on its faculty such notables as Pastor Martin Niemoeller and Bishop Eivind Berggrav, Primate of Norway, "will pay special attention to the issues of Biblical theology[†] and thought which are important for the ecumenical movement."

Faculty members are being drawn from the list of delegates and consultants who will participate in the Second Assembly. The institute will be divided into two parts, August 2d to 6th and August 9th to 13th. Persons may enroll for one or both of the weeks; the faculty will change for the second week.

Each schedule will include three morning lectures, three informal afternoon seminars, and services of ecumenical worship. The institute will meet at six "centers" (seminaries) simultaneously, and accommodations will be available for 1,300 registrants each week.

Because of the expected crowds, rooms at the centers are being reserved for ministers and "qualified lay or professional Church workers." Reservations for couples will be accepted only when both husband and wife come under this definition. No families can be accommodated. Some space at the seminaries will be available for those remaining for the Second Assembly.

The registration fee is \$7.50 per week; room and board about \$20 per week. Registrants may indicate a first and second choice in assignment to a seminary center, and address the Chicago Ecumenical Institute, 5757 University Ave., Chicago 37, indicating Church membership and work and the period of attendance.

Operation House Hunt

No phase of the development and growth of the National Council of Churches of Christ in the USA has apparently created such widespread interest among members of various Churches as the choice that is currently being made of a site for council headquarters.

In the hope that "operation house

hunt" might be completed this year, a special committee met recently in New York to hear offers of sites in four cities: New York, Cleveland, Columbus, and Chicago. The offers will be studied, the committee said, and a recommendation made to NCC's General Board when it meets in Chicago May 18th and 19th.

At the present time the NCC has departments and units located in New York and in Chicago.

CONFERENCES

Wellesley in '55

The oldest summer conference in the Church, the Wellesley Conference, will not meet in 1954.

The conference committee, now in process of reorganization, reports that plans are being made for 1955, but that the group has not had sufficient time to arrange a 1954 conference which would be up to the Wellesley standards.

PEOPLE

The Ravens

Canon Charles E. Raven, senior chaplain to Queen Elizabeth, and Mrs. John F. Moors, a descendant of one of the signers of the Declaration of Independence, were married by the Presiding Bishop in a quiet service held recently at Trinity Church, Boston. Assisting at the service was Mrs. Raven's brother, the Rev. George L. Paine, priest of the diocese of Massachusetts.

Mrs. Raven's husband, a Boston investment banker and philanthropist, died several years ago at the age of 92. Canon Raven met the Moors when he was a visiting lecturer at Harvard about 30 years ago.

GFS

Therefore, Choose Life

Teen-agers are serving for the first time as co-chairmen of committees planning for a national assembly of the Girls' Friendly Society to be held at Carleton College, Northfield, Minn., June 28th to July 3d.

Theme of the Assembly will be "Therefore, Choose Life" (Deuteronomy 30:19). All girls between 14 and 21 and all advisors are eligible to attend.

Information about registration may be obtained from The Girls' Friendly Society, 345 East 46th Street, New York 17, N. Y. Visiting (non-voting) delegates will be limited only when capacity registration has been reached.

example, the meaning of hope (*elpis*) in the New Testament. ^{††}The Archbishop Athenagoras here mentioned is the Exarch of the Ecumenical Patriarch (who is also named Athenagoras) for Central and Western Europe, and a WCC president.

CUBA

Golden Jubilee

A climax to 50 years of the Church's work in the Republic of Cuba was a recent visit to the Island by the Presiding Bishop, the Most Rev. Henry Knox Sherrill.

Bishop Sherrill spent five days in Cuba coinciding with the Church's Golden Jubilee celebration of the consecration of the first Bishop of Cuba, Albion Williamson Knight, who was consecrated in 1904.

Throughout his visit, Bishop Sherrill viewed evidence of the great forward steps made by the Church in the Republic.

In Cuba, as in other countries of Latin America, missionary work faces complicating factors which do not exist in some remote areas in other parts of the world.

At a banquet in his honor Bishop Sherrill congratulated the Church on being not the Episcopal Church of the United States transplanted in Cuba but a truly Cuban Church.

He cited the case of China where, upon withdrawal of the Church, there was only one non-Chinese clergyman and added that in Japan all of the Bishops now are Japanese." That, he said, is the pattern which should be followed in Cuba and everywhere.

"The best proof of the success of the work of the Church in Cuba," he said, "will be evident when the entire clergy is made up of Cubans." Bishop Blankingship's mission, he said, is to aid in that task.

The first recorded Anglican service in Cuba was in 1762, when the English occupied Cuba for one year. It is likely, however, that previous Anglican services were held in 1741 in the Valley of Guantanamo, when Admiral Vernon (for whom Mount Vernon is named) and General Wentworth attempted to capture Santiago de Cuba.

In 1871, Bishop Henry B. Whipple of Minnesota visited Cuba and upon his return to the United States, interested the Rev. Edward Kenney, then curate of St. John's Church, Washington, D. C., in coming to Cuba. The Rev. Mr. Kenney did heroic work in Cuba for nine years, ministering especially to the foreigners and to the victims of yellow fever. He contracted yellow fever and had to return to the United States to regain his health.

After Mr. Kenney's departure, native Cuban clergy kept a few small missions

TUNING IN: ¶In Japan all the bishops are Japanese who are in charge of dioceses, but the Rt. Rev. Kenneth Viall, SSJE, assistant bishop of Tokyo, is a non-Japanese, formerly a priest of the Episcopal Church in America. However, Bishop Viall



CUBA CHURCH RUINS*
Depression, revolution, cyclones.

open. Many of the clergy and church members were exiled to the United States and other countries.

With the intervention of the United States at the beginning of the Spanish-American War, some of the clergy returned and work was again resumed. In 1901, in San Francisco, a year before Cuba became an independent republic, the missionary district of Cuba was established by General Convention, but Bishop Knight was not elected until the Convention in Boston in 1904.¶ This, then, was the real beginning of the organized work of the Church in Cuba.

Bishop Knight enlisted four clergymen, the Rev. Messrs. Colmore (who afterwards became Bishop of Puerto Rico), Sturges, Steele, and Mancebo. The Rev. Mr. Mancebo is still living in Santiago de Cuba, having retired only last year. Bishop Knight remained in Cuba nine years.

The Rt. Rev. Hiram Richard Hulse, D.D., was consecrated second Bishop of Cuba January 12, 1915. When he came to Cuba he found 18 clergy and 1723 communicants. He served the Church there for 23 years. He came at the beginning of the First World War, which was followed by a severe economic depression, and, in 1933, a revolution. The Island during these years suffered several severe cyclones, but in spite of all these disturbances, the work was greatly extended especially in the Province of Camagüey. It was during this period that the work began to turn defi-

nately from predominately English-speaking to Spanish-speaking work. Bishop Hulse came to be beloved by people throughout the Island.

On Palm Sunday, 1938, Bishop Hulse died in Havana. The next November, the Rev. Alexander Hugo Blankingship, dean of the Cathedral in Havana, was elected to become third Bishop of Cuba. His consecration, in 1939, was the first of the Episcopal Church to be held in Latin America.

Sixteen years have passed; there are now only 24 active clergy and the work has continued to grow. The report for the year ending in December, 1953 shows a total of 8,099 communicants and 57,156 baptized members. The strategic plan has been simple; namely, to build strong local parishes and parochial schools (there are 14 scattered throughout the Island), preaching and teaching the Word. There has been no attempt to open any other kind of institution. Opportunities are limitless.

The Church in Cuba is practically as old as the Republic of Cuba. There are nearly six million people living in Cuba.

There can be no doubt that this is one of the most important areas of the world for the Church. The Cuban people are as friendly and hospitable as any people in the world. And the Church has received a very warm response from them wherever it has been presented in its true nature.

*This church was blown down in 1932, during a period of bad storms in Cuba.

has resigned from the American Church and belongs, therefore, to the Japanese Church. ¶General Convention meets regularly every three years, rotating from city to city. Its last meeting (1952) was also in Boston.

Palm Sunday Traditions



Where did they originate and how are they observed elsewhere?

By Edmund Roberts

AMONG the very oldest and most venerated of all religious customs are those connected with Palm Sunday. They have been celebrated since the earliest days of the Christian Church, and some of the associations of the day have probably come down from the first century.

