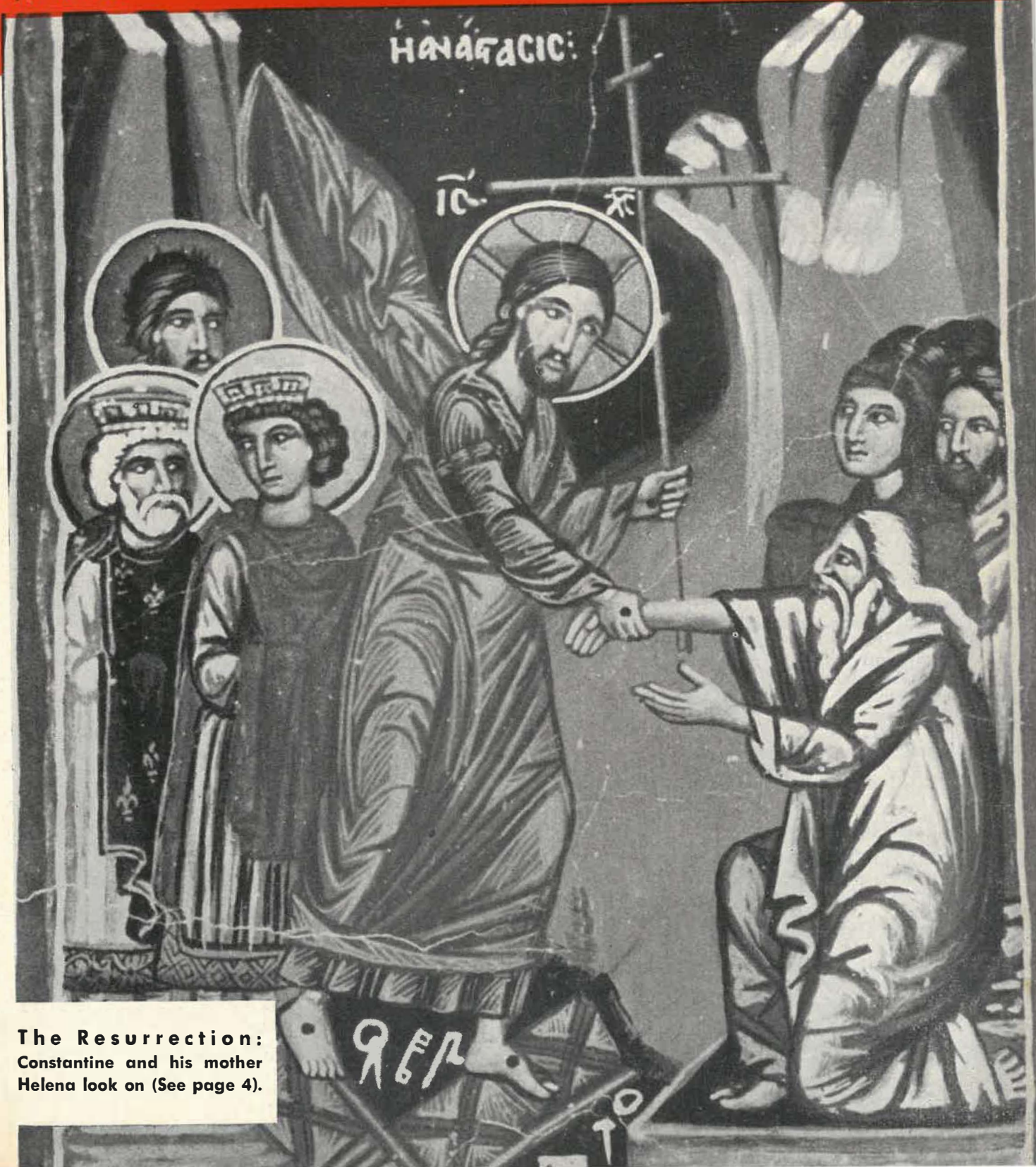


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LETTERS

Facts and Interpretations in the Melish Case

A Reply to the Rev. L. Bradford Young

As one of the few who have been in a position to follow the Melish case closely from the side of the Bishop of Long Island, I beg the privilege of your columns to comment on several points in the Rev. L. Bradford Young's letter [L. C., March 18th]. While the judgment of the Suffragan Bishop has not been officially involved at any point in these proceedings, it has been necessary for me to be informed as fully as possible with a view to prospective discussions in the House of Bishops. It was particularly necessary in 1951 when an attempt was made to inject the Melish case into the agenda of the House of Bishops at El Paso, and the death of Bishop DeWolfe's father two days before the House convened made it impossible for Bishop DeWolfe to attend.

Reviewing the earlier phase of the case and the vestry's appointment of Mr. Melish to be his father's assistant, Mr. Young states: "To this call Bishop Stires, then the diocesan, also consented." In justice to Bishop Stires the fact should be recorded that the terms of his consent and approval, in his letter to Dr. Melish dated August 11, 1939, included the following sentences: ". . . You will realize that the matter of succession must be largely a gentleman's agreement. No vestry can bind their successors, no bishop can bind his successor, or even bind himself as to what action he will take when a situation arises which has not yet arisen. . . ."

Mr. Young observes that the Melish case has been a "conflict between a priest and his vestry. As this conflict developed, about 80% of the congregation, out of affection and conviction, took the side of the priest." The side of the priest has been fully expounded in a series of publications (*The Melish Case*, *The Story of a Congregation*, *Strength for Struggle*, and *Autumn Days*). Comparatively little publicity has been given to the vestry's side, which was presented to the congregation in a letter dated March 11, 1949. Amid a long recital of facts this letter included the following:

On two occasions in March, 1948, when the vestry sought to ascertain the sentiment of the parish as to whether the outside activities of the assistant minister were detrimental to the interests of Holy Trinity Church, the rector prevented knowledge of the vestry's position from reaching the parish. When a questionnaire was finally sent, the returns showed that 156, or 53% of those responding, felt that the outside activities were detrimental to the parish while 136, or 47%, sup-

ported the assistant minister's point of view. In a public statement in April, 1948, it was announced that the rector approved of and adopted all of the actions of the assistant minister. The rector also told the vestry that he would not retire as long as he lived in order to protect the assistant minister.

Mr. Young justly observes that "nepotism was never a real factor in the Melish case" and that Dr. Melish defended his son "not because he was his son but because he was a priest and prophet in the Church of God." To grant this, however, need not preclude a recognition of the role played by the emotional dynamics in the father's identifying himself with the son and the resulting influence of this identification on the feelings and the attitude of the congregation. As Dr. Melish stated at the time, the real issue was whether or not his son should be his successor. What Mr. Young describes as Dr. Melish's characteristically gallant defense of the freedom of his associates was in this instance extended to support his son's claim to the right to succeed him, which was another matter. It is significant that in April, 1948, when the congregation was given an opportunity to consider the question of the younger Mr. Melish's outside activities on its own merits, 53% of those responding to the vestry's letter expressed disapproval. After the vestry, as a last resort, petitioned for the dissolution of the pastoral relation, in Mr. Young's words, "about 80% of the congregation, out of affection and conviction, took the side of the priest" — that is, the father. It is this writer's opinion that the natural flood of loyalty and sympathy for the father, based on his pastorate of 45 years, was confused in the minds of the congregation with "the real issue" — the question of whether or not the son should be the successor. Mr. Lewis Reynolds, who went to San Francisco in 1949 to wage the Melish cause at General Convention, now states: "I was one of those who out of affection for old Dr. Melish was duped and believed that the son could do no wrong."

Mr. Young thinks that the fear of Communism sufficiently explains the action of the original vestry. But the vestry's letter of March 11, 1948 made it clear that neglect of pastoral and parochial duties was also an important factor in its efforts to remove the assistant minister. Again Mr. Young speculates as to the reasons for the change of mind of the six vestrymen who turned against the younger Mr.

Continued on page 18

the Living CHURCH

Volume 132 Established 1878 Number 14

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

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Things To Come

April

1. East. Day.
2. Easter Monday.
3. Easter Tuesday.
4. Associated Church Press annual meeting, Toronto, Can., to 6th.
6. Eastern Oregon convocation, to 8th.
7. Guild of All Souls annual meeting, Church of Our Saviour, Chicago.
8. First Sunday after Easter. Nevada convocation. Oregon convention, to 10th.
9. The Annunciation.
10. New Mexico and Southwest Texas convention, to 12th.
- Sacramento convention, to 11th.
11. Long Island convention. Liberia convocation.
15. Second Sunday after Easter. Salina convocation, to 16th.
17. South Carolina convention, to 18th. South Florida convention, to 19th.

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PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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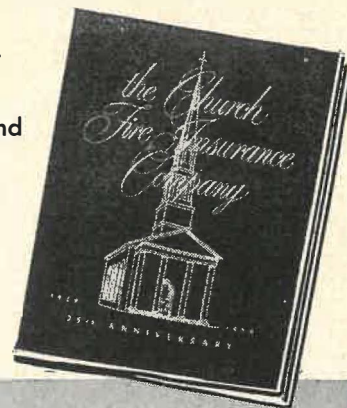


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How Cyprus Keeps Easter

By the Rev. E. Garfield Evans

*Queen Elizabeth Barracks, Crookham, Hampshire, England
Onetime Chaplain in Her Majesty's Forces in Cyprus.*

But Easter Day breaks!" In spite of all the political and national conflicts raging everywhere, the poet Robert Browning's triumphant declaration will echo and reëcho throughout Cyprus this Easter.

Never shall I forget the nostalgic peal of bells, drifting into the open window of my bedroom from the little Greek Orthodox Church, awakening me to my first Easter in Cyprus. It was not yet dawn, but already hundreds of people were on their way to the little white Church that looked like a charming sugar-creation on a birthday cake. That the Church itself was in sight of Othello's Tower — the traditional scene of one of Shakes-

peare's tragedies — made that Easter morning in Famagusta all the more magical and moving.

But what was about to take place in the little candle-lit Church before the breaking of the Easter dawn was the climax to six weeks of preparation. Easter, for the Cypriot, is packed with significance, and the celebrations have the gaiety and joy that we associate with Christmas.

On the eve of Lent there is great feasting and banqueting. The eating and drinking acquire an added zest from the prospect of the next six weeks without the meat, eggs, and cheese so loved by all Cypriots.

On the first Monday in Lent one

sees whole families wending their way to the fields outside the town. Their picnic of bread, olives, and vegetables is a custom which is most picturesquely called "Cutting the Nose of Lent."

Palm Sunday is reminiscent of our own observances, except that the olive branch takes the place of the traditional palm. Near the end of the morning Service the whole congregation walks in procession around the Church, chanting "Hosanna!" and waving the olive branches in gentle, rhythmic movements like fans.

Maundy Thursday — the eve of our Lord's death — is almost overpowering in its sad solemnity. In the Church that evening the Crucifixion is re-

enacted with wooden images of the Master and the two Marys — Mary the mother of Jesus and Mary Magdalene standing one on either side of the Cross. With bowed heads and grief-stricken faces the worshippers, stirred by that Figure on the Cross, move slowly and solemnly to the great screen in front of the Church, where they place black veils over the icons (or stylized pictures of the apostles and saints). All now is in mourning. Soon every worshipper will return home and there drink a cup of vinegar in memory of the Crucified Lord who was offered this bitter drink while hanging on the Cross.

On Good Friday our Lord's image is swathed in the Holy Shroud — the *epitaphion* — and the children, having collected flowers from door to door, now place their posies on the Dead Christ.

To the accompaniment of the children singing their wailful dirges, the priests sprinkle the shrouded Figure with perfume, in symbolism of the "sweet spices" with which tender hands embalmed our Lord's body after the great event of the first Good Friday.

Hands of reverent men now lift the Holy Shroud with its image of the Dead Christ and, preceded by a priest and followed by the congregation, it is carried around the town. The procession returns to the Church, where everyone recites the "Lamentations of the Virgin" — the legendary dirges of Mary after the burial of her Son.

On Holy Saturday there is a lightening of the tension of the past days. Housewives in their kitchens and butchers at their market stalls are extremely busy, for the following day will be a time of feasting and rejoicing. Every family must have roast lamb to commemorate the Paschal Lamb of God. The women are also busy making the traditional Cyprus cheese pies and the special cakes sprinkled with sesame seeds, while the children are kept out of mother's way coloring the Easter eggs.

