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