The distribution of palms was one of the rites which Henry VIII, at the Reformation, decided should still be observed. A Royal Proclamation read: "On Palm Sunday it shall be declared the bearing of palms reneweth the memory of the receiving of Christ in like manner into Jerusalem before His death." The palm was a symbol of honor among the Romans long before Christ was born. Branches of it were awarded to victorious gladiators, hence the expression "awarding the palm." It is possible that those who greeted our Lord on the first Palm Sunday were adopting the Roman way of showing honor.

C. K. Chesterton's famous poem, in which the ass chides those who laugh at its amusing appearance and bids them remember what happened on that first Palm Sunday, ends thus:

"Fools! For I also had my hour;
"One far fierce hour and sweet;
"There was a shout about my ears
"And palms before my feet."

The most famous palm groves in Europe are those of the ancient city of Elche in eastern Spain. The narrow streets of the city, and the flat-roofed whitewashed houses and, above all, the innumerable date palms, give the city, standing on a low hill in the midst of a sandy plain, a strikingly oriental aspect. The blanched fronds are sold for Palm Sunday processions, and when blessed by the priest are regarded throughout Spain as certain defence against lightning. The palm leaf crosses are kept throughout the year and burned when fresh ones take their place.¹

The palms have to be brought to perfection exactly at the right time, and this is a skilled task. Early in the year the fronds or branches are tied up in sheaves so as to shut out the sunlight. Then they bleach to the beautiful golden hue seen in church on Palm Sunday. When wanted the fronds are carefully cut and wrapped in raffia matting to protect them from frost and rain. They vary from nine to 12 feet in length and

are tied up in bundles of about 60 for export.

In olden times on Palm Sunday the church procession (which the smallest English village had) was not around the church aisles but in the yard. Its end was the churchyard cross — sometimes erected in view of this function. How deep was the impression left on the popular mind may be gathered from the fact that until comparatively recently London costers sold catkin willows from their barrows on the previous Saturday, and by the survival of the name "palm" itself.

Anciently the "palms" used were not the bleached leaves now imported specially for the purpose, but the green wands of sallow which at this season are full of sap and covered with golden catkins. They were probably popular because of things in nature they were most full of life and blossom. Box is also used.

Palm Sunday is, of course, the first day of the week well called Holy Week since its events were so pregnant with importance for all Christians, and Germany beautifully calls it the "Silent Week" (Die Stille Woche). Besides the distribution of palms, other customs have arisen also, such as the giving away of what are known as "Pax" cakes, and the eating of special foods like figs and carlings (dried peas), since it is Lent.

The "Pax" cakes are distributed at the little Herefordshire churches of King's Chapel, Sellack and Hentland. Nobody knows how the observance originated. The cakes are peace emblems and have, in days past, been eaten in token of reconciliation by estranged villagers. They broke the cakes at the church door and agreed to let bygones be bygones. At one time, when it was the common drink, ale was distributed.

The habit of eating figs is very widespread in certain English counties, including Bedfordshire, Buckinghamshire, Hertfordshire, and Northamptonshire. It also extends beyond to the Midlands and the North. In some places Palm Sunday

is, indeed, known as "Fig Sunday," and yet another name for it is "Carling Sunday" when the eating of dried peas was once popular.

The explanation of the custom is this: the Anglo-Saxon word "caru" means sorrow. On Passion Sunday people began to commemorate the sorrows or "cares" of our Lord — the smaller "cares" as contrasted with the larger cares of Holy Week. Hence the Sunday was called "Careling" (little cares) Sunday, and the Lenten fare of dried peas was called carelings or carlings.

In the Western counties "frumenty" or "furmenty" was eaten. Made of wheat, raisins, eggs, and milk, nothing could have been more nourishing. It was also eaten on Mothering Sunday and was made at least as far back as Elizabethan days.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Bishop Cooper and Korea

Previously acknowledged	\$ 240.79
Anonymous	10.00
Communicant, St. Paul's Church, Washington, D. C.	10.00
E. H. T., Jr.	1.50
	\$ 262.29

Okinawa

Previously acknowledged	\$ 5.00
E. F. Ray	30.00
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Calvary Canip Children, Pittsburgh, Pa.	57.15
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St. Margaret's Guild, St. John's Church, Grand Haven, Mich. (CARE)	10.00
	\$1,785.35

St. Andrew's Brotherhood, Japan

Mary F. Ogden	\$ 25.00
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TUNING IN: No one is obliged, in the Episcopal Church, to receive the blessed palm leaf crosses (or palm leaves) that are given out on Palm Sunday. Those, however, who do take them home should either burn them or keep them until next

Ash Wednesday. They may be placed behind a cross or crucifix on the wall, or behind a sacred picture, or used as a bookmark for a Bible or other devotional book. But they should eventually be burned, not just pitched out with the trash.

Our Lord's seven last words
give an answer to the riddle:
How to be selfless and yet
Love thy neighbor

As Thyself

By the Rev. Hewitt B. Vinnedge
Church of the Mediator, McComb, Miss.

MOST DEVOTIONAL books and manuals of Christian ethics warn against what is generally called self-love. It is true that one aspect of love of self can be utterly disastrous to the life of the spirit. Certainly nothing can more completely crowd God out of one's life than self-love and its preoccupation with self-gratification, self-indulgence, and other ugly manifestations of plain, unlovely selfishness. Let us freely admit that self-love of this kind is the source of most human sinning: indifference, irreverence, blasphemy, anger, cruelty, theft, lechery, falsehood, and almost any other evil that one might list. It would not be difficult to show that every one of these is the direct result of some specific self-indulgence or self-gratification that is part of self-love, as generally conceived.

THE QUESTION

And yet there must be some manner in which it is right to love oneself; otherwise the divine order to "love thy neighbor as thyself" would be quite meaningless. Surely we are supposed to love our neighbors. Our Lord, whom we regard as the veritable incarnation of the selflessness taught in Holy Scripture, once had occasion to enunciate what is generally called "the Summary of the Law." He placed love for God first among human obligations, to be sure, but He declared that love for one's fellow human beings must be the immediately next obligation and that such love is like the love of God. And what is the degree of love which we are bound to have for our fellows? "Thou shalt love thy neighbor as thyself." Can we say that He seemed to indicate that some kind of self-love is not only morally acceptable but also essential to any effort to obey the divine commands?

Again, in the ethical portion of the Epistle to the Ephesians,¹ the author impresses upon husbands the moral obligation to love their wives. Once more we may ask the degree of love which is commanded, and we find a similar answer: "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself . . . Let every one of you in particular so love his wife even as himself" (Ephesians 5:28,33).

Of course the command to love others as oneself was not original with the author of Ephesians or with our Lord. The Pharisees had long emphasized the principle, which they in turn derived from a relatively obscure portion of the priestly code in the sacred Scriptures. It might

be well to look at this source in its context:

"Ye shall not steal, neither deal falsely, neither lie to one another. . . . Thou shalt not defraud thy neighbor, neither rob him. . . . Thou shalt not curse the deaf, nor put a stumbling block before the blind. . . . Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor. . . . Thou shalt not hate thy brother in thy heart. . . . Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord" (Leviticus 19:11-18).

Clearly, it seems, love of one's neighbor is the energizing power designed to keep one obedient to God's laws for human relations and to prevent one from unfair and discriminatory practices which would cause one to take unjust advantages of neighbors.

Similarly, when St. James warns his readers against partiality and discrimination on economic or other grounds, he harks back to the same basis for power: "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors" (James 2:8,9). In like manner, when St. Paul gives advice on the Christian's civic responsibilities, he suggests the same motive for the proper discharge of such obligations, summarizing his counsel with the significant command:

"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, Thou shalt not kill,

Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself" (Romans 13:8,9).

Again, he falls back on the same "royal law" as incentive for the exercise of Christian freedom under discipline and for willingness to suspend judgment when one becomes suspicious of the practices or motives of one's fellow-Christians:

". . . brethren, ye have been called unto liberty; only use not your liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself" (Galatians 5:13,14).

It is a high and holy calling that we have, to love one another. The word of our Lord and of His Apostles, as well as the ancient divine code of the Hebrews, guarantee a life actuated by social justice and fruitful in good works, if we obey this call. But note that love for our neighbors is to be as love for ourselves. In one sense, therefore, it must be right and good to love oneself; it is difficult to escape such a conclusion. This is what we must now examine. We must try to reconcile the commandment with the many counsels unto selflessness and the many strictures against self-love. And we must look to the words and the work of our blessed Lord for the answer to this riddle.