All go to bed early that night, for on the morrow everyone will be up long before dawn. And so the bells peal their invitation to a sleepy world and, in response, almost every man, woman, and child makes his way through the darkened streets to the candle-lit Church.

On arrival they find the floor of the Church carpeted with bay and myrtle leaves, emblems of victory. The area

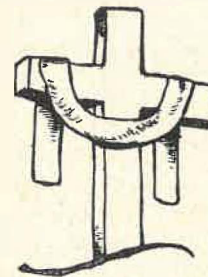
of the Church is bare of seating. Only along the walls are there high-backed, high-seated chairs, where the "weak can go to the wall."

The standing congregation waits tense with expectancy. The greatest moment of Easter has at last arrived! From behind the great screen concealing the altar emerges the senior priest, dressed like an apostle. On his lips are the most joyous words that any apostle of any generation can ever be privileged to utter. With hands uplifted he declares "the Good Word," *Christos anastē* — "Christ is risen."

"He is risen indeed," responds the crowd joyfully. The eager tension of the past weeks is suddenly broken. The worshippers, young and old, surge forward to the junior priest who holds the triple candelabrum above his head. Tapers are lighted from the great candles and soon the whole Church is alive with flickering lights.

Swaying his censer and triumphantly chanting, "Christ is Risen!" the priest now leads the congregation outside the Church. It is still dark without, and the tapers throw a gentle light over the green-grey olive trees. The boys let off their fireworks and, in mock terror, their elders protest as the squibs explode around their legs.

The procession has now arrived at the back door of the Church. By arrangement, this door is securely bolted and a chosen member of the congregation awaits inside the Church behind the shut door. The priest, with the assistance of those nearest him, assails the door with pushing urgency. At last the reluctant door is overcome and once more Christ's triumph over



the forces of the Gates of Hell is symbolically declared.

All return from the Church to receive the priestly blessing and for the official sanction to commence their celebrations. The boys suddenly produce their hard-boiled eggs from their pockets and proceed to play "conkers" on the way home, while the grown-ups hurry to the feasting and the roast lamb.

The Easter meal, however, does not end the day's rejoicings. As soon as night falls, young and old once more assemble in the Church graveyard, where a huge bonfire is now ready for lighting. The dark sky is soon ablaze with its light and the night air is rent with the whizzing of rockets and the crash of fireworks.

The bonfire has other uses than the provision of a spectacular blaze. The straw effigy of the notorious betrayer, Judas Iscariot, is carried by a group of boys and placed against the churchyard wall. With much loud shouting and abuse the whole throng flings stones at the traitor. When he is sufficiently stoned, Judas is seized and thrown on the fire with a jubilant yell.

With adequate revenge taken once more on the evil disciple who betrayed his Master, the congregation throngs to the Church. Soon every available seat is occupied. For three hours every heart rejoices in Christ's triumph over death and the grave.

Out into the deep night go the crowds and little groups gather on the road homeward. "Christ is risen! Christ is risen!" they call to every passer-by, and out of the deep night every heart responds with wonder and joy, "He is risen indeed!"

Paintings

One of the churches that will be keeping Easter the way they keep it in Cyprus — though not until May 6th, for that is the date of Easter in the Greek calendar this year — is the Church of St. Michael, in the village of Galata, whose interior walls are covered with icon paintings.

One of these paintings shows Christ rising and others of the faithful rising with Him [see cover and page 4]. To the right are the disciples and presumably Mary Magdalene. The figures to the left, wearing crowns, are in another painting of the same series [page 4] identified as "St. Constantine and St. Helena" — the emperor Constantine, under whom the peace of the Church was achieved, and his mother, Helena, who in Orthodox tradition is associated with the finding of the true Cross.

The figure behind Constantine and Helena appears, from indications in another panel, to be John the Baptist, or possibly his prototype, Elijah.

In the center, beneath our Lord are the symbols of death — which He is trampling under foot — and above Him the Greek words, *he anastasis*, "the Resurrection."

Reflectively, I began my long walk down the planked, narrow corridor of a state mental hospital. Overhead the rough sawn rafters hung much too low, as I was already burdened with the weight of my long delayed visit.

For the past four days I had sat at the bedside of my aunt holding her hand, with the hope that five years which had separated us might be bridged. I was alone in the long hall. Its length, intensified by the terrific heat of the desert country, seemed interminable, until there appeared a minute figure at the far end of the diminishing corridor.

At first, this appearance was illusive, almost phantasmal; nevertheless, I stood still, fascinated, watching her until she became more clearly visible. It was with a feeling of relief that I resumed my journey; but I continued intently to watch her as she gradually increased in stature. Intermittent rays of light illuminated her head with a halo-like glow, while she approached with the elegance and grace of one about to ascend a throne. When finally each glimpse had changed to reality, she became wholly visible gowned in an ensemble of sheer white silk. The fringe of her embroidered scarf only slightly swayed as her stately form came toward me while I stood as though transfixed. I had reached my turning point, the place where the corridors crossed, but I was unable to make the turn. It was as if I were fastened there — as though I had been magnetized.

Soon we were face to face. Our eyes did not immediately meet, yet I was aware that she was the most handsome person I had ever seen.

"Your cross must be very heavy to bear," she said in a voice laden with tenderness.

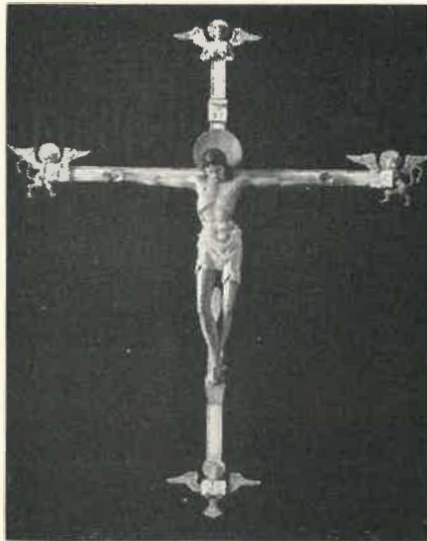
Lifting my antique ruby cross from the chain about my neck, I replied, "It is not so heavy."

Her eyes were pleading for understanding as she explained, "You have interpreted me literally. I spoke prophetically. I feel that those who come here to visit suffer. You are here to see a loved one, aren't you?"

Almost instantly we were in accord. Pensively I replied, "Yes, I have come to see my elderly aunt who is critically ill. I live a long way from here and I have postponed coming — perhaps

The Cross at the Crossing

By Catherine Rees



Brammer Photo Studio
IN CHURCH OF THE RESURRECTION, N. Y. C.

too long. I'm not sure that she knows me. My cross is somewhat lighter, though, since I have arrived. I wish that I might have known that it would be a privilege to be here."

"Did you say a privilege? That I cannot understand." The glow from her gold clothed turban fell upon a compassionate countenance. "These halls are dismal in their stark bareness. Do you not find them dreary?"

I looked about as we walked together. "These buildings are crude, and they should be attractive." My thoughts flashed down the barracks hall into a ward in the distance. "The nurses are so kind to my aunt that I forget about the surroundings when I am with her."

"Everyone is exceptionally kind to us patients here. I only wish that the one I love would pay me a visit. Thousands of miles separate us, but I think that he has found it impossible to return because of this depressing place—an environment so foreign to him. I

must leave you now. It has been pleasant talking with you."

"May I say something to you before we part? Remember this — your loved one is bearing a very heavy cross, because he hasn't been able to see you."

"He is bearing a heavy cross," she said, "A very heavy cross. That had never occurred to me. . . . Oh, thank you, thank you again. Good-day."

The door of the medical ward was opened for me and I hastened to my aunt. A faint smile and a weak clasp responded to my embrace. Inspired, I commenced to chant the old traditional tune of the "Lord's Prayer." With each phrase she nodded until during the last one she fell asleep. "And the power and the glory, forever and ever, Amen."

I knew that He had the power and I also knew that I did not deserve to be recognized. If only my burden could be removed! That tremendous weight, unquestionably caused by years of procrastination. Procrastination which reached back more than five years. There was Miss Emily, my Church school teacher, only 40 miles away and I didn't visit her. One by one I drew them out. Some, mere acquaintances; others, my very best friends, confined for a year or more to a hospital; still, not once did I see them. Why had I put off going to see them? Why? Was it because they were mentally ill? I made a vow, then, that I would try in some way to make amends, if He would forgive me.

A faint rustle of the sheets aroused me from my meditation. Her soft brown eyes opened wide, and, stretching out her arms to me she said, "My Catherine."

At the end of the week I left the hospital to visit my sister. Although

I was away, those in the hospital were in my prayers and in my heart. Especially, I thought with gratitude of the lady whom I had met in the hall, for it was her perceptive guidance which had led me to reveal those things which I ought to have done to the One who could lighten my burden — a burden which had been so deeply buried that I was not fully conscious of its presence. To my sister I related my strange meeting. Unconsciously, I called my acquaintance, "The Countess."

A few weeks passed and I returned to the hospital with a special box of candy which I had carefully selected for my "Countess." I knocked at the door of the ward where I had left her. While zealously groping to explain my presence to the supervisor, who greeted me, I peered anxiously into the ward, longing to locate my "Countess." Realizing that I was faltering, I became embarrassed and looked down at the yellow moire box hand-painted with forget-me-nots. I noticed that I was trembling. Then in an almost futile tone I blurted, "I don't know her name. I've been calling her 'My Countess.'" When I glanced up I saw the nurse staring at my cross.

"So you're the lady with the ruby cross? I know the one for whom you are looking. Your friend is really a Countess. We weren't sure that you actually existed. The day that the Countess first talked about meeting a lady with a ruby cross she wrote a long letter to her husband. From that moment she improved rapidly. Yesterday the Count came to take her home. They looked so happy as they left together. I wish you'd tell me about your meeting. Could you possibly have said anything which could have brought about this reconciliation?"

"Our meeting was the strangest experience I have ever known," I explained. "At first I was not certain that she was real. It was as though I were beholding a vision. Then I became suddenly aware that a Great Force was compelling me to pause. I waited for her at the point where the corridors crossed. Immediately, we were united by an emblem so mystically symbolic that I know now that the Holy Spirit, the Comforter, must have been our Mediator. It was He who directed her. I did nothing to enlighten the "Countess." She was the noble one. I was only the Lady-in-waiting."

"The Lord is Risen. He is Risen Indeed"

St. Luke 24:34

By the Rev. Herbert S. Bicknell, Jr., OHC*

This is the month in which we celebrate Easter this year. Do you ever stop to consider the privilege that is ours on this great occasion? The thought of our Easter Communion should fill us with utter and complete joy. We are one with our Risen Lord in a complete union, for like us He was "born of a woman" and found and "fashioned as a man," and although our future is not made known to us as yet, we do have the consoling thought that we shall for all time be like Him, for God said, "Let us make man in our image, and after our likeness."

When we come to our Easter Communion this year our hearts should be simply overflowing with joy and gladness, for in this act of worship we shall meet Him, praise Him, and take Him into our hands and into our hearts in whatever spiritual state we receive Him and have Him as our own.

Of course, our Easter Reception of His Body and Blood will be only fully effective, if we have been preparing throughout Lent by earnest penitence, confession, fasting, almsgiving and prayer as every good and devout Christian should. It is only on this wise that we can approach the altar of God "holy and clean" as we should appear on that Last Judgment Day. It is not presumption on our part to think thus, for to think otherwise would be to emulate St. Thomas, the doubter. We may recall that when Jesus was

determined to go to Jerusalem, knowing full well what was in the offing, it was Thomas who urged the others to go along to die with Him. But after that first Good Friday he was sunk so deep in despair that he missed seeing the Risen Lord when He first appeared.

Some people are so full of doubts that they question everything and finally reach the state where they believe nothing. Such people often lose the meaning of life. William Shakespeare so aptly puts it in his play *Measure for Measure*:

*"Our doubts are traitors,
And make us lose the good
we oft might win
By fearing to attempt."*

Act I Scene IV

Yes, we should have the faith of a little child who never questions the right of his place at his father's board. It is true there must be preparation beforehand, i.e., washing; but after that has been accomplished he may happily, and without further ado, eat and drink what his father has provided and his mother carefully prepared.