"FORGIVE THEM"

If we would have before us a picture of the supreme example of what might

TUNING IN: ¶Ethical portions of Pauline epistles come near the end, after theological matters have been considered. Thus they exhibit conduct as the outgrowth of belief, which in Christian thinking it is. ¶Epistle to Ephesians is thought by

many scholars to have been written by someone other than St. Paul; but there are those who still cling to its apostolic authorship. If it is by St. Paul, it is to his credit; if it is by a disciple of St. Paul, it is still to his credit.



Allan Rohan Crite

be called an utterly selfless love, we should instinctively turn to a consideration of Christ on the Cross. There He was placed, and there He remained, not through any external compulsion, although the authority of an evil civil government was the instrument whereby He was brought there. But the only force that kept Him nailed to the Cross was His freely offered love for His Father and His brethren. No consideration of self or of personal well-being motivated His act of sacrifice; even to mention such a possibility seems almost like blasphemy. Consider the first of His seven cries from the Cross: "Father, forgive them for they know not what they do." There is complete devotion to others in that cry—even to His murderous tormentors. Consider also the third cry: "Behold thy son. . . . Behold thy mother." Here again is devotion to another—this time to the one closest to Him by ties of blood and natural affection, His own mother.

And yet in the midst of the "segment of eternity" which is the Cross, in the midst of this divine example of selfless devotion and self-forgetting love, perhaps we can find a clue to the kind of love for oneself which is legitimate and godly, the sort with which we must also love our neighbors. To the penitent thief He said, "Today shalt thou be with me in Paradise." Implied here are His confident desire and expectation of victory. Here also is His wish for Himself that He may have the consummation of achievement and rest in the Paradise of God. If He had been a failure in His life's work, He could have had no expectation of being in Paradise before the day had run its course. For Him success meant the overcoming of all evil that

might threaten in His own life, and its conquest in principle for all mankind. It meant the overcoming of death (the last enemy) for Himself and for all humanity.

We may say, therefore, that He was sufficiently concerned with Himself to want that victory and to achieve the success that would merit the Father's approval; and His concern for His neighbor was equal to His concern for Himself. For His companion in pain, for His neighbor on Golgotha, for every human being, He wanted the same kind of victory and the same consummation in the Father's approval. And so, He loved His neighbor as Himself.

Consider also the cry in which Jesus reached the very depth of His agony, the tortured cry of His orphaned spirit: "My God, My God, why hast Thou forsaken Me?" Many interpretations have been given to this word by theologians and devotional writers.¹ For our purpose, we may see in it, as well as in the cry, "I thirst," His complete horror at the sense of deprivation, feeling Himself deprived for the moment of the full communion and fellowship with the Father which had been His from "before all worlds," as His momentarily parched soul burned with unquenchable "thirst for the Living God." Can we say, perhaps, that here as a human being He was desiring the highest destiny to which man can attain: the presence and enjoyment of the Eternal Father? Here again, it may well be, was a highly moral and divinely intended love and respect for Himself as man—so great that, as man, He would not willingly miss the highest, the greatest, the best, and the most blessed state to which man may come. Once more, He loved His neighbors as Himself, for the whole purpose of His sacrifice was that all His neighbors of the whole human race, in all times and places, might come to the same destiny and enjoy the same state of blessedness.

"IT IS FINISHED"

Let us next inquire into the cry, "It is finished." Here is a further suggestion of the sort of regard for oneself that is legitimate and commendable of God. Perhaps we may say in all reverence that herein is indicated a just pride in one's workmanship. When our Lord was only 12 years old, He had been aware of a great task that lay before Him; to this He had given testimony when He reminded His mother that He must be about the business which the Divine Father had assigned Him.¹

Doubtless this awareness was immeasurably strengthened by the experience of His baptism, when the heavenly Voice declared that He was the beloved Son in whom the Father was pleased. We

know that it struck Him with additional force at the Transfiguration, when He was reminded by the Law and the Prophets (as represented by Moses and Elijah) that His sacrificial work in Jerusalem was the great work which He must "accomplish," and when the divine Voice reminded Him of His teaching mission: "This is My beloved Son: hear Him." Then there is His own assertion that He must do the works of the One who sent Him (John 9:4). And in His great High-Priestly prayer (John 17) He affirmed that He had finished the work which the Father had set before Him. This declaration, together with the sixth cry from the Cross, indicates a justly high regard for His own ability.

There are some persons who, consciously or unconsciously, lean too far backward in a sort of morbid fear of self-love, or it may be in an almost pathological preoccupation with being humble. Might it not be a mark of mock modesty and false humility to refuse to recognize, regard, and make the most of our abilities? To belittle them would come dangerously close to despising a gift of God, and so bear a near resemblance to slighting His grace. To belittle them would make it difficult to use them as effectively as God must have intended that they be used. It is important, to be sure, that we recognize our weaknesses and shortcomings, and a genuine humility will do this. It is equally important that we recognize the capacities and the elements of strength which He has given (in part, at least) to compensate for the shortcomings and weaknesses. To deny either is to be less than honest with oneself and about one's character. And how can one have genuine beliefs, and the courage to act in accordance with them, if one be dishonest in one's judgments?

In short, we must love and respect ourselves enough to be honest, and certainly we must love our neighbors enough to be honest in our judgment and treatment of them also; for we may be quite sure that any "love" not based on honesty cannot be love at all. If, then, we should make a habit of running ourselves down, of belittling ourselves, our work and our ability, we are rendering ourselves unable to fulfill the second part of our Lord's Summary of the Law. For certainly we ought not to slight our neighbors, or their work and abilities; and must we not love our neighbors as ourselves?

And so, when our Lord said, "It is finished," He recognized that He had both possessed and utilized the ability with which to accomplish the work assigned by His Father. One cannot doubt

(Continued on page 21)

TUNING IN: ¶One interpretation of the cry, *My God, my God, why has thou forsaken me?* is that our Lord was comforting Himself by repeating certain of the Psalms. These particular words were overheard, but the Psalm itself—the 22d, which

is one of the Proper Psalms for Good Friday—concludes on a note of triumph (see verses 22f). ¶Some translate our Lord's words, *about my Father's business* (St. Luke 2:49) as "in my Father's house." In any case, the Father's business is involved.

Politics and the Passion

IT USED to be a rule of polite society that two subjects were not discussed at social gatherings—politics and religion. In matters religious, at least as far as the Episcopal Church is concerned, it is still the general rule that talk about politics is avoided in Church gatherings.

There is nothing particularly mysterious about these taboos. Both political conviction and religious conviction are areas in which it is difficult to achieve the virtue of tolerance — areas, in fact, in which tolerance may not always be a virtue. Political and religious beliefs are not mere intellectual opinions, but dynamic opinions which demand certain results in action. Differences in these realms lead to clashes, which in turn lead to loss of friendships, disruption of organizations, and even estrangement of families.

“Do not think that I have come to bring peace on earth;” said Christ (St. Matthew 10:34) “I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man’s foes will be those of his own household.”

Psychologically speaking, Christ declared that He Himself was the aggressor in the turbulent events that surrounded His last fateful journey to Jerusalem. The only sword that He brought was the sword of the Spirit. But, as was predictable, and as He predicted, the sword that was raised against Him was the sword of physical power, and He was tried, condemned, and executed for seeking to overturn the established order of things in first-century Palestine.

In His day, as in the present, it was hard to talk about religion without talking about politics. There are moral and practical considerations common to both, and there are political consequences of religious beliefs. In first-century Palestine, the relationship was even more immediate, since religious and governmental functions were exercised by the same individuals and organizations. However, Christ was careful not to become involved in purely temporal disputes. When a man wanted Him to arbitrate a dispute about an inheritance, He replied, “Man, who made me a judge or divider over you?” When He was questioned on the most burning political issue of the day — loyalty to the Roman Empire vs. Jewish national aspirations — He gave His masterly answer, “Render unto Caesar the things that are Caesar’s, and unto God the things that are Gods.”

Following His example, the Church of today seeks

to avoid involvement in purely temporal disputes. When its opinion is sought on some burning current issue, it gives, if it can, such an answer as Christ gave to those who questioned him about the tribute money. Frequently, as among Christ’s followers in the first century, Churchmen of the 20th century are to be found on both sides of the issue, and the fact that there are more of them on one side than on the other does not prove that this is the Church’s side.

But if politics is a matter of fierce conviction and divisive loyalties, so is religion. And Christ’s life and suffering and death are the guarantee that God and His Church are by no means neutral in the fundamental issues of human life. It might almost be said that no Christian was ever martyred for religious reasons — only for interfering in politics. So it was with Christ’s denunciations of the pharisees and scribes, the ruling classes of His day; so, with St. Stephen, who told the Sanhedrin that they had corrupted justice. So with the martyrs of imperial Rome who were perfectly free to hold their Christian faith as long as they worshipped the emperor too.

And so it has been in this bloodiest of all Christian centuries, the 20th, in which Nazis and Communists alike have persecuted Christians, not because of their faith, but because of the political implications they drew from it.

As of today, the Church is primarily a conservative force. Modern Christians are not revolutionaries, but sons and daughters of revolution, and the martyrs of modern Europe have not been killed for trying to overturn the social order in their countries but for trying to defend it. Sometimes the Church’s powerful conservatism seems to be almost a denial of the spirit of its founder, as for example, when the parish church becomes a bulwark of racial or social exclusiveness. Sometimes its conservatism is mistaken for radicalism, as for example when it defends individual liberties from the encroachments of government.

BASICALLY, however, there is nothing either unChristian or unintelligent about the Church’s conservatism. The civilization that developed in Europe and spread to the Americas with the European colonists was conceived in Christian faith and molded by Christian moral values. The political upheavals that overturned the absolutist monarchies and gave birth to the democracies were once thought to be anti-Christian in origin, but are now recognized

be logical corollaries of Christian doctrine — so much so that today we have a hard time understanding; how anybody could call an undemocratic civilization Christian. The Church defends this civilization because so much of it is specifically Christian in its roots and in its flowering.

The Church does not love violent remedies for political ills — partly because of the discomfort to itself and to its membership involved in revolutions; but more importantly, because revolutions destroy the good as well as the bad in the old society, and the risk of reestablishing ideas of truth and justice and honor and temperance and decency may be set back for many generations.

Nevertheless, the Church is the Church of Jesus Christ. As such, it does not regard its standards as molded by the civilization in which it is set, nor does it regard the preservation of any civilization as the ultimate political good for mankind. The Church cannot be content with the existence of sin anywhere, and if sin is built at any point into the fabric of civilization, it must ultimately come out even if the whole edifice crumbles with it, as blind Samson pulled out the pillars of the temple at Gaza.

This Christian radicalism and recklessness has very little in common with political movements of secular inspiration. The mere fact that a political movement is radical does not make its radicalism Christian. And the accomplishment of Christ's earthly ministry did not depend on an alliance with any

earthly movement. Quite the contrary: the success of His mission was strictly the result of His defeat— His crucifixion, friendless and alone. The Christian revolution is not accomplished by human strategems but by the power of God.

Christian people are angry at each other today over political issues, and the issues are such that it is not fair to accuse either side of unnecessary meddling in politics. The fight against Communism is a fight for the preservation of honor and decency and liberty and justice and truth. The fight against the establishment of an American political Inquisition is also a fight for the preservation of honor and decency and liberty and justice and truth. The Church of Christ has something to say about these things; indeed, it does not dare to be silent.

But the voice in which the Church speaks is the voice of a confused shouting. One man says this, another says that. The man one Christian regards as the leading champion of the warfare for Christian values is regarded by another Christian as the arch-enemy of the same.

If, in the political realm, honor and decency and liberty and justice and truth are at stake, then one Christian has, at least, no reason to be surprised at finding another Christian vocally engaged in politics. Something is obviously wrong if we cannot even agree on the location of the target. But the one thing that is probably true is that Christian values are deeply involved.

In our American political system, it is not necessary for everybody to agree on the evils that exist nor on the means to combat them. God does not hand down to the Church ready-made decrees to be unquestioningly accepted on such matters, nor is the Church likely to make a pronouncement unless its people have already arrived at a fairly strong consensus.

But, in this Holy Week, as we contemplate the Passion of the Lord of all of us, let us all take from Him renewed confidence that His Church as a whole, and the members of it in general, are consecrated to the carrying out of His will for our salvation.

Let us make sure that our Christianity is superior to our politics, and that we judge the affairs of men in the light of God's will and Christ's sacrifice of Himself.

Let us, in particular, strengthen our awareness of our unity in Him, and be a little less hysterical about the activities of our fellow-Americans, who are, by and large, our fellow-Christians as well, even though they may belong to other Churches.

And let us follow the leading of our divine Saviour, and avoid leaping to identify our faith with any particular political platform; not through fear of the consequences but through love of the brethren and a zeal for souls. But let us not fail to speak the truth in love whenever we are convinced that a moment has come in which Christ would have us speak.

MANY CROWNS

(A Meditation for Palm Sunday)

By Ellen Duke Politella

LORD, today art Thou become my King; and I would crown Thee with my many crowns.

Here is my crown of pride: take it. I have worn it for many years, and cherished it. My paltry successes went into its making. The desire for popularity and brilliance and charm are all interwoven into its pattern. Now I give it to Thee, that Thou mightest melt it and remold it into holy humility.

Here also is my crown of bitterness, which was but poorly concealed in its wearing. Hatred and envy and jealousy and resentment are present in it. By Thy almighty power, transform it into love.

Indifference is my third crown, O my Saviour. Coldness, hardness of heart, laziness, are streaked through it. Take it, that compassion may be left in its stead.

Here is self-love: I find it hard to give this up, Lord Jesus; in Thy mercy, pluck it from me.

I can no longer wear these, when soon Thou shalt wear a crown of thorns for me.

Have mercy, Jesu!

“How Refreshing . . . If . . .”

THERE have been many attempts to make the Bible or a portion of the Bible intelligible to 20th-century readers. One of the best that have come to this editor's attention is *The Gospel According to Mark and Its Meaning for Today*, by Ernest Trice Thompson.

Dr. Thompson is professor of Church History at Union Theological Seminary in Virginia, and is book editor of *Interpretation* and coeditor of the *Presbyterian Outlook*. *The Gospel According to Mark and Its Meaning for Today* is written, he tells us, “primarily for laymen, who will continue to study the Bible as it was read and accepted in the early Church.”

The book is not a formal commentary, nor is it a series of sermons or meditations, although it could well serve as a stimulus to meditation. It is rather a

THE GOSPEL ACCORDING TO MARK AND ITS MEANING FOR TODAY. By Ernest Trice Thompson. John Knox Press. Pp. 255. \$2.95.

retelling of St. Mark's account of our Lord's ministry, in which the story, the exegesis, and the exposition¹ combine to form a connected narrative that is readable as it stands.

There are, to be sure, a few minor matters to which exception might be taken. But they are definitely minor in relation to the sweep and scope and quality of the book as a whole. The rabbinical saying,¹ “There is no sick man healed of his sickness until all his sins have been forgiven him” (quoted on p. 58), contains an element of truth that Christians might well recognize. This is obscured by the statement immediately following it (“Jesus Himself did not accept this theory. . .”), but probably this latter is intended to refer to the earlier statement (“Disease was popularly supposed by the Jews to be the punishment of sin and the work of demons”), which “Jesus Himself did not accept.”

A Catholic would have added a sacramental “coming” (in Holy Communion) to the various ways in which Jesus “comes” to us (p. 146), and the statement that the bread at the Last Supper “stood symbolically for His body” is, of course, inadequate for Prayer Book Churchmen.

TUNING IN: Exegesis aims to extract the original meaning of a passage of scripture, exposition attempts to apply that meaning to situations of our own time. Exposition is the immediate task of the preacher, but if it is to be sound it



On the other hand there is a very fine comment on our Lord's apparent disowning of His mother and His brethren in St. Mark 3:31f: “Jesus does not mean to repudiate His family. His thoughts went out to His mother even when He was hanging on the cross. . . , but He broadens the concept of family to include all those who are spiritually kin” (p. 81).

Dr. Thompson is thoroughly familiar with current New Testament scholarship, but he never lets his critical knowledge obtrude. Where alternative positions are given, he generally leans in the conservative direction. On the whole he has done a superb job.