Our Easter Communion are as simple and should be as natural as that. We have washed away our sins by Absolution and prepared our hearts and souls with thankful longing after God. Now we come to His altar to feed upon that which our Heavenly Father has provided and our Mother Church has prepared. Finally, we fulfill in our Easter Communion that

*Article reprinted by permission of "The Holy Cross Magazine."



Grace Cathedral, San Francisco, Calif.

WHEN WE RECEIVE Holy Communion on Easter Morning, we should hold fast to its abiding joys forever.

which we have set before us throughout our Lenten preparation.

When we look back across the centuries to that first Easter Morning, we realize with what great sorrow that little band of His followers met, but never since has Easter dawned for them in sadness. Let us take our thoughts back to that Resurrection Day, and see the picture which it presents. The most they had hoped for was to be able to perform a better job of embalming the dead body of our Lord before His grave was closed forever. We can visualize the little group of women starting out very early, even before the sun had risen, and going towards Calvary with their burden of spices in their hands bent on the saddest duty they had ever known. Calvary, the place where just a few hours before they had stood at the feet of their crucified Lord and Master: Calvary then meant sorrow and agony,

but today how very different! We think of it as the best place in the whole wide world, for there Jesus — God in the flesh — assured us of immortality. We may say to ourselves (Romans 8:34) "It is Christ that died, yea rather, that is risen again."

Like that group of sad women we, too, this Easter Morning will arise and make our Easter Communion. If their desire to be with our Lord brought them to the Garden "while it was yet dark," then our desire for communion with Him should bring us to God's altar "at the rising of the sun." Think, if the Risen Lord were to be visibly present in our church on Easter Morning, would we hesitate for a moment to attend? We know full well that nothing could hold us back, so eager would be our longing for Him. And because we are Christians knowing and believing that His Presence, though not visible to the naked eye,

is just as real, we should be there to welcome Him when He comes to the altar under the forms of bread and wine.

"The third day I shall rise again." It seems strange for us to realize that those who had forsaken all in order to follow our Lord should have forgotten this promise made by Him. Had they but remembered, they surely would have spent that night in the Garden and watched.

But *we* do not forget His promise and every Sunday when we perform our Christian obligation of being present at His Service, we are aware of the fact that there He comes to us as of old time — not dead but alive. Every Sunday is the day of the Resurrection. We must never forget that the Resurrection joy and gladness here on earth is not intended by God to be transient, but to be permanent and lasting. This spiritual atmosphere in which God would have us live — the effect of His Real Presence — here on earth, is made possible by every Eucharist. By the words of consecration and the overshadowing of the Holy Ghost the host and wine become the body and blood of our Lord Jesus Christ and where His body and blood are, there He is also.

As it is impossible to measure penitence by the emotional uplift one experiences, so it is impossible to measure spiritual joy. The joy of the Resurrection is independent of emotions, for it is a reality in our lives which nothing can alter nor take from us. Suffering does not make the least difference to it any more than trials of this life will make any difference to the gladness of our eternal life.

The power given to St. Paul to endure all his trials and persecutions was this same hope of a blessed Resurrection. It was that same power which enabled our Lord to endure the shame of the Cross. That power and certainty is assured to us and should be a source of strength in our facing the trials of this earthly existence. We, as Christians, should bear witness to the power of this central truth of our faith, and when we receive Holy Communion on Easter Morning, we should hold fast to its abiding joy all the days of our life. The joy and knowledge that Jesus lives forever, having overcome the chains of hell and become victor over death for all time, is ours by faith.

"The Lord is Risen. He is Risen indeed."

sorts and conditions

FORCEFULLY urging that controversial news, such as the Melish case, be omitted from THE LIVING CHURCH during this season, a bishop recently wrote: " 'News' is far less important than a proper 'atmosphere' during Holy Week and Easter Week. These weeks will be marred for too many people, without further publicity."

THE BISHOP is right, in some ways; at least, his desire is right that mankind and the news of mankind's doings should be worthy of the great themes upon which we meditate during Holy Week and Eastertide. Yet I am not so sure that the story of human frustration and contention is entirely incongruous at this season. And I am entirely sure that the subject matter of our redemption is not the fragile sort of thing that depends on the right mood for its appreciation, like a Debussy tone-poem.

THE WORLD on which the day of Resurrection dawns ought to be a world stilled and breathless with holy expectation. It isn't, though. It is a world torn with strife and contention, busy about its own concerns, spinning out its plans, frustrating the knavish tricks of its enemies.

GRIMMEST of all is the spectacle of those whose tattered banners are inscribed with the word "righteousness." In the light of the Resurrection we see the truth of the prophet's declaration, "All our righteousnesses are as filthy rags." An array of good, brave, noble, self-sacrificing, wise, prudent, selfless motives and deeds between a group of laypeople led by a bishop and another group of laypeople led by a priest is something we would prefer not to talk about or read about at this season.

THIS SEEMS a little hard on the good people laboring for the good of the Church at Holy Trinity, Brooklyn. But it is not comparison with other people's virtue that places them in an unflattering light. It is comparison with Christ's. When we see Him in His glory, we know that even our righteousness is an ugly thing.

"Publish glad tidings,
Tidings of peace,
Tidings of Jesus,
Redemption and release."

WHAT IS the Gospel of Easter? Does it solve mankind's problems? Does it even solve the Church's problems? I keep hoping for some simple and pleasant formula that will provide the key to a thing like the Melish case, or release me from the bondage of ciga-

rettes, or prevent priests from getting psychosomatic ailments like ulcers, or straighten out America's foreign policy, or clear up the race question, or cure a Churchwoman's anxiety neurosis, or cushion the progress of adolescence, or balance the LIVING CHURCH budget.

THERE ARE a few other things Easter should do for me, but these will do as samples. I will not accept any excuses for Easter, such as that the problems are difficult and complicated, or that man is too sinful to be saved by just one Resurrection, or that we are supposed to finish up a job that God started but did not complete. There must be one answer to all these things, and Easter must provide it. And it must be a simple answer.

THE ANSWER is simple enough, I think, but not pleasant. It is that defeat is victory. What the Resurrection really explains to us is the Cross. It does not explain anything else. It does not provide any other kind of victory. It does not offer success or glory, or problem-solving, by any other road. In the apostolic words addressed to St. Timothy:

"If we have died with Him, we shall also live with him;
If we suffer, we shall also reign with Him;
If we deny Him, He shall also deny us;
If we are faithless, He remains faithful —
For He cannot deny Himself."

LIVING wholly within the Church and being a part of a prevailing Christian civilization may tempt us to a reinterpretation of Easter. Surely our parish, our Church, our world has too many good things about it to be looked upon as the arena in which we must meet defeat in order to find victory. Surely the cloud of detectives and policemen that hovers from time to time about Holy Trinity is essentially a cloud of messengers of righteousness. Surely doctors and social workers and milkmen and donors to community chest campaigns are ministers of God, and God dies a little when any of these good causes fails. Progress, democracy, and the American way of life must be as necessary to God as they are to us. Let us all now grow and prosper peaceably together until by imperceptible degrees we slip into the Kingdom of God.

AH, ME! That is not the way it is. The good news of Easter is (1) death, (2) resurrection; (1) defeat, (2) victory. We do not attain everything by adding house to house and field to field, but by losing everything for Christ's sake.
PETER DAY.

BOOKS

A Useful Tool

TWENTIETH CENTURY BIBLE COMMENTARY. Revised Edition. Edited by G. Henton Davies, Alan Richardson, Charles L. Wallis. Harpers. Pp. xvi, 571.

There are several one-volume commentaries on the Bible — Peake, Gore, Abingdon, Clarke, etc. Now, a new one — or rather a revised edition of an older one — appears on the scene, namely, *Twentieth Century Bible Commentary*.

Twentieth Century Bible Commentary is "based, in part, on *The Teacher's Commentary*, published by Harper's in the 1930's and long out of print." Here is a commentary by leading scholars — such names as those of C. H. Dodd, Alan Richardson, E. G. Selwyn, H. R. Rowley, and Norman Snaith appear as contributors — that goes into considerably less detail than the other one-volume commentaries mentioned, and yet covers the entire Bible, including the Apocrypha.

The book contains introductory sections on the Bible as a whole — "The Aim of Bible Reading," "Inspiration," "Miracles," "Palestine: The Land and the People," "Biblical Archaeology"; on the Old Testament — "The History of Israel," "The Literature of the Old Testament," "The Religion of Israel," "The Theology of the Old Testament," "The Language of the Old Testament"; on the Apocrypha; and on the New Testament — "The Beginnings of Christian Doctrine," "The Making of the New Testament," "Jewish Elementary Schools," "The World to Which Jesus Came," "The Life of Christ," "The Life and Thought of St. Paul," "Life and Worship in the Early Church."

After each introductory section appear the books of that part of the Bible in the familiar order, with running commentary. There are also extensive bibliographies, a "Chronological Scheme of Dates for Old Testament, Apocrypha (and Apocalyptic) and New Testament," six illustrations in line drawing, and 16 full-color maps reproduced from the Westminster Bible Atlas.

Few people, if any, read such a commentary straight through. Yet this editor has read extensive sections of this and has spent several hours looking it over, sampling here a little, there a little. He believes that in an admirable manner it serves a real need. It is a commentary to place beside the family Bible. Yet students will find much to learn from it, also. Its attractive format, clear typography, and high quality of paper combine to make it a most useful tool toward that

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EDITORIALS

Resurrection Faith and Fact

IN OUR Holy Week editorial, we commented on the fact that the central subject-matter of the Gospels is not really the biography, the life-story, of Jesus of Nazareth, but rather what He did in the eight days that changed the world. About one-third of the Gospels is given to the events of this one week in His life. And this, of course, is the third that opens with His coming to Jerusalem in a manner that proclaimed His Kingship and goes on to tell about His Crucifixion and Resurrection.

The meaning of these events is nowhere more forcefully stated than by St. Peter in his sermon on Pentecost:

"Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through Him in your midst, as you yourselves know — this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. But God raised Him up, having loosed the pangs of death, because it was not possible for Him to be held by it. . . .

"This Jesus God raised up, and of that we are all witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured out this which you see and hear."

The development of the modern scientific outlook has induced a widespread skepticism about miracles. Our generation has been taught to look for the naturalistic explanation of events in the natural realm; and the pressure of this point of view has been exerted even on the Church's Faith in the Resurrection.

But at this point the question of what kind of record the Gospels are is intensely relevant. Are they a series of biographies of a wonderful person, so loving, so kind, so wise, so righteous that His biographers could not resist the temptation to provide a happy ending? Or are they not rather, reports of a crucifixion and resurrection, to which material has been prefaced to show how loving, how kind, how wise, and how righteous the Person was who died and rose again?

Actually, the earliest written account of the Resurrection that has come down to us is not in the Gospels but in one of St. Paul's epistles: I Corinthians 15, where St. Paul reminds his Corinthian converts that he had passed on to them the official account that he

had received when he had been instructed in the Christian Gospel:

"For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that He was buried, that He was raised on the third day in accordance with the scriptures, and that He appeared to Cephas, then to the twelve. Then He appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then He appeared to James, then to all the apostles."

And St. Paul adds, referring to his experience on the Damascus Road: "Last of all, as to one untimely born, He appeared also to me."

St. Paul does not waste time talking about the emptiness of the tomb in which Christ was buried. But in the thinking of modern Christians, the question whether the tomb was empty becomes a key question. Was the Christ seen by the witnesses St. Paul mentions a vision or a bodily presence continuous with the body that died on the Cross? The fact that St. Paul did believe in a bodily presence is indicated by the words, "raised on the third day." For the raising on a particular day could have no meaning unless the presence that appeared was the body that rose.

All the evangelists are conscious of the importance of identifying the Resurrection appearances with the emptiness of the tomb. St. Mark stops right there, whether because (as some scholars think) the end of the manuscript was lost* or because (as a few others think) he thought that the story was complete with the announcement that the Resurrection had taken place.

St. Matthew, St. Luke, and St. John are all independent of each other in their Resurrection accounts. Of particular interest in St. Luke's Gospel is the fact that the events of the whole day appear to be told from the point of view of the two men who went to Emmaus — the women's story as the two men were told it; their experience on the road and at supper; their return to Jerusalem, where Christ appeared to the disciples in the upper room. This is the consecutive story of one of the two, and St. Luke may actually have heard it from his lips.

There are problems involved in reconciling the Resurrection accounts. There are points at which, if one evangelist is right, another must be mistaken. Yet all agree completely on the main point — that the body that was in the tomb rose on the third day and that Jesus was seen alive in this body by His disciples, talked with them, and told them what they were to do.

It is, of course, possible to disbelieve in the Resurrection. It is even easy, if you are not a Christian. But to say of the Resurrection, as a distinguished theologian has recently said, that "any interpretation

*In early times, St. Mark's Gospel, which is almost completely reproduced in St. Matthew and St. Luke, was widely regarded as a mere first draft that no longer needed to be preserved.

which makes acceptance of miraculous historical events the test of faith . . . reduces the quality of that faith" is to remove Christianity from the whole thought-world of the New Testament. Says St. Paul, after recounting the Resurrection Gospel, "If Christ has not been raised, then our preaching is in vain and your faith is in vain. . . . If Christ has not been raised, your faith is futile and you are still in your sins."

As the great expounder of the word "faith," St. Paul gave it its specific Christian meaning. There may be modern descendants of the Christian tradition who have found a new kind of faith. But to St. Paul it meant Faith in One whom God had vindicated by raising Him from the dead. If a better quality of faith may be found, it would be a most interesting discovery, but it would not be the faith of the Christian Church.

Christianity has always been found a little inferior to the best thought of its age by some who labored to reconcile the two. It was not quite pious enough for the Jews, who demanded literal adherence to the Old Testament and could not accept the idea of God's becoming man. It was not quite logical to the Greeks. It is not quite spiritual enough for the 20th century, which seeks to drive a wedge between fact and faith and discerns a higher quality in a faith that rests on something other than fact.

The theologian we have quoted is Dr. Reinhold Niebuhr, who was speaking in defense of three young Lutheran ministers on trial for heresy. We have a good deal of sympathy with Dr. Niebuhr's conviction that people ought not to be put on trial by the Church for their Faith, or lack of it. But we have no sympathy whatever with his contention that a faith that can take the Resurrection or leave it alone has a higher quality than the Faith in the Resurrection which we believe we are accurate in describing as *the* Christian Faith. Dr. Niebuhr is a leading spokesman for the idea that faith must issue in action; he seeks to prove faith by future fact, by its redemptive impact upon the world. But the Christian Faith is also grounded upon past fact, and in particular upon the divine action that took place in the death and Resurrection of Jesus Christ.

A split personality is the leading characteristic of our age. The fundamentalist, who believes strongly in the past facts of Faith, shows a tendency to resist any impact of Christian Faith upon the present social order. The modernist, who is anxious to apply the dynamic of Faith to the present-day world, shows a tendency to belittle the factual basis of Faith itself. The Catholic wholeness to which the Church bears witness, however, presents us a Faith grounded on the fact of the Resurrection with immediate implications for the life of the individual and society today. In the words of the Easter collect:

"Almighty God, who through thine only-begotten

Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through the same Jesus Christ our Lord, who live and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*"

Communication

In this issue, Bishop Sherman, Suffragan of Long Island, comments on the letter of the Rev. L. Bradford Young on the Melish case. It is helpful to have those who are close to both sides setting out their thoughts on the subject for the benefit of the Church public, even though their conclusions differ. While communication does not automatically equal communion, it at least opens up the possibility of communion. And when these things are discussed within the Church's fellowship, they seem to be more within the sphere of operation of the Holy Spirit than when they are fought over in secular arenas.

Obviously, Bishop Sherman is not the Bishop who urged us to avoid discussing this subject during Holy Week and Easter Week (see *Sorts and Conditions*). Nor is his letter the particular reason for that column's gloomy observations on the inadequacy of human righteousness. But after all, there is a bright side — Christ has risen from the dead!

SACRAMENT

*So, here and now, again have I become
One of the multitude He dies to feed.
Thrown by the rising sun of resurrection,
The shadow of the cross falls over the years
From the upper room and Golgotha to now.*

*On a thousand altar crosses He dies today,
And who are you — who I — for whom He dies? —
The repentant, or the unrepentant, thief?
The dicers for His clothes? The one or two
Faithful? The many who "crucify him" cried?
The indifferent few? The indifferent very few
Who idly watched, and seem to have multiplied
To millions now indifference seems no crime;
While still, today, through this wise homely act
Of Love's high genius, the most massive fact
Of history is extended into time.*

DOROTHY LEE RICHARDSON

Farm Loans Asked by Negro Victims of Economic Boycott

Four Orangeburg, S. C., clergymen plead for credit denied farmers who believe in integration; thank earlier donors

A plan to help Negroes who are under economic pressure because of their membership in the National Association for the Advancement of Colored People has been devised by four clergymen in Orangeburg, S. C. [For an earlier report on the situation in Orangeburg, see L. C., January 1st.] The Rev. Henry L. Parker, vicar of St. Paul's Church, Orangeburg, has joined with clergy of the Methodist, African Methodist Episcopal, and Baptist churches in the area in an appeal for help in combatting an economic boycott against Negroes fighting segregation.

Normal credit resources are what the Negro farmers of the area are most in need of, according to a release from the four clergymen. Pointing out that they are "not asking for handouts," they explain that in Orangeburg and nearby counties "it is impossible for a Negro to borrow money with which to begin his farm work unless he signs a statement that he does not belong to the N.A.A.C.P., that he does not believe in its aims, that he does not believe in integration, and that he is perfectly satisfied with conditions as they are." Many farmers who would have secured a loan easily under normal circumstances had been unable to borrow any money by March of this year.

The four clergymen suggest that people wishing to help victims of this boycott make money available for loans to farmers who are unable to secure them locally. Anyone interested in participating may

St. Francis Boys Repay Generosity to Hare School

Indian students at the Hare School for boys at Mission, S. D., found their generosity repaid directly when boys from the Bavaria unit of the St. Francis Boys' Homes in Kansas donated their Lenten missionary offering to the Indians. For several years previously the Indians had been sending offerings to St. Francis.

Taking their accumulated Lenten missionary offering with them as a gift to the Indians, 10 boys and two staff members of St. Francis Boys' Homes, Bavaria unit, drove to the Hare School on a weekend in March. They played the Hare boys in basketball, entertained them at dinner, slept in their dormitory, worshipped with them on Sunday, and were Hare's guests at a buffalo dinner before driving back the 450 miles toward home.

Enroute the boys were guests of St. Stephen's Church, Grand Island, Neb.

The venture was a project of the newly organized Junior Brotherhood of St. Andrew.

write to Mr. Parker for the names of banks which will make such loans. Because the demand for loans is so great, the banks making them do not have sufficient funds to handle the problem without outside help. Under one plan individuals or organizations may sponsor a farm family for the year, through a bank loan which would be refunded when crops are harvested.

Several national organizations have made sums of money available for loans. The National Council of Churches has given \$5,000, and the N.A.A.C.P. \$20,000. Other organizations have brought the total to somewhere between \$35,000 and \$45,000. The news release states, however, that about 200 farm families are in need of credit, and that the average loan required is about \$450. Twice as much money is required as had been made available when the release was sent out.

The four clergymen report also on Negro businessmen who were victims of economic pressure. Pointing out that no one in the Orangeburg area was starving as the result of such action, they state that many small retailers lost their livelihood when wholesale supplies were cut off, and that Negroes who lost their jobs because they had signed school petitions were obliged to find other, less well-paid positions.

The report tells to what use earlier donations in food and clothing, as well as money, have been put. Christmas, in particular, was made more enjoyable by the gifts. In several cases houses were

made tenable to make room for Negroes evicted by White landlords. In three cases, loans of less than \$100 each to lift farm mortgages were enough to save the work and achievements of a lifetime.

Thanking the donors for these gifts, the signers emphasize that the need at present is not so much for direct gifts as for credit, which has been denied not for financial reasons, but because of the political opinions of those seeking it.

In New York

Bishop Boynton, Suffragan of New York, is one of 400 clergymen of non-Roman Churches who joined in support of 25 Negro ministers on trial in Montgomery, Ala., for their part in a bus boycott there. The clergymen signed a statement supporting the Negroes in a non-violent resistance to segregation on buses. More than 200 of the signers also expressed willingness to replace the jailed Negro ministers in their pulpits. Sponsor of the statement was the Fellowship of Reconciliation, a national religious pacifist organization. [RNS]

Prayers during Holy Week for an end to segregation were urged by Bishop Donegan of New York, in a pastoral letter to the diocese. He asked that "we acknowledge before God our own sins of segregation in our own community, and pray daily that God will reveal to us more clearly 'the Biblical truth that all men are made in the image of God, and are of eternal worth in His eyes, and that in Christ all men are one.'"

Bishop Donegan decried the idea that segregation is a regional problem only, saying that "it is our own problem since it concerns not only our nation but also the whole world." He noted the progress made "in this section of the country" toward improving living and working conditions and educational opportunities for "many of our brethren who have been denied the rights and privileges which all of us believe to be the inheritance of every child of God."

He added:

"But has it not been more by legal action



BOYS FROM BOTH Hare School for boys and St. Francis Boys' Homes enjoyed mutual acts of generosity.

rather than by the application and practice of our faith? On the highest levels of the life of the national Church and of any diocese, no problem exists; but in certain instances, of which we are only too conscious, life on the parochial level has fallen far short of the rules wherewith Christ hath bound us." [RNS]

In Harrisburg

When the diocese of Harrisburg was faced with the decision whether to remodel and extend a Negro mission or to integrate its members with those of other parishes in the city of Harrisburg, it was decided to give up the Negro church. The Executive Council of the diocese approved plans to close St. Gerald's Church and ask its members to transfer to any of the three other churches in the city. A Negro priest will be attached to the staff of St. Stephen's Cathedral to minister to Negro members of all three churches.

It was pointed out that the members of St. Gerald's will be able to receive the ministry of the church in plants better equipped and staffed than ever before. With the Easter services the work at St. Gerald's will cease. No announcement was made as to the disposition of property.

In Maywood, Ill.

St. Simon's Church, Maywood, Ill., is being closed, and its congregation merged with that of the Church of the Holy Communion, also in Maywood. St. Simon's was organized in 1937 upon petition by a group of Negro families in Maywood, who first obtained the consent of the priest who was then rector of Holy Communion to establish a mission within his parochial boundaries.

The decision to close St. Simon's was taken after it had been recommended by the diocesan department of church extension to the diocesan council, and an invitation sent out from the rector and vestry of Holy Communion to St. Simon's Church to worship with them.

Truman Wedding Planned For Independence Church

The Rev. Patrick L. Hutton is expected to officiate at the marriage of Margaret Truman, daughter of the former President, to Clifton Daniel, according to the *New York Times*. Mr. Hutton is rector of Trinity Church, Independence, Mo., of which Margaret and her mother are members. (Ex-President Truman is a Baptist.)

A native of Cassville, Mo., Mr. Hutton went to school there and in St. Louis, and studied for the ministry at Nashotah House. Ordained priest in 1950, he served as rector of Holy Trinity Church, Valley Stream, L. I., N. Y., from 1951 until last October when he became rector of the church in Independence.

British Banishment Of Cyprus Archbishop Seen as "Sacrilege"

Archbishop of Canterbury Calls For Return of Exiled Prelate

The Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, told the House of Lords that the deportation of Archbishop Makarios from Cyprus had caused "great perplexity and distress in Christian nations." Calling for the return of the exiled Greek Orthodox prelate, he warned that much foreign opinion viewed the deportation as "sacrilege."

Archbishop Makarios, leader of a movement on Cyprus for reunion with Greece, was banished to the Seychelles Islands in the Indian Ocean by British military authorities, along with his secretary, Bishop Kyprianos of Kyrenia, and a Cypriot Orthodox priest. The British said the move was made in order to avoid further violence on Cyprus.

Dr. Fisher criticized Archbishop Makarios for failing, he said, to condemn terrorism and murder in Cyprus. But the British prelate said he thought the government could have made greater use of the Cypriot leader's "moderating influence."