“THE devil's favorite Sunday morning entertainment is the sermon which does not cause a ripple of disturbance, intellectual, moral, or emotional, to man, woman, or beadle.¹ If your pulpit motto is ‘no disturbance!’ you had better be a Trappist than a presbyter.”

Here is a bit of counsel from A. C. Craig, who is lecturer in Biblical Studies in Glasgow University. It is found on page 47 of his recently published *Preaching in a Scientific Age*, the five chapters of which treat of the dilemma of the preacher, preaching and Biblical criti-

PREACHING IN A SCIENTIFIC AGE. By A. C. Craig. London: SCM Press. Pp. 119. 4/6.

cism, preaching on miracle, preaching on the resurrection, and preaching on the last things.

Preaching, according to Dr. Craig, is not difficult but impossible. Yet some are called to attempt this impossible task. Only as they realize its impossibility, and yield themselves as God's instruments, can He enable them to perform the impossible.

must be based upon sound exegesis. ¶A rabbinical saying is a saying in circulation among the rabbis or teachers of post-Biblical (i.e., post Old Testament) Judaism. ¶A beadle is a parish officer in the Church of England.

Dr. Craig believes that the preacher should be utterly frank and state in the pulpit his own position on any miracle under discussion. In this, Dr. Craig takes issue, as he admits, with Dr. Henry Sloane Coffin — and no doubt with many others also.

Dr. Craig pleads for more sermons on longer units of Scripture than the one-verse or partial-verse texts so common today:

“How refreshing it would be if, just once in a lifetime, one could hear a sermon on Ruth which was *not* based on the text, ‘Intreat me not to leave thee,’ and which did *not* lead to certain obvious lessons or the virtue of fidelity, but which *was* based on the story as a whole, and which *did* lead into a discussion of the color bar” (p. 49).

This is a book that can be highly recommended to the clergy. Whether or not they agree on this or that point, they will find the treatment stimulating, provocative, and seasoned with a racy humor.

In Brief

THE SEVEN WORDS FROM THE CROSS. Devotions for the Three Hours. By the Late Father Andrew SDC. Mowbrays. In America: Morehouse-Gorham. Pp. 70. Paper, \$1.05

A “typical set” of Fr. Andrew's addresses for the Three Hours, reproduced from the notes of “K.E.B.”

Books Received

THE LIVING FLAME. Being a study of The Gift of the Spirit in the New Testament, with special reference to Prophecy, Glossolalia, Montanism and Perfection. By Maurice Barnett. Foreword by T. W. Manson. London: Epworth Press. Pp. xvi. 152. 15/-.

SAINTS IN HELL. By Gilbert Cesbron. Translated from the French by John Russell. Doubleday. Pp. 312. \$3.75.

THE SONG OF RUTH. A Love Story from the Old Testament. By Frank G. Slaughter. Doubleday. Pp. 317. \$3.75.

THE INNER SPLENDOR. By Lewis L. Dunnington. Macmillan. Pp. xi. 229. \$2.75.

WITH SIGNS FOLLOWING. By Jessie Beattie Wise. Pageant Press. Pp. 365. \$5.

THE CATHEDRAL. By A. G. Chant. London: Epworth Press. Pp. 48. 7/6. [A poem, with “two mysteries hidden in the story.”]

THAT IMMORTAL SEA. By Leslie D. Weatherhead. Abingdon Press. Pp. 217. \$2.50.

HUGH LATIMER: APOSTLE TO THE ENGLISH. By Allan G. Chester. University of Pennsylvania Press. Pp. x. 261. \$6.

LETTER TO A PRIEST. By Simone Weil. Putnam's. Pp. 85. \$3.50.

THE FOUNDING FATHERS. By Nathan Schachner. Putnam's. Pp. x. 630. \$6.

LIBERIAN ODYSSEY. The Autobiography of F. A. Price. Pageant Press. Pp. xv. 260. Deluxe boxed edition, illustrated. \$7.50. [Author was for 40 years a missionary of “former Methodist Episcopal Church.”]

EDUCATIONAL

SEMINARIES

Film in Worship

The first audio-visual workshop sponsored by the Church Divinity School of the Pacific was held at the seminary March 26th and 27th.

The Very Rev. Sherman E. Johnson, Dean, keyed the workshop which included, among its participants:

The Rev. James K. Friedrich, president of Cathedral Films and Consultant on Audio-Visual Materials to CDSP; Mr. Brunson Motley, general manager of Cathedral Films; Mr. William S. Hockman, church editor of *Educational Screen* and author of the book, *Projected Visual Aids in the Church*; and Mr. Malcolm Boyd, seminarian and former TV-radio producer.

The workshop opened with the showing of filmstrips and a discussion on the use of filmstrips. Dr. Friedrich spoke on the topic, "The Film in Worship and Teaching." Mr. Hockman, before showing a typical discussion film, spoke on "Using Discussion Films With Youth." Mr. Motley gave a talk on "The Administration of Audio-Visuals in the Local Church." Dr. Friedrich and Mr. Boyd spoke on "TV-Radio Ideas and Techniques." There were panel discussions on the topics, "Finding and Selecting Audio-Visual Materials" and "How To Use Audio-Visual Equipment" and also there was a Round Table discussion following the showing of Cathedral Films' production, "For All People."

The Seminary Society for Audio-Visual Aids (S.S.A.V.A.), organized at CDSP and operating now under the chairmanship of seminarian John Spalding, will follow up the activity of the workshop with regularly-scheduled showings of religious motion pictures and discussions.

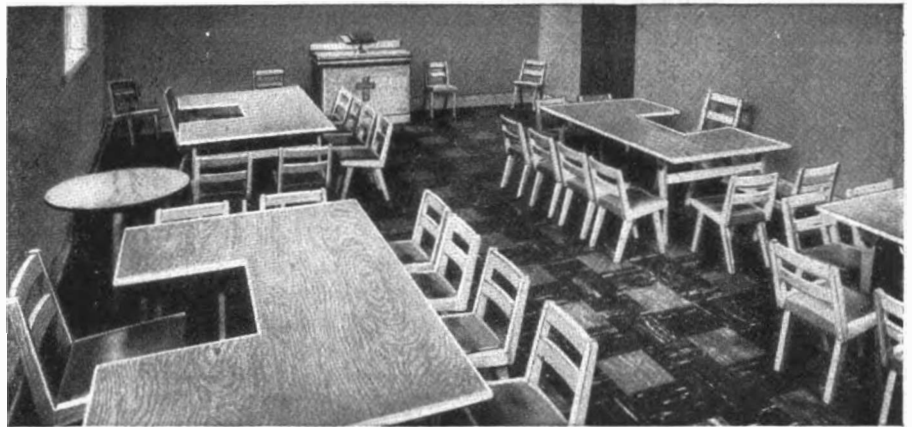
PRIMARY

Saints and Singers

Choir boys of the St. Thomas Choir School, New York, N. Y., were pleased with the splendor of their new \$500,000 building when they moved into it March 19th.

Reporting on the new building, a New York reporter noticed that the headmaster's office had a deep-piled soft, hand-made Moroccan rug, well designed to cushion even the shock of a demerit. (He obviously was thinking of Canon Betts and his much publicized paddling policy at the choir school of the Cathedral of St. John the Divine.)

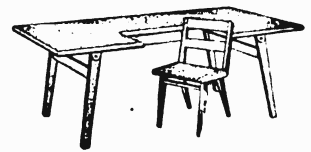
Headmaster Henry B. Roney, Jr., told the reporter if the 40 boys needed paddling they could get it at home.



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QUINCY
Face-Lifting

Parishioners of the Cathedral of St. John in Quincy, Ill., have voted to go ahead with plans to rebuild their organ and make various "face-lifting" improvements to the cathedral.

In addition, the cathedral will raise \$1,000 for the Builders for Christ campaign (almost one-seventh of the total amount to be raised by the diocese of Quincy) and make a contribution to the Good Samaritan Home in Quincy. To reach its various goals, the cathedral will look for pledges totaling \$36,000.

MISSOURI
Downtown Services

Roman Catholics for the first time have joined Episcopalians and Protestants in St. Louis, Mo., in an appeal for the support of the downtown Lenten services for the remaining weeks before Easter.