He asked "our Orthodox friends" to understand Britain's traditional belief that no man can combine religious and political functions. If a man tries to do so, Dr. Fisher said, he must be judged by his political aims and methods and must take the consequences.

Dr. George K. A. Bell, Anglican Bishop of Chichester, described the deportation as "one of the blunders in the present policy which is out of touch with the realities of the modern world." He coupled his charge against the government with a condemnation of Cypriot "outrages and barbarities."

In his address to the House of Lords, the Archbishop proposed a three-point solution to the Cyprus problem:

1. That the British government appoint a constitutional expert to draft a Cyprus constitution on the basis of agreement thus far reached with Archbishop Makarios.

2. That the Greek and Turkish governments be asked to join Great Britain in an appeal to end terrorism on Cyprus.

3. That the archbishop be told his exile is temporary and that he will be returned to Cyprus as soon as public order is restored there, and that he be assured of a role in drafting an agreement on a constitution.



DR. FISHER RNS

Dr. Fisher told Lords that he had received messages from Church leaders in various parts of the world about Archbishop Makarios' deportation.

Meanwhile, comments in the British religious press on the exiling of the Greek Orthodox prelate varied from outright endorsement to qualified condemnation. The *Methodist Recorder* commented:

"We believe that the action taken, however reluctantly, by the British Government in deporting Archbishop Makarios is one to which there was no alternative short of absolute surrender to his impossible demands, even though there may be a risk of making him seem to be a martyr in the eyes of his followers. . . ."

The *Christian World*, a leading Protestant weekly in London, while unreservedly critical of Archbishop Makarios, doubted the "wisdom" of deporting him.

Patriarch Vikentije, head of the Serbian Orthodox Church, sent a message to Archbishop Spyridon* of Athens expressing support of the Greek Orthodox Church and condemning the British for deporting Archbishop Makarios.

The Serbian Orthodox leader said the British action constituted "a blow against the conscience of civilized humanity" coming as it did at a time when "the whole world is fighting for basic human and national rights, for world peace, solidarity and fraternity."

Patriarch Alexius of the Russian Orthodox Church also sent a message to Archbishop Spyridon of the Greek Orthodox Church expressing his sympathy, saying, "We suffer with all our hearts with you and the Church of Cyprus. . . . May our Lord in whom we place all our hopes, do everything for the good of the Holy Church of Cyprus and the faithful people of Cyprus." [RNS]

Head of Armenian Church To Visit Dr. Fisher

Catholicos Vazken I, head of the Armenian Apostolic (Orthodox) Church, left Cairo for his headquarters in Etchmiadzin, Soviet Armenia, after spending more than a month in Egypt and a week in Lebanon.

A spokesman for the Catholicos said that he would stop off in Rome, Paris and London. He said that in London the Catholicos will see Dr. Geoffrey Francis Fisher, Archbishop of Canterbury.

Vazken was in Cairo to preside at an ecclesiastical congress of the Armenian Church summoned by him. Scheduled for a week, the congress closed after three days with no apparent results. The meeting was believed to have been split on the recognition of Archbishop Zareh of Aleppo, Syria, as the new Catholicos of Cilicia. [RNS]

*Archbishop Spyridon, primate of the Greek Orthodox Church and a leader in the movement to unite Cyprus with Greece, died March 20th in Athens at the age of 80.

N.C.C. Delegates and Russian Churchmen "to Work for Peace"

Members of the National Council of Churches delegation to Moscow were presented with gold Russian-style crucifixes by Patriarch Alexei, head of the Russian Orthodox Church, at the end of their 10-day visit. A joint statement by the visitors and the Russian churchmen, ignoring differences of opinion which had emerged during their discussions, promised to work for peace and develop further contacts through an exchange of delegations and theological literature. A return visit by Russian churchmen to the United States is planned for June.

The Rev. Dr. Roswell P. Barnes, associate executive secretary of the N.C.C., said Russian Orthodox representatives had changed their "vocabulary" during

Look for a first-hand account on the N.C.C. visit to Russia by a member of the delegation in an early issue of *THE LIVING CHURCH*. Dr. Paul B. Anderson, only Russian-speaking member of the delegation and an associate editor of *THE LIVING CHURCH*, will give his personal account of the trip.

the talks. He observed that the final communique was free of phrases such as "struggle for peace," "the peoples' fight against the arms race," etc. However, members of the delegation were disappointed by the extent to which the Church leaders echo the Communist party line, according to the *New York Times*.

Delegates learned that the Soviet government now permits a form of organized religious education for adults and children. Until recently group instruction of children under 18 was not permitted except in sermons. No printed teaching materials are used at the meetings held Sunday afternoons for education in the Orthodox liturgy, creed, and prayers, but the instruction was said to be effective.

At one discussion session with the Russians, the Most Rev. Henry Knox Sherrill, who was a member of the group, tried to explain the fact that Churches in the United States are exempt from taxation. It took 20 minutes and the combined efforts of five Americans to satisfy the curiosity of the Soviet churchmen on this point, according to Religious News Service.

A great deal of interest among the Russians was aroused by the Rt. Rev. D. Ward Nichols, of the African Methodist Episcopal Church. Bishop Nichols became the first Negro to preach from a Soviet pulpit when he addressed more than 2,500 persons in Moscow's only Baptist church. He spoke on the life of the Negro in America, saying that "we have our difficulties and problems and we are working them out in a spirit of Christ and brotherhood." Admitting that some Americans are unsympathetic toward Negroes, he added that "our government is striving to bring first-class citizenship to all, regardless of

color or creed." Members of the congregation appeared to approve the sermon, which contrasted sharply with the picture of American race relations painted by the Soviet press.

The Moscow Radio reported that Archbishop Boris, Exarch of the Moscow Patriarch for North and South America, told delegates that he was greatly disappointed to have been barred from permanent residence in the U.S. Last November, the State Department cancelled a visa it had issued to Archbishop Boris, stating that the Archbishop wished to minister to American citizens as well as Russians in the U.S., and that this was contrary to an agreement between the U.S. and the Soviet Union.

Members of the N.C.C. delegation toured the Russian Orthodox Seminary at Zagorsk, about 40 miles from Moscow. The rector of the seminary told the delegates that, while at one time seminaries drew students only from the families of clergy who could attend no other schools, now they were drawing men from all walks of life, and the number entering increases year by year. He said that the curricula of the seminaries has been enlarged to include practical problems as well as intellectual matter.

A parade of Soviet reporters, photographers, and motion picture cameramen followed the Americans everywhere during their visit. Every mile of the trip to the Zagorsk seminary was filmed, and batteries of lights were already set up in the seminary's chapel and in a classroom when they arrived. Blinding klieg lights and television, newsreel, and still cameras faced them wherever they went. Soviet press and radio correspondents repeatedly sought interviews and statements from delegates, particularly from Bishop Nichols.

Queen Elizabeth Visit "Gossip"

In a recent column by Cholly Knickerbocker in the *New York Journal American*, Mr. Knickerbocker said: "In Miami, too, they're excited at the prospect of a visit by Queen Elizabeth, no less, slated for the world convention of Protestant Episcopal Church in October '58."

But when *THE LIVING CHURCH* looked into the matter, wiring the Rt. Rev. Henry I. Louttit, Bishop of South Florida, he replied: "Report in Knickerbocker column purely gossip. Unfounded on facts as far as I know."

Working Committee Formed By Protestant Churches

Formation of a Working Committee of Protestant Churches in Europe that will include Church bodies on both sides of the Iron Curtain was agreed upon by European Protestant leaders at a conference in Wuppertal, Germany, recently. Its aim is to achieve "closer coöperation on theological, cultural, social and political tasks."

The new organization, expected to be set up at another conference next winter, will operate within the framework of the ecumenical movement, the leaders said. It will work in close coöperation with existing inter-Church groups.

The Working Committee also was directed to establish contacts with the Anglican Communion.

Participants in the conference included Christian fellowship leaders from Belgium, the Netherlands, France, Germany, Czechoslovakia, Great Britain, and the Scandinavian countries. Also present were observers from headquarters of the world Council of Churches in Geneva. [RNS]

Easter Message 1956

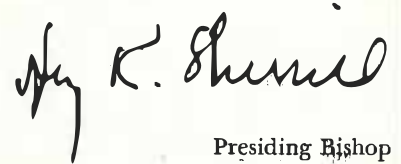
Easter without Good Friday would be unreality. Good Friday without Easter would be unrelieved tragedy. In the providence of God we have both. Sorrow and joy, defeat and victory, death and life are so inextricably intertwined.

We come into the world and we are given, through the goodness of God, freedom of choice. We can be selfish or not, cowards or heroes, sinners or saints, of the earth earthy or colonists of heaven. The truth of the matter is that we are something of all. There are times when even the best of us must wonder if the struggle aught avails.

Holy Week and Eastertide give the eternal answer not in terms of our own success or worthiness but in those of God's mercy and love. Him God raised up, He is risen.

With a sense of awe we meet the Christ who has overcome Death and more than Death for us. With renewed hope and courage, with uplifted hearts, we march on through the chances and changes of this mortal life on our pilgrimage to that eternal city whose builder and founder is God.

Alleluia.



Henry Knox Sherrill

Presiding Bishop

Dr. Ramsey to Head Anglican Moscow Visit

The Most Rev. Arthur Michael Ramsey, Archbishop of York, will lead a delegation of Anglican Churchmen to the Soviet Union in July for a theological conference with members of the Russian Orthodox Church.*

Scheduled for discussion at the Moscow conference are scripture, tradition, creeds and Church councils, and the "Filioque" clause in the Creed (on the doctrine that Holy Ghost proceeds from the Son as well as from the Father).

Also on the conference agenda are the nature of the Church, including the role of the laity; doctrine and its formulation; the nature and number of sacraments; and problems concerning the practices of Orthodox Churches.

An invitation for a delegation of Anglican Churchmen to attend the conference was extended by Patriarch Alexei of Moscow to the Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury.

The written invitation confirmed a verbal one given to Dr. Fisher by Metropolitan Pitirim of Minsk and Byelorussia last July during a visit to England. While the delegation was in Britain, representatives of the Church of England met with the Russian Orthodox members for preliminary discussions. A tentative decision was made by the group for a conference in Moscow at which further conversations would be held.

[RNS]

Name "Huddleston" Lives In Jazz Band

The Rev. Trevor Huddleston, visiting in New York after years in South Africa, where he was a strong critic of the government's racial policies, said that his name would live in South Africa because of the "Huddleston Jazz Band." The band is formed of self-taught musicians among the students of the schools run by his religious order for native boys.

American jazz musicians, Fr. Huddleston explained, are great heroes to the natives in South Africa. He has been sending off any material on jazz he has been able to obtain in this country. He dropped a hint that if anyone wanted to help out the band he would be happy to see that any instruments, music, or other gifts got into good hands. He can be reached at the General Theological Seminary, Chelsea Square, New York City.

*Accompanying him will be the Rt. Rev. Alfred Edward John Rawlinson, Bishop of Derby; the Rt. Rev. Harry James Carpenter, Bishop of Oxford; the Rev. Owen Chadwick of Selwyn College, Cambridge; the Rev. Francis John Taylor, principal of Wycliffe Hall, Oxford; the Rev. H. A. Williams of Trinity College, Cambridge; the Rev. Canon Herbert Montague Waddams, general secretary of the Church of England Council on Foreign Relations; and the Rev. John Findlow, chaplain at the British embassy in Rome, who will act as secretary and interpreter for the group.



Chicago Tribune

ABOUT ONE THIRD of Chicago's fire fighting force answered the call to fight the fire at St. Paul's.

St. Paul's, Chicago, to Rebuild After Destruction by Fire

Within 48 hours after historic St. Paul's Church, Chicago, was destroyed by fire on March 16th, plans were being made to rebuild the \$500,000 building on the same site. St. Paul's is located on the South Side, near the University of Chicago.

On Sunday morning, March 18th, an overflow congregation gathered in the unheated auditorium of the unburned parish house for the service of Holy Communion at which they received a message from Bishop Burrill of Chicago, which said, on behalf of the diocese:

"We shall be close to you in thoughts and prayers today. It is characteristic of the Christian faith to build the new upon the old, to erect the future on the foundations of the past. St. Paul's is more than a building, it is part of a great tradition and witness. We must now consider and plan together to go ahead 'that the fragments may be gathered up and nothing may be lost.'"

That evening the Bishop met with the rector, the Rev. William D. McLean, Jr., and the vestry, to announce that he was asking all the parishes and missions of the diocese to designate their special offering on Palm Sunday for St. Paul's. Bishop Burrill also allotted \$1,000 from the Bishop's Pence fund to the parish.

The fire, which was discovered at 9 p.m. Friday evening, began in the east end of the building. Forty-three pieces of equipment and about one third of Chicago's total fire fighting force responded to the alarm. Before the flames could be brought under control, about midnight, the entire building had been destroyed and three

sections of an apartment building next door had caught fire.

Arson was strongly suspected as the cause of the fire, according to the *Chicago American*. St. Paul's sexton, Roy Pruett, said that he had seen three teen-age boys drinking wine from a bottle at the open door of the church a few minutes before he discovered the fire. He said the boys left when he shouted at them. The suspicion of arson was strengthened by three other fires of definitely incendiary origin which broke out later within a mile of the church.

Washington Easter Service To Be Televised

The 11 a.m. Easter service from the Washington Cathedral will be televised by CBS television. Bishop Dun of Washington will deliver the sermon at the service of Holy Communion, at which the Very Rev. Francis P. Sayre, dean of the cathedral, will be celebrant. Narrator at the service will be the Rev. Canon G. Gardner Monks, and music will be provided by the cathedral choir. The service will last from 11 a.m., E.S.T., until noon.

Third Brazilian Becomes Bishop

In the 60 year history of the Church in Brazil, only two of its bishops had been Brazilians. On March 4th the Rev. Plinio Lauer Simoes became the third, at a consecration service at the Church of the Redeemer, Rio de Janeiro, where he had served as rector since 1950.

By appointment of the Presiding Bishop, the consecrator was Bishop Melcher of Central Brazil. The co-consecrators were Bishop Bentley, Vice President of National Council, and Bishop Krischke of Southern Brazil. The presentors were the Rt. Rev. Daniel Ivor Evans, British Bishop of Argentina and the Falkland Islands, and Bishop Krischke, who substituted for Bishop Pithan, retired Bishop of Southern Brazil, prevented from attending by illness. Bishop Krischke was also the preacher and epistoler, and Bishop Evans read the Gospel.*

Coming at the end of a three-day meeting of the district council and Woman's Auxiliary at the same church, the ceremony was well attended by representatives of all the parishes and missions of the district of Central Brazil. Members of the Church of the Redeemer, where a new church building and rectory have been built during his rectorship, gave Bishop Simoes his ring.

His cross was the gift of his parents and brothers. The chain was given by Dr. Epaminondas do Vale, a member of the vestry of his parish. His wife's father, Snr. Coriolano Cabeda, gave him his vestments.

The district of Southwestern Brazil has been under the jurisdiction of Bishop Krischke since 1950 when the Brazilian mission was divided into three districts. At the meeting of the House of Bishops in Honolulu in September, 1955, Bishop Krischke was transferred to Southern Brazil, left vacant by the retirement of Bishop Pithan, because of ill health.

Bishop Simoes graduated from the Southern Cross School and the Theological Seminary in Porto Alegre. He served as curate at Trinity Church, Porto Alegre. Later he was assistant headmaster, chaplain and professor of religion at Southern Cross School until 1950 when he became rector of the Church of Redeemer in Rio de Janeiro.

Immediately after the consecration he left with his family for Santa Maria, the sea-city of his missionary district.

*The attending presbyters were Ven. J. Timóteo da Silva and Ven. Nemesio de Almeida. The Ven. Vergara dos Santos was master of ceremonies, and the Rev. Edmund Knox Sherrill served as deputy registrar. The readers of the testimonials were the Rev. Euclides Deslandes, the Ven. Virgínio Pereira Neves, the Rev. Estêvão S. Yuba, the Rev. Curt Kleemann, Snr. José de Mara Nogueira, and Dr. Rui Lauer Simões, brother of the new Bishop. Four clergy and four laymen represented the Missionary District of Southwestern Brazil to which the new bishop will go.



AT CONSECRATION of the Rev. Plinio Lauer Simoes, from the left: Ven. Nemesio de Almeida, Bishops Evans, Bentley, Melcher, the Rev. G. Vergara dos Santos, Bishop Krischke, and Ven. Timoteo da Silva.

Young People to Help Build Boys' Town in Rio

On April 22d, the 1956 Youth Offering will be taken in Episcopal churches throughout the country. This year's Offering will be used to help build a Boys' Town in Rio de Janeiro, Brazil, where more than 80,000 abandoned boys roam the streets, sleeping in the streets, in doorways, or shacks in the *favela*, a slum so crime-ridden that even the police fear to enter.

The forsaken boys, some as young as 10 years of age, are victims of a constantly recurring set of circumstances. A few are orphans, whose parents died in the drought of northwestern Brazil, but the large majority have families who live in the *favela*. These boys are evicted from their homes because there is too little room and food for their constantly-growing families; the girls are usually kept at home.

As these abandoned boys grow up, they gradually join the criminal element of Rio. A 35-acre tract of land in the mountains has already been purchased, and with the help of the Youth Offering, buildings will be provided for a Boys' Town which will give these boys a home during their most formative years. Under the direction of Bishop Melcher of Central Brazil and the Rev. Raymond K. Riebs, rector of the American mission and youth advisor in Central Brazil, the Boys' Town will give the neglected boys of Rio a chance to learn and develop in a wholesome Christian environment, and to become useful citizens of their society.

Florida Church Maps For Visitors' Benefit

The dioceses of Florida and South Florida have joined efforts in issuing a map of the state, showing the location of the parishes and missions for the benefit of visitors to Florida. Issued in time for the

"season" in Florida, the map is being distributed through hotels, welcome stations, chamber of commerce buildings, etc. "The people and clergy of the State of Florida extend a warm welcome to visitors in our area to worship with them in any of the churches listed here," a preface to the map states. "Whatever your denomination, you will find an opportunity for prayer and meditation, and a service that follows the historic and beautiful Book of Common Prayer. An Episcopal priest is always available for counsel, whatever your need."

\$350,000 Raised as Base For New N. Texas Diocese

March 9th to 11th, Trinity Church, Midland.

The missionary district of North Texas expects to petition for diocesan status at the next General Convention, in 1958. An endowment fund of \$350,000 had been raised by the end of 1955 as a financial base for the new diocese, it was reported at the district convocation.

A conference center will be built on the outskirts of Amarillo on property given to the district by Betty Bivins Childers. A sum of \$30,000 was allotted for development of the center by the convocation. It is hoped that some facilities will be ready this summer, so that the annual young people's conference may be held there.

A young woman from North Texas will do Church work in Alaska in the summer, travel expenses being paid by the district's Woman's Auxiliary.

CONFIRMATIONS: 434.

NEW MISSION: St. Christopher's, Lubbock.

BUDGET: \$74,719.

GUEST SPEAKERS: Dr. Edward McCrady, the Rev. Samuel Garrett, the Rev. Robert Mize, Mrs. Orrin Judd.

ELECTIONS. Executive Committee: clerical, W. E. Boyd, L. L. Jones, S. H. Lindsay, J. M. Washington; lay, William Carson, A. W. Johnson, Milton Talbot, J. R. Wayland.

MAN POWER

A column for laymen
By Lee H. Bristol, Jr.

Of Dinners, Rings, and Other Things

Not long ago, reporters attending a Church club dinner in a large eastern city asked one of the members, "What does your Club do?"

"Why, we put on occasional dinners and give purple rings to bishops." was the reply.

"Isn't that just grand!" said one reporter, winking at one of his colleagues.

Fortunately, at a time in world history when we seem closer to blowing ourselves up than we have ever come, it is encouraging to realize that there are other Church clubs and Laymen's Associations, diocesan in scale, which have less limited objectives. For example, there are groups like the Church clubs of Maryland and Delaware, made up of live-wire, dedicated men who tackle specific projects and are of great help in furthering diocesan projects. The Episcopal Churchman's Association of West Missouri, a year or so ago, objected to the proposed diocesan budget. "It's not high enough. It won't cover the needs," said one ECA spokesman at their convention. The result: the budget figure was appreciably raised and laymen volunteered to help see to it that the necessary funds were collected, "so that we could pay adequately for what was planned and enable the diocese to do still more!"

Under the able direction of Morton Nace, the diocese of Connecticut has one of the best organized laymen's programs in the Church. In addition to the well-outlined program of projects for the year, the diocese sends out as a follow-up a concise, mimeographed newsletter each month, (1) suggesting how best to carry out this month's particular program, (2) giving news of what men's groups are doing in various parishes, and (3) publishing advance notice of coming events.

Oklahoma laymen usually have a nine-point program, distributed annually, which is outlined on the back of the layman's membership card. Sample projects: a standard church sign for every church, every church to have more confirmations than last year, one new mission and one new parish in each of the five regions of the diocese, etc.

And speaking of missions reminds me of a small church at Chickasaw outside Mobile, Ala. It was founded by the diocesan laymen a few years ago and now boasts its own priest-in-charge and a congregation of 200! And there are many other missions like it already planned and "in the works," one of which is expected

to be the first non-Roman church in the reputedly fabulous new Dauphin Island development. Other projects of the Alabama Churchmen: sponsoring Lenten noon-day services, conducting a program to keep young Episcopalians interested in the Church as they leave high school and go on to college, running the Iowa advertisements in local papers (they call the project "Advangelism in Alabama"), and many other programs. These laymen recently organized a "Dollar-a-Month Club," funds from which are used to meet the expenses of operating the highly successful diocesan Laymen's Pool and establishing new missions.

South Florida laymen are active on a year-round basis on just as many projects. For example, in August and September all keymen are asked to get their fellow laymen to assist clergy in lining up qualified teachers for local Church schools! Also, laymen are asked to tackle such parish-recruiting assignments as inviting known non-churchgoers to attend Church with them and maybe even persuading a few to sign up for a Confirmation or Inquirers' class.

Other dioceses would do well to emulate the diocese of West Texas which publishes a particularly well-arranged issue of its regular newsletter every spring. This longer-than-usual issue gives the list of projects and officers for the coming year, the names of keymen and where they may be reached, and a clearly defined statement of who's responsible to whom and for what. In many dioceses, the exact duties of the keyman are not adequately defined, but in West Texas such is not the case. "And I have found the appointment of different chairmen for different projects has been one of the most constructive moves that we have made," says ECA President J. S. Jockusch.

Heaven knows, I am not advocating "overbusyness" or "activism," but I do think it is interesting to know what a lot of worthwhile work laymen are tackling throughout the country to help fulfill the Presiding Bishop's objectives for laymen's work: (1) to deepen the spiritual life of the men, (2) to extend the impact of Christianity, (3) to provide proper financial support, and (4) to enlist laymen's special skills and talents. And, after all, this is no small order. Frankly, to win people to Christ calls for something more, I'm afraid, than "occasional dinners and purple rings for bishops."



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LETTERS

Continued from page 2

Melish. And here again Mr. Reynolds has given a direct answer which goes considerably beyond Mr. Young's speculations: "Because the congregation is packed with communists and members of the American Labor Party. . . . Mr. Melish and his supporters want a community church and they want to get right out of being a diocesan church."

The polity of our Church is interpreted by Mr. Young as being "neither episcopal, presbyterian, nor congregational, but a remarkable combination of all three, with the bishop as the moderating father of the whole family." There are objective grounds for believing that this interpretation does not adequately represent either the formularies of our Church or the mind of the Melishes as consistently expressed in their words and acts. In the Book of Common Prayer (Letter of Institution) and in the Canon Law (Canon 46) the Bishop is designated as "the ultimate arbiter and judge" in case of any difference between a presbyter and his congregation. Recourse to any standard dictionary will disclose that "to judge" and "to moderate" are verbs with different meanings. To judge is to decide a case or to settle a dispute, whereas to moderate is to regulate, mitigate, or restrain. It is to be noted that the word "moderator" is identified with the presiding officer in the Presbyterian and Congregational Churches; but we are here concerned with the Protestant Episcopal Church. On the other hand, both Dr. Melish and his son have stoutly maintained the congregational emphasis. The present writer recalls a statement by Dr. Melish, when they were both members of the diocesan Committee on Canons, that, "Basically the Episcopal Church is a congregational church with a little tinge of episcopacy." The younger Mr. Melish, both in 1949 and in 1956, has refused to comply with his Bishop's godly admonitions but has repeatedly proclaimed his readiness to submit to the judgment of the congregation.