A Laymen's Lenten Religious Emphasis Committee, in a letter to 200 firms in the downtown area, requested time off for employees to attend noonday services at Christ Church Cathedral, sponsored by the Metropolitan Church Federation, and services at the Roman Catholic Old Cathedral and the Basilica of St. John.

Archbishop Joseph E. Ritter and the Metropolitan Church Federation have endorsed the appeal which is signed by eight men representing the Christian Communion participating.

LONG ISLAND
Campaign Chairman

Joseph A. Patrick, New York attorney, has been appointed chairman of a \$400,000 fund raising campaign to be conducted through the diocese of Long Island this spring. Money raised will be for capital expenditures by the Church in the United States and abroad. Of the \$400,000, \$163,176 will be Long Island's apportionment of the national Church's Builders For Christ campaign.

TEXAS
Self-Supporting Parish

The first spadeful of earth for the new St. Martin's Church, Houston, Texas, was turned by Bishop Quin of Texas March 21st. The event climaxed 18 months of work during which the Church's membership grew from a few families to some 440 members.

Started by a handful of people who wanted a Church in their neighborhood, St. Martin's was from the outset a self-

supporting parish. Its first service conducted by the Rev. J. T. Bagby in a two-story white colonial house.

The Church now has two schools with more than 250 pupils; some 20 officers and teachers; a Scout troop with some 30 members; a Cub Pack with some 90 boys. In addition, there is a junior choir and acolyte guild, as well as various service organizations.

The Church has an operating budget of some \$25,000 a year, in addition to

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money for their new building on a four-acre site. After construction of a new parish hall, plans call for construction of the Church proper.

Several communicants of St. Martin's are active in the Church outside of their

*Left to right: Laurence C. Klump, chairman of the building committee; the Rev. J. T. Bagby, rector of St. Martin's; and Bishop Quin of Texas.

local parish. S. S. McClendon is chancellor of the diocese of Texas. Calvin L. Clausel, Jr. is editor of the *Texas Churchman*, official magazine of the diocese of Texas. Felix A. Runion is the finance chairman of the Episcopal Theological Seminary of the Southwest in Austin.

Fr. Bagby is the president of the Standing Committee and the chairman of the department of promotion for the diocese of Texas. He is also a trustee for the Episcopal Theological Seminary of the Southwest. He has spent nearly 20 years in Houston.

NEW YORK

Deeper Spiritual Life

More than 200 laymen of Westchester County, N. Y., met for a quiet day at St. James the Less Church, Scarsdale, N. Y., March 27th.

The day began with Holy Communion with Bishop Donegan as the celebrant. During the day there were three periods of meditation; noon-day prayers; and evening prayer. Quiet was observed the whole day from 9 AM to 3:30 PM.

The Quiet Day grew out of plans for a definite laymen's organization in Westchester. The plans were initiated at a dinner last December. At that time,

300 laymen assembled to hear Bishop Donegan outline the need for the potential activities of laymen's work. It was decided that the first purpose of a laymen's organization is to deepen the spiritual life of the men through a continuous emphasis on Holy Sacraments, prayer, and study of the Holy Scriptures.

There have been several meetings since last December, and the Westchester County laymen have been stimulated to accept responsibilities of the Church, such as assisting rectors in calling upon parishioners and expressing the thought and work of the Church in their communities not only individually, but as an organization.

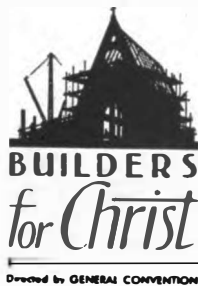
ARIZONA

Campaign Share

The 61st convocation of the missionary district of Arizona, meeting recently in Trinity Cathedral, Phoenix, Ariz., voted a budget of \$34,552 for 1954. It approved as its share in the Builders for Christ Campaign the amount of \$13,870.

ELECTIONS. Executive Council: clerical, J. W. F. Carman, C. H. Crawford, G. W. Ferguson; lay, Stephen Shadegg, S. B. Appleby, Ski Johnson. Delegates to Anglican Congress: the Rev. T. A. Bogard. Delegates to Synod: clerical, J. W. F. Carman, T. A. Bogard, P. D. Urbano; lay, Stephen Shadegg, S. B. Appleby, D. Ben Roush.

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Fingers to hold



*Who wants to walk alone when
Daddy's hand is there to hold?
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as everybody.*

*That's the way all little girls
and boys need to feel—safe in a
world of love where they can
grow without fear. That's where
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To build security for those we
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—a dream that can come true
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free to work for it.

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DEATHS

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

Clyde Balch Blakeslee, Priest

The Rev. Clyde Balch Blakeslee, re-
tired in 1942, died March 14th in Tuc-
son, Ariz., at the age of 80.

He was ordained to the diaconate in
1903 and to the priesthood in 1903. Some
of the parish he served were St. Ste-
phens, Shell Lake, Wis.; St. John's,
Grand Rapids, Mich.; St. Paul's, Hud-
son, Wis.; St. Mark's, Cold Water,
Mich.; Holy Trinity, Danville, Ill.;
Grace, Madison, S. D.; Warren Coun-
ty Missions, Pottersville, N. Y.; and
Willard and Trumansburg, N. Y.,
where he was priest-in-charge.

After retirement, he took up residence
in Waterloo, N. Y., where he continued
to do supply work in parishes in the di-
ocese of Central New York. He went to
Tucson, Ariz., for his health in April
1953.

He is survived by his wife, Lydia
Bundy Blakeslee; two sisters; a daugh-
ter; and a son.

John J. Jarrett, Jr., Priest

The Rev. John J. Jarrett, Jr., priest-
in-charge of the Church of the Incarna-
tion, Miami, Fla., died January 20th
after a short illness. He was 38 years old.

Fr. Jarrett was a graduate of Beth-
une-Cookman College, Daytona Beach,
Fla., St. Augustine's College, Raleigh,
N. C.; and the Bishop Payne Divinity
School, Petersburg, Va. He was ordained
deacon in 1948 and priest in 1949, by
Bishop Louttit of South Florida. Sur-
viving are his widow and two sons.

Richard E. Lyman, Priest

The Rev. Richard E. Lyman, a master
at Watkinson School, Hartford, Conn.,
since 1946, died at a Hartford hospital
February 26th. He was 53 years old.

Fr. Lyman taught sacred studies,
Greek, Latin, German, and English at
the school. Previously he had taught at
Harvard and Brown and was for several
years in parish work.

Fr. Lyman was graduated from Har-
vard and received a degree from Oxford
University.

Survivors include his mother and a
brother.

Ellen Van Buren Pell

Ellen Van Buren Pell, mother of the
Rev. Dr. Walden Pell, II, headmaster
of St. Andrew's School for Boys, Mid-
dletown, Del., died March 10th at the
age of 80.

The widow of Francis Livingston
Pell, a New York architect, Mrs. Pell
died at her New York City home. Be-
sides Dr. Pell she is survived by another
son, a brother, seven grandchildren, and
two great grandchildren.

Corinne Robinson

Corinne Robinson, devoted member of
the Cathedral Church of St. Luke, Or-
lando, Fla., and a former correspondent
of THE LIVING CHURCH, died Decem-
ber 30th at the age of 79.

Miss Robinson had served as an in-
structor in St. Luke's Church school for
more than 50 years, was organist for
the Church, and was in charge of the
altar work. She also was active in many
civic programs.

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NOTICES

DIED

LONGFELLOW—Gertrude Hann, the dearly beloved wife of Dr. A. E. Longfellow, Burns, Oregon. At The Good Samaritan Hospital, Portland, Oregon, on March 12th, after a long illness peacefully borne. Interment was at Riverview Cemetery, Portland, following Requiem Mass at St. Mark's Church, N. W. 21st Avenue and Marshall Street, at 10:00 A.M., Monday, March 15th.

CLASSIFIED

BOOKS

USED AND NEW BOOKS: Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, c. Send for list. Books are cheaper in England. An **Michell**, 29 Lower Brook St., Ipswich, England.

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EIGHT MORNING HYMNS on four 10", 78rpm break-resistant records, \$5.00. "All Hail the Power"; "Joyful we adore Thee"; "Holy Holy Holy"; "O Worship the King"; "For the Beauty of the Earth"; "When Morning gilds"; "A Mighty Fortress"; "This is My Father's World." Desert Chimes, Box 1232, Phoenix, Arizona.