It is not necessary to maintain, as Mr. Young intimates, that "a bishop can do no wrong" in order to acknowledge the fact that a bishop has conferred upon him at his consecration the awful duty of acting as an ultimate arbiter and judge and that a priest in his ordination takes the solemn vow reverently to obey his bishop. Mr. Young maintains that "there is good ground in conscience, the canons, and the history of religious liberty to disobey an admonition that is not godly nor constitutional." Here it may be noted that the ethos of the Anglican Communion places a distinct accent on the virtue of obedience. Behind the vows of a bishop in his consecration and the vows of a priest in his ordination are the vows made in Holy Baptism (wherein one is made a

soldier of Christ), vows that are renewed in Confirmation, including the vow to keep God's holy will and commandments. Interpreted in the Book of Common Prayer, the latter include, "to submit myself to all my governors, teachers, spiritual pastors and masters, and to order myself in that lowliness and reverence which becometh a servant of God." The opinion that it is left to the individual priest in any given instance to determine, in the light of his own conscience, whether a bishop's judgment is godly and to be followed, would make the ultimate arbiter and judge not the bishop but the conscience of the person being judged and would reduce the solemn vow of the ordination service to nonsense. It is precisely because individual consciences are frequently found at variance that it is necessary to have a judge to settle disputes in order that there may be discipline and peace in the Church. To be sure, occasions may well arise when a priest feels that he has grounds for protesting against a bishop's judgment. But the terms of his ordination vow provide no mental reservation and indicate that while his conscience may afford him the *right* to protest, until such time as the ethos of the Church has absorbed the principle of his protest, he has, like every soldier, the *duty* to obey.

It would be difficult to conceive of a situation which more urgently required a bishop's judgment than the circumstances which led to "the shameful scene of competing services" on January 15th. A clear majority of the vestry had voted to terminate the services of the supply minister. The Bishop was advised by counsel that this action of the vestry was constitutional and valid. Mr. Melish and his supporters referred back to an action of the vestry in 1951 to sustain his right to officiate until a new rector was elected and finalized, but here again the right of the vestry to bind a future vestry as to arrangements with a supply minister was doubtful. Clearly there was a dispute, and the peace of the Church called for the exercise of the Bishop's judgment. The Bishop's judgment having been given, Mr. Melish chose to disobey.

Mr. Young's final point is a plea for the unique ministry of the Church of the Holy Trinity under the Melishes. He cites certain particular emphases for which the parish has stood: "Low Church ceremony, Broad Church ecumenical relations, reasonable theology, sympathy for labor, an open door for Negroes, and international peace." Three sentences later Mr. Young asserts that "there is no such liberal parish anywhere else in the whole city." Here there is need for clarification. If, in the words, "such liberal parish," the reference is to the program described above by Mr. Reynolds, the meaning is clear. If, on the other hand, the reference is to the particular emphases listed immediately beforehand, the asser-

tion discloses Mr. Young's ignorance of the present situation in Brooklyn. This writer has personal knowledge of half a dozen parishes in Brooklyn representing Low Church ceremony, Broad Church ecumenical relations, reasonable theology, and an open door for Negroes. The rectors of four of these parishes, one of which is in the general area of Brooklyn Heights, serve on our diocesan Commission on Labor and Management, and Archdeacon Saunders' heroic pastoral ministry among the longshoremen on the New York waterfront needs only to be mentioned.

As for an emphasis on international peace, does Mr. Young propose that cordiality toward Communism is prerequisite to such an emphasis? In this writer's opinion it has been chiefly Mr. Melish's unwillingness to discriminate clearly between Communism as a program and the Russian people as people that has undermined his efforts to promote a friendly attitude toward the Russian people and that has given rise to the prolonged bitterness and discord in the Church of the Holy Trinity.

(Rt. Rev.) JONATHAN G. SHERMAN
Suffragan Bishop of Long Island
Garden City, L. I.

Pearl Harbor Chapel

The undersigned is now the vicar of St. George's Church — The Pearl Harbor Memorial,* and would appreciate having the names of individuals and families coming into the Pearl Harbor, Hickam Field, and Tripler Hospital Area.

Your readers might be interested to know that the plans for our new church have now been approved and are going out to the contractors for bids. We expect to break ground for the church by the end of this month.

Our Sunday school now has an enrollment of 131 with almost 80% attendance each Sunday, and our Adult Congregation averages over 100 weekly.

(Rev.) ROBERT SHEERAN
Aiea, Hawaii

"Thanks" for Relief Fund

All of us here are grateful for the help and the support that comes to the Okinawa Mission through THE LIVING CHURCH RELIEF FUND. It mounts up in a hurry and makes it possible for us to do things both small and large that are outside the official budget that the national Church gives us. I would be most grateful if you would convey our thanks to the donors. . . .

(Rev. Canon) WILLIAM C. HEFFNER
Priest in charge, Okinawa Mission
Naha, Okinawa

Thank you very much indeed for the

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New York drafts from THE LIVING CHURCH RELIEF FUND for the restoration of buildings demolished at Corozal by the hurricane "Janet." We in this diocese are most grateful to THE LIVING CHURCH and to the contributors of the Fund for all they have done to help us in our need. . . .

(Rt. Rev.) G. H. BROOKS
Bishop of Honduras
Bishopthorpe, Belize, B. H.

Your precious gift of \$75.00 reached me just in time when we so urgently needed it. I do not know how to thank you for your kind thoughts for our children. I have immediately placed this amount to the building fund, as we need expansion for their quarters as well as new school room, and our deadline is the first week in April.

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Race Relations

Congratulations to Bishop Marmion for his Pastoral Letter on Race Relations [L. C., January 22d]. Let us hope that the Churches in the South will act upon his comments and upon the directions of all the bishops in the Southern dioceses.

(Rev.) WILLIAM L. LAHEY, JR.
Vicar, Trinity Church
Mattoon, Ill.

Churchmanship

There is much that makes sense in Fr. Higgin's article on "Church or Party," [L. C., March 18th], but there are two points which call for comment. Much is heard of "central Churchmanship" these days, and the suggestion that this includes "the great majority of Anglicans" supports the idea that "central" Churchmen are "fence-sitters" or those who have not made up their minds or for other reasons decline to be definite, since, alas, there is a majority of nominal Anglicans the world over who do not conform to the requirements of the Prayer Book from any view-point!

The other point is more serious. When indeed has the Anglican Church (as distinct from certain individuals within it) ever claimed to be "Protestant?" The word is not found in any Prayer Book save the American, where it is part of a legal title only, and was used simply to distinguish our Church from other Episcopal Communion, and not in the sense of endorsing any form of Protestant faith. The Creeds and the Offices of Instruction speak only of the One, Holy, Catholic and Apostolic Church, and the Archbishop of Canterbury has categorically declared that we have only "The Catholic Faith of the Catholic Church."

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PEOPLE and places

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The Rev. Erik H. Allen, formerly assistant of old Christ Church, Second St. above Market, Philadelphia, is now rector of the Church of the Redeemer, Andalusia, Pa. Home address: 29 Twig Lane, Levittown, Pa.

The Rev. Ernest C. Biller, formerly vicar of the Church of the Ascension, Springfield, S. Dak., is now vicar of St. Paul's Church, Durant, Iowa. Address: Box 253, Durant.

The Rev. John H. Bull, formerly assistant of St. James' Church, Knoxville, Tenn., is now rector. Address: 3023 Fountain Park Blvd., Knoxville 17. (The Rev. Eugene N. Hopper has resigned and is now rector emeritus.)

The Rev. Dr. John David Lee, formerly rector of Grace Church, Columbus, Neb., and Holy Trinity, Schuyler, is now rector of St. Philip's Church, Putnam, Conn. Address: 17 Pleasant St.

The Rev. William Sedden Lee, formerly rector of St. James' Church, Fairhope, Ala., is now rector of the Church of the Holy Comforter, Sumter, S. C. Address: 45 Mason Croft Dr.

The Rev. William E. Littlewood, formerly vicar of Calvary Church, Pascoag, R. I., is now rector of St. Peter's Church, Buzzards Bay, Mass.

The Rev. Rudolf W. Locher, formerly of New Albany, Ind., is now in charge of Christ Church, Totowa, N. J. Address: 260 Engle St., Apt. 5-P, Englewood, N. J.

The Rev. C. Philip Staples, formerly vicar of St. Mark's Church, Teaneck, N. J., will take up work in the Boonville field of the diocese of Central New York on April 3d.

The Rev. Joseph Tatnall, formerly vicar of the Church of St. Philip-in-the-Fields, Oreland, Pa., will become rector of St. Paul's Church, Rock Creek Parish, Washington, on about April 15th.

During the nine years that the Rev. Mr. Tatnall has served St. Philip's Church, the mission has grown from 36 people to more than 400 communicants, with a church school of 270. He is a parish life conference leader and is also interested in spiritual healing. He will speak on the latter subject before a meeting of the Richmond Federation of Church Women on May 1st.

Armed Forces

Chaplain (Major) William P. Barrett, assistant post chaplain at Fort Carson, Colo., has had a change of address in Colorado Springs from 1307 E. Buena Ventura to 1507 W. Pike's Peak Ave.

Resignations

The Rev. Harry Bruce, rector of St. Barnabas' Church, Newark, N. J., for the past 20 years, will retire from the active ministry on September 1st.

Changes of Address

The Rev. George H. Brant, of St. John's Church, Dover, N. J., may be addressed at 61 Baker Ave.

Ordinations

Priests

Eastern Oregon — By Bishop Barton: The Rev. David St. George, on February 29th, at St. Luke's Church, Lakeview, Ore., where he is vicar. He also serves the church at Summer Lake. Presenter, the Rev. Louis Perkins; preacher, the Rev. H. N. Traggit, Jr.

Erie — By Bishop Crittenden: The Rev. Clayton Tracy Sheasley, on March 1st, at St. Christopher's Church, Hickory Township, Pa., the diocese's newest mission, where he has been serving as deacon; presenter, the Very Rev. K. R. Waldron; preacher, the Rev. P. L. Schwartz. The ordinand was formerly in the church furnishings business.

By Bishop Crittenden: The Rev. John Joseph Shaw, on March 11th, at Christ Church, Punxsutawney, Pa., where he continues to serve; presenter, the Rev. Clayton Sheasley; preacher, the Rev. R. M. Harvey. The ordinand is a former banker.

Minnesota — By Bishop Roberts, retired Bishop of Shanghai, acting for the Bishop of Minnesota:

The Rev. James Edmund Williams, on February 11th, at St. Thomas' Church, Philadelphia, where

he is curate; presenter, the Rev. J. F. Anderson; preacher, the Rev. Edward Chandler.

West Texas — By Bishop Dicus, Suffragan: The Rev. John Arthur Thompson, on February 25th, at the Church of the Annunciation, Luling, Tex., where he is in charge; presenter, the Rev. C. H. Kehl; preacher, the Rev. J. D. Worrell.

Deacons

Chicago — By Bishop Harte, Suffragan of Dallas, acting for the Bishop of Chicago: Robert Davis Battin, Jr., on March 12th, at St. Matthew's Cathedral, Dallas, Tex.; presenter, the Rev. Dr. Hans Frei.

Erie — By Bishop Crittenden: James Edward Hayes, on March 4th, at St. Clement's Church, Greenville, Pa., where he is in charge; he will also serve the Church of St. Edmund the Martyr, Mercer. Presenter, the Rev. W. M. Bayle; preacher, the Rev. L. E. Gressle. The ordinand has been both a business man and a teacher.

Philippines — By Bishop Ogilby, Suffragan, on March 11th, at the Church of St. Michael and All Angels, Tadian, Kayan, Mountain Province, Philippines (the Rev. W. R. Henton preaching):

David Bacayan and Valentín Biteng, who will be assistants of the Mission where they were ordained. Both candidates were presented by the Rev. Edward Langid.

South Carolina — By Bishop Carruthers: Maurice John Bywater, on February 25th, at old St. Andrew's Church, St. Andrew's Parish, S. C.; presenter, the Rev. Lynwood Magee; preacher, the Rev. E. L. Merrow; to be in charge of Christ Church, Mount Pleasant, S. C. Address: 16 Yeamans Ave., Byrnes Downs, Charleston.

By Bishop Carruthers: George LaBruce, on February 27th, at Prince George Church, Winyah, Georgetown, S. C.; presenter, the Rev. A. N. Daunt; preacher, the Rev. Dr. H. D. Bull; to serve St. Paul's Church, Meggett, S. C., and Christ Church, Adams Run, with address in Meggett.

Diocesan Positions

Bishop Sherman, Suffragan of Long Island, has replaced the Rev. Dr. E. Frederic Underwood, rector of the Church of the Advent, Westbury, N. Y., as director of the Long Island diocesan department of Christian education.

Bishop Sherman, who is one of the New Testament scholars of the Church, has taken part in many national conferences on religious education. The Rev. Dr. Underwood, during his many years of service as diocesan director of Christian education, has built up mite box giving and has been responsible for the compiling and publishing of the church school hymnal widely used throughout the diocese.

Degrees Conferred

The Rev. Frank G. Ireland, rector of St. Peter's Church, Akron, Ohio, has received the degree of doctor of education from the University of Michigan. The degree is in the field of guidance and counseling.

Dr. Ireland is a part-time member of the staff of the University of Akron and teaches psychology. He will receive a doctor's hood at the regular commencement of the University of Michigan in June.

we congratulate

The Rev. KARL LUTGE, rector of St. Saviour's Church, Maspeth, L. I., N. Y., who has been cited for his work on behalf of refugees by Church World Service. Mr. Lutge heads the refugee committee of the diocese of Long Island and has turned in 87 assurances for refugees. The citation was presented by the Rev. R. Norris Wilson, executive director of Church World Service, at a conference in New York City.

CHRIST CHURCH, SUFFERN, N. Y., on its new parish house, clergy robing room, organ, and altar guild rooms, dedicated by Bishop Donegan the first Sunday in Lent. The Rev. Fessenden A. Nichols has been rector of the church for 11 years.

ST. MARY'S CHURCH, LOS ANGELES, now a self-supporting parish of the diocese of Los Angeles after 48 years as a mission. The Rev.

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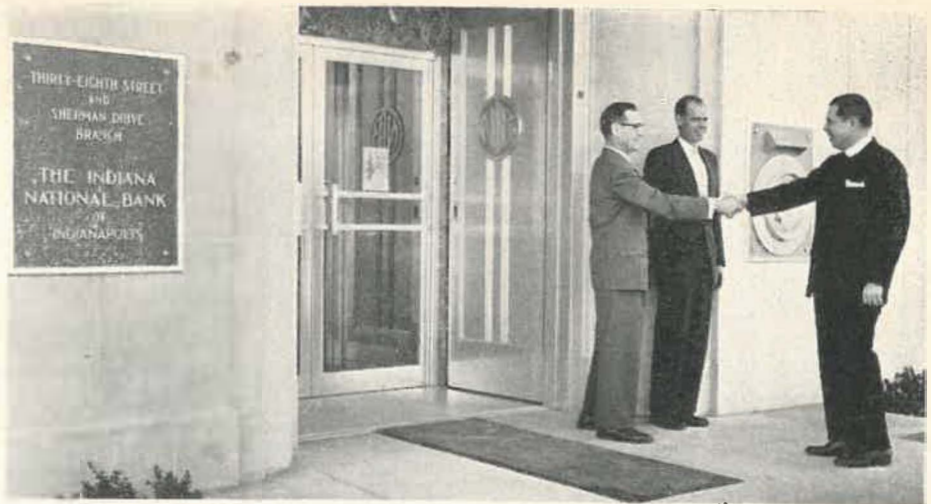
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William Palmer, Indianapolis, News

BANK MANAGERS welcome the Rev. G. E. Lynch to temporary chapel of Trinity Church, Indianapolis.

John H. M. Yamasaki, vicar of the church since its reactivation as a Japanese and interracial mission 10 years ago, was instituted as its first rector recently. The Rev. John Misao Yamasaki, father of the present rector, headed the mission during its formative years, from 1913 until World War II, when the Japanese congregation was sent off to relocation centers.

TRINITY CHURCH, INDIANAPOLIS, Ind., on the new congregation it is sponsoring in a bank on the east side of the city. Members of the congregation, not organized as yet as a mission, are counted as members of Trinity Church. The north-east side of Indianapolis is a fast-growing area where the Church has not yet caught up with the population. A tract of land has been given to the diocese for a new church for the as-yet-nameless congregation.

Services at the branch bank were begun on February 19th. On each of the first two Sundays services were held, 65 people were present.

THE DIOCESE OF MINNESOTA on its new headquarters. The fifth headquarters in the 99-year history of the diocese, the new building is the first to be owned by the diocese. It is the George B. Lane Diocesan Center, a stately old home bequeathed to the Church by Mrs. Lane.

Bishop Keeler of Minnesota and Bishop Kellogg, coadjutor, have offices in the center, as do the various diocesan departments.

The Rev. JAMES RICHARDS, rector of St. Paul's Church, Washington, D. C., on the 25th anniversary of his ordination to the priesthood. Fr. Richards is rector of one of the most active Anglo-Catholic parishes in Washington, according to the Washington Post.

REAR ADMIRAL JACK FRANK BOWLING, USN (retired), who designed and made a hand-wrought sterling silver chalice and paten for St. Columba's Church, Washington, D. C. For many months, members and friends of St. Columba's had contributed sterling silver articles to be melted down for the chalice and paten, until four lbs. of metal was acquired. At the dedication service prayers were offered for 23 persons in whose memory silver articles had been given.

Admiral Bowling donated his talent and over 200 hours of labor in making the chalice and paten, in memory of Mrs. Bowling's father and grandfather, Richard G. Fletcher and George J. Fletcher, both long-time members of St. Columba's.

ST. ANDREW'S CHURCH, HARRISBURG, Pa., which sold 3,985 hot dogs at the 1956 Farm Show in Harrisburg. Other statistics on the refreshment booth sponsored by St. Andrew's: 5,178 pretzels, 3,266 chocolate dips, 3,700 cups of cola drink. The profit, for the church's debt reduction program, was \$1,835.73.

Births

The Rev. RICHARD C. CHAPIN and Mrs. Chapin, of St. Luke's Church, Eddystone, Pa., on the birth of Jeremy Richard, their second child, on March 10th.

The Rev. HAIG J. NARGESIAN and Mrs. Nargesian, of St. Thomas' Church, Camden, Maine, on the birth of their third daughter, Jennifer, on January 20th.

Deaths

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

George L. Baxter, who for 30 years had been organist and, later, choirmaster at St. Peter's Church, the Bronx, N. Y., died February 29th in New York City, at the age of 45.

Mr. Baxter, who began his service to St. Peter's at the age of 14, was an attorney with offices in New York City. He was a graduate of the law school of Columbia University. A charter member of the East Bronx (N.Y.) Civic Club, he was a director of the Town Singers of Pelham (a suburb of New York City, where he lived) and a member of the Organists' Guild.

Mr. Baxter's wife, Evelyn, a daughter, Joan, and two sons, George L. Baxter, Jr. and Richard Baxter survive.

Alma O'Grady Kinsolving, wife of the Rev. Walter O. Kinsolving, died February 27th at the age of 64.

Mrs. Kinsolving, whose husband retired last summer as rector of St. Michael's Church, Bridgeport, Conn., had lived in Summit, N. J., from 1916 to 1947. She was married in 1915.

A son, Pitt; a sister, and a brother, as well as her husband, survive.

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2. St. Michael's Monastery, St. Andrews, Tenn., the Rev. Arthur E. Johnstone, Oak Park, Ill.

NOTICES

PERSONAL

THE FAMILY OF Rebecca Godwin James wish to thank the friends who wrote to them after her death on September 8, 1955. Fleming James

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BOOKS

Continued from page 9

clearer understanding of Holy Writ so needed today.

There are, of course, minor criticisms. The style is generally non-technical, but a world like "amphyctonic" might have been more clearly explained or not used at all; "Edgar J. Goodspeed, *The Apocrypha: An American Translation*" is an obvious error in the context in which it occurs on page 344*; Galatians (rather

*Did Canon Alan Richardson mean to write "Edgar J. Goodspeed, *Strange New Gospels*," or "Montgomery James, *Apocryphal Gospels*?"

than I Thessalonians) appears as the earliest of the Pauline epistles on page 538 (in the Chronological Scheme of Dates), while this view is rejected in the commentary on Galatians (p. 484).

But these are minor matters in a book of such overall excellence.

Books Received

PRAYER IN LENT. By the Author of *The Way*. London: Mowbrays. In America: Morehouse-Gorham. Pp. 95. Paper, \$1.25.

THE FAITH IN PLAIN TERMS. By A. W. G. Duffield. London: Mowbrays. In America: Morehouse-Gorham. Pp. iv, 124. Paper, \$1.

THE GOLDEN CHAIN. Selections from the *Catena Aurea* of St. Thomas Aquinas for Lent and Eastertide. Translated from the Latin by a Religious of C.S.M.V. Pp. 90. Paper, \$1.25.

JOURNAL OF THE GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA Held in Honolulu, Hawaii, From September Fifth to Fifteenth, inclusive, in the Year of Our Lord 1955. With Appendices. Printed for the Convention, 1955. Pp. xxxix, 658 (+ Constitution and Canons, xviii, 214).

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Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
Daily Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr.
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS'

San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

ST. PAUL'S

2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8;
Mass daily 7; also Tues 9:30; Thurs, Sat & HD
12 Noon; C Sat 5-6:30

COCONUT GROVE, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun: 7, 8, 9:15, 11, and Daily; C Sat 5-6, 7-8

CORAL GABLES, FLA.

ST. PHILIPS Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 6, 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30
& 5:45; Thurs & HD 10; C Sat 7

CHICAGO, ILL.

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

ST. BARTHOLOMEW'S

6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 7:30, 9, 11; Weekdays 7; Sat 8:45

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fann, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

KEY—Light face type denotes AM, black face PM; add, 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.

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (G Sch), 10:40 MP, 11 (Sol), EP 7:30;
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30, Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3; 7-8

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily an anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Rev. J. D. Furlong
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S

3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: MP 8:30; HC 7:30 (G & 10 Wed); Ev 5
Daily Offices are Cho ex Mon

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., 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 Recitals
Fri 12:10; Church open daily for prayer.

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 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS'

Rev. C. A. Weatherby
87 St. & West End Ave., one block west of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN

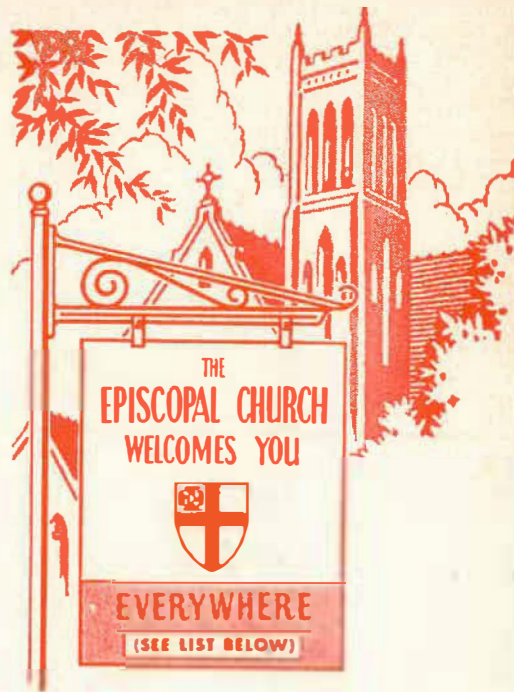
Rev. Grief Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION

115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST THOMAS

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11, EP, Cho, Ser 4;
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex
Sat 12:10



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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, 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 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

ASCENSION 4729 Ellsworth Avenue
Rev. A. Dixon Rollit, D. D., r; Rev. M. E. Smith, ass't.
Sun HC 8, 9:30, 11 1 S, MP 11, Healing Sun 7:30;
Tues 10; HC Mon, Fri 8; Tues, Sat 10; Wed, Thurs
7:30

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

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