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POSITIONS OFFERED

MARRIED COUPLE, not under forty years of age, to direct home for delinquent boys in Jackson, Michigan. Must be abstainers from liquor and tobacco. Thirty boys in residence. Reply Box S-983, The Living Church, Milwaukee 2, Wis.

WANTED organist who can also handle voice and piano for boys private boarding school. Churchman preferred. Write Supt. Northwestern Military and Naval Academy, Lake Geneva, Wis.

A SMALL CHURCH SCHOOL and junior college for girls is interested in receiving applications from teachers in several fields. High academic standards with emphasis on cultural education. Small classes, daily chapel. Churchmanship moderate and evangelical. Art, Latin, voice, history, physical education are subjects that may be open this September. In Latin and history master's degrees required. Reasonably good cash salary plus all living. Rectors in touch with teachers are requested to make recommendations. Reply Box A-966, The Living Church, Milwaukee 2, Wis.

WANTED—Registered nurse, age approximately 45, Churchwoman, to take charge of small infirmary in boys private boarding school. Write Supt. Northwestern Military and Naval Academy, Lake Geneva, Wis.

As Thyself

(Continued from page 13)

that He desired for all His neighbors, all His brethren of all mankind, a like regard for what they are as a creation of the One Father of us all, a like honesty in self-appraisal and self-judgment.

"INTO THY HANDS"

We come now to the final cry from the Cross: "Father, into thy hands I commend my spirit." In this moment of complete self-realization (because of total self-sacrifice), in this instant of the fulfilment of His task, Jesus commended Himself only to the best and greatest in the universe. He was not self-deprecatory; there was none of the false humility that would lead Him to wish for Himself anything less than the supreme and ultimate destiny.

He wanted the highest to which He could aspire, as Redeemer and Exemplar, as God and Man — not because He had any false ambition, but because such attainment was the purpose and will of the Father. And He has like regard for all His human neighbors, for He knows that the same Eternal Father wills the highest destiny for every person, that God does not will that any should perish; rather He has purposed for us all "better things than we can desire or pray for."

How, then, may we love our neighbors as ourselves? Certainly not by that kind of self-love which thinks only of gratification or pleasure or satisfaction; for that kind takes scant notice of neighbors except as they may be used as means contributing to the fulfilment of self-centered desires. But there is another kind. One may — rather, one must, if one would live up to the measure of man which God wills — love oneself sufficiently to want to win God's victory in this life and to reach His Paradise in the life to come.

One may love and respect oneself enough to recognize and use the ability that God has given, and to be honest in one's judgments. One may love oneself enough to desire God's will for oneself: to thirst for His presence, to hope for communion and fellowship with Him, to place oneself everlastingly in His hands that one may come to the highest human destiny. To these ends we must also love our neighbors in like measure by praying and working for them as thoroughly as we would do for ourselves.

The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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WANTED — Parish and Rector's Secretary needed at the Church of St. Michael and All Angels, Baltimore, Maryland. Write stating age, experience, salary required, and giving references.

POSITIONS WANTED

CATHOLIC PRIEST, with down town city experience, available one or two months in Summer, for post city or country, any part. Please write now air mail. Rev. H. J. Taylor, Dawson City, Yukon, Canada.

PRIEST AVAILABLE for supply for month of August. East Coast preferred but will accept other locality. Reply: The Rev. J. A. Klein, Box 423, St. Francisville, La.

ACTIVE MIDWEST RECTOR wants supply July, August or both, on or near ocean. Accommodations for couple. Reply Box E-987, The Living Church, Milwaukee 2, Wis.

MARRIED PRIEST desires parish or chaplaincy in college or school. Fully qualified; seminary and university graduate degrees; good references. Reply Box S-986, The Living Church, Milwaukee 2, Wis.

PRIEST, married, Prayer Book Churchman, desires Parish, Mission, or Assistantship. Experienced and qualified. Reply Box R-985, The Living Church, Milwaukee 2, Wis.

WILL SUPPLY rural or resort Parish month of August. Reply Box A-984, The Living Church, Milwaukee 2, Wis.

TEACHER, licensed, experienced, Churchwoman, 8 years Church organist; B.S. in Educ., plus one year Westminster Choir College. To teach vocal school music, voice, beginning piano in Church School, U.S. or abroad. Can handle chapel music. Reply Box D-980, The Living Church, Milwaukee 2, Wis.

TEACHER, A.B., M.S., desires position in Episcopal School. Mary Degtoff, 609 Angela, Key West, Florida.

PRIEST DESIRES SUPPLY July or August on or near a beach. Quarters for couple. Reply Box H-976, The Living Church, Milwaukee 2, Wis.

PRIEST, 51, married, moderate Churchman. Consider curacy, rectorship, city missions. Reply Box E-982, The Living Church, Milwaukee 2, Wis.

WANTED

LADY, OR COUPLE, to live with mother of chaplain serving overseas. Lovely new Florida home. Share expenses. References. Reply Box G-988, The Living Church, Milwaukee 2, Wis.

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- (C) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word.
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- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH
407 East Michigan Street, Milwaukee 2, Wis.

CHANGES

Appointments Accepted

The Rev. Dr. Ainsley M. Carlton, formerly rector of St. Anne's Church, Oceanside, Calif., is now rector of All Saints' Church, Colorado and Termino, Long Beach 14, Calif.

The Rev. Douglas M. Glasspool, who has been serving St. Simon's Church, Concord, S. I., N. Y., is now serving St. James' Church, Goshen, N. Y. Address: 118 S. Church St.

The Rev. Stephen Green, now on the staff of the Appalachian School in Penland, N. C., will in August become superintendent of the parish day school at St. John's Church, Chula Vista, Calif.

St. John's Church has at the present time a nursery school, a kindergarten, and grades one to five in its day school. New buildings are to be constructed for the parish during the summer at a cost of a quarter million dollars.

The Rev. Donald F. Haviland, formerly rector of Christ Church, Beatrice, Neb., is now rector of St. Andrew's Church, Omaha, Neb. Address: Eighty-Fourth and Pacific, Omaha 6.

The Rev. William A. Pottenger, Jr., vicar of St. George's Church, Holbrook, Ariz., is now also vicar of the new Church of Our Saviour in McNary, about 75 miles south of Holbrook. Address: Box 398, Holbrook.

The Very Rev. John McTammany, dean of the convocation of Asheville and one of the leading clergy of the diocese of Western North Carolina, will in June become assistant rector of St. John's Church, Knoxville, Tenn.

Dean McTammany, who was ordained to the priesthood in 1953, has been in charge of Grace Memorial Church and of the Church of the Redeemer in Asheville (assisted at the latter by a resident deacon). He has been a member of the departments of promotion and Christian education in the diocese and is acting secretary and registrar. Dean McTammany will be in charge of Christian education at St. John's Church and will be in charge of the new St. John's Mission in West Knoxville, which will have a chapel and parochial school.

The Rev. David MacKenzie Potts, formerly assistant of St. Andrew's Church, Louisville, is now assistant of the Church of the Holy Communion, Memphis, Tenn. Address: 4645 Walnut Grove Rd., Memphis 17.

The Rev. Donald L. Rhaesa, who formerly served Christ Church, Clarksville, Tex., is now vicar of St. Katharine's Church, Owen, Wis.



DR. ATKINSON
Associate professor of anatomy.

Changes of Address

The Rev. Richard Kent Nale, rector of St. John's Church, Chula Vista, Calif., formerly addressed at 208 Madrona St., may now be addressed at 122 Millan (Box 745), Chula Vista. The new address is that of the house adjoining four and a half acres purchased by the Church in 1953.

The Rev. Benjamin H. Wood, who is serving St. Alban's Church, Olney, Philadelphia, formerly addressed at 5801 N. Front St., may now be addressed at 5234 N. Second St., Olney, Philadelphia 20.

Restorations

The Rev. Julian Freeman Dozier was restored to the priesthood on March 13th by Bishop Lawrence of Western Massachusetts, acting under the provisions of Canon 65, Section 2, remitting and terminating the sentence of deposition pronounced on January 6, 1953.

Ordinations

Deacons

Southern Ohio: Dr. William B. Atkinson, associate professor of anatomy at the University of Cincinnati School of Medicine, was ordained deacon on March 6th at the Church of St. Michael and All Angels, Cincinnati, by Bishop Hobson of Southern Ohio. Presenter, the Rev. Edward Jacob.

Dr. Atkinson, who received the degree of doctor of philosophy in anatomy from Yale University in 1943, will continue his work at the University of Cincinnati, and assist the rector of St. Michael and All Angels. He is the author of a number of articles on original research in cancer and other fields.

Virginia: Wilbur M. Sims, a former Episcopalian minister, was ordained deacon on March 1st by Bishop Goodwin of Virginia at Aquia Church, Stafford, Va., where the new deacon will be in charge. He will also serve Widewater Chapel, Overwharton Parish, Stafford. (While serving as layreader in charge of Overwharton Parish for 15 months, the ordinand studied at the Virginia Theological Seminary.) Presenter, the Rev. S. B. Chilton; preacher, the Rev. Dr. W. R. Bowen. Address: Stafford.

Births

The Ven. John E. Culmer, rector of St. Anne's Church, Miami, Fla., and Mrs. Culmer announced the birth of a daughter, Lona Lovette, recently.

The Rev. Forrest E. Vaughan, rector of St. Trinity Church, Ocean City, N. J., and Mrs. Vaughan announced the birth of their third child, a daughter, Virginia, born January 13th.

Laymen

Albert T. Stretch, senior warden of Christ Church, Trenton, N. J., retired at the recent annual parish meeting after serving on the vestry for 40 years. He was succeeded by Alfred E. Bennett.

Diocesan Positions

The Rev. William L. Hargrave, executive secretary of the diocese of South Florida, upon nomination of Bishop Louttit of South Florida, was recently elected canon to the ordinary by the chapter of St. Luke's Cathedral, Orlando.

Canon to the ordinary is an ecclesiastical honorary title (assistant to the Bishop, the ordinary). The next step was for the new canon to accept election and be officially installed by the Bishop and assigned to a seat in the cathedral.

Follow the good Lenten custom of stepping up your weekday Church attendance — and go to Church every Sunday wherever your travels take you. The list is arranged alphabetically by states.

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WASHINGTON, D. C.

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ASCENSION Bay Ave. at Palm
Rev. R. M. Man, r; Rev. E. L. Allen, asst.
Sun 7:15, 8, 9:15, 11; Daily 8 MP, 5 EP; Eu We: 7:30, 10, Fri 10, Sat 9; C by appt

MOBILE, ALA.

TRINITY 1900 Dauphin
Rev. John D. Prince, Jr., r
Sun HC 7, Cho Eu Ser 8, Ch S 9:30 & 11, MP Ser 11 (1st Sun HC ser), Ev 5:30, Compline 7:50; HD & Wed HC 10; C Sat 7-8 & by appt; Open Daily for Prayer 8-4

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7; C Sat 4:30 & 7:30 & by appt

KEY—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; C, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



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Sun 8, 9:30, 11; Wed & Saints' Days 10

BILOXI, MISS.

REDEEMER "Historic" E. Beach
Rev. Edward A. DeMiller, B.D., r
Sun 7:30, 10 HC, MP, Lit 7:30; Thurs & Saints'
Days 10

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield
Sun HC 8, 9, 11 S, 11 MP; HC Tues 7,
Wed 10:30; Thurs Service 7:30

OMAHA, NEBR.

ST. BARNABAS' 40th & Davenport
Sun Masses 7:30, 10:45; Tues, Thurs, Fri 6:50;
Wed & Sat 9:15; C Sat 4:30-5

LOVELOCK, NEV.

ST. FRANCIS' MISSION 9th & Franklin
Rev. John R. B. Byrnes, Jr.
Sun HC 8, 11, Ch 5 9:30; HC Thurs & HD 7 & 11
EASTER DAY: HC 8, HC & Ser 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;
Healing Service 12 Noon Wed

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam, New York City
Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4;
Ser 11, 4 Wkdays HC 7:30 (also 10 Wed, & Cho HC
8:45 HD); Mat 8:30; Ev 5:30. The daily offices
are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Re-
citals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Beckhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

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

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Salem); Daily 8; C Sat 4-5,
7:30-8:30

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses 8, 9:15, (10:30 MP) 11, 5 Sol Ev;
Daily: 7:15 MP, 7:30, 10 Mon, Wed, Sat, 6 EP

ST. THOMAS 5th Ave. & 53rd Street
Rev. Raelif H. Brooks, S.T.D., r
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11; Daily 12:10 & 5:15 ex Sat.

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NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;
C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

EASTER DAY: HC 6:15, 7, 8:30, 9, 9:30, 11 HC
& Ser; 4 Flowering of the Cross

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

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scamml)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL
New York City
Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs &
HD 10

UTICA, N. Y.

GRACE Downtown
Rev. S. P. Gasek, r; Rev. R. P. Rishel, c
Sun 8, 9:15 (Family Eu), 11 6:30; Preaching
Thurs 12:10; Daily MP, HC, Lit 12:15; Wed, Thurs,
Fri, HD EP 5:10

CHARLOTTE, N. C.

ST. PETER'S North Tryon at 7th Street
Rev. Gray Temple, r
Sun HC 8, Family Service 9:45, MP 11; Noon-Day
Mon-Fri; HC Wed 10:30; Fri 7:30

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7
ex Mon 10, C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

PITTSBURGH, PA.

ST. MARY'S Charleroi
Rev. Joseph Wittkofski
Sun HC 8, 9, 11 (Sung), 7:45 EP; Wed HC 9;
Fri HC 7:30, 7:45 EP; C by appt
EASTER: Holy Sat 11:30 Paschal Vigil and Sung
Eu (Sol); Sun 9 HC & 11 HC (Sung)

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7
& by appt

CHARLESTON, S. C.

HOLY COMMUNION Ashley Ave. at Cannon
Rev. Edwin B. Clippard, r
Sun H Eu 8 & 9, S 11:15, MP 11:15, EP 5:30;
Wed & HD 7:30 & 11:15; Fri Lit 12; Counseling &
C by appt

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Repent St.
Rev. Edward Potter Sabin, r; Rev. R. L. Pierson, c
Sun 8, 11 HC; Weekdays as anno; C appt

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
anno). C Fri 12, Sat 12 & 7

MIAMI, FLA.
ST. STEPHEN'S Coconut Grove
Rev. W. O. Hanner, r; Rev. W. J. Bruninga, Ass't.
Sun 7, 8, 9:15, 11; HC Daily; C Sat 5-6, 7-8

NEW SMYRNA BEACH, FLA.
ST. PAUL'S 1 bk off US No. 1
Sun Eu 7:30, 9, Sta & B 7:30; Daily 7, Wed 9:30,
v Daily 5:40 ex Wed 7:30, Fri HH 7:30; C Sat
5-6:30

ORLANDO, FLA.
CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

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

CHICAGO, ILL.
ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. John M. Young, Jr., r
Sun 7:30, 9, 11 HC; Others posted

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.
ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays
Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30,
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

SOUTH BEND, IND.
ST. JAMES' 117 N. Lafayette
Rev. William Paul Bernds, D.D., r; Rev. Glen E.
McCutcheon, ass't.
Sun 8, 9:15, 11; Tues HC 8:15 Service & addr
7:45; Thurs HC 9:30; Fri HC 7

BALTIMORE, MD.
GRACE & ST. PETER'S Park Ave. & Monument St.
Rev. Rex B. Wilkes, D.D.
Sun H Eu 8, 9, 11; Daily: Mat 7:15, H Eu 7:30,
EP 5; C Sat 4 and by appt

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. P. E. Leatherbury, c;
Rev. H. P. Starr
Sun 7:30, 9:30, 11; H Eu 10:30 Mon, Wed (also
6:30), Sat, Tues, Fri 7; Thurs 8; Preaching Service
Wed 8
EASTER DAY: H Eu 5:30, 6:30, 8, 9, 11

BOSTON, MASS.
ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson, r; D. L. Davis
Sun 7:30, 9 (Sung) Ch S, 11 (Sol); 7:30 EP & B;
Daily 7, Wed & HD 10, EP 5:45; C Sat 5-6, 8-9

DETROIT, MICH.
INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

TRINITY Grand River & Trumbull (Downtown)
Rev. John G. Dahl, r
Sun 9, 11; Tues 10; Fri 7; Sat 9:30, 10:45 Healing;
HD 7 & 10; C Sat 7:30-8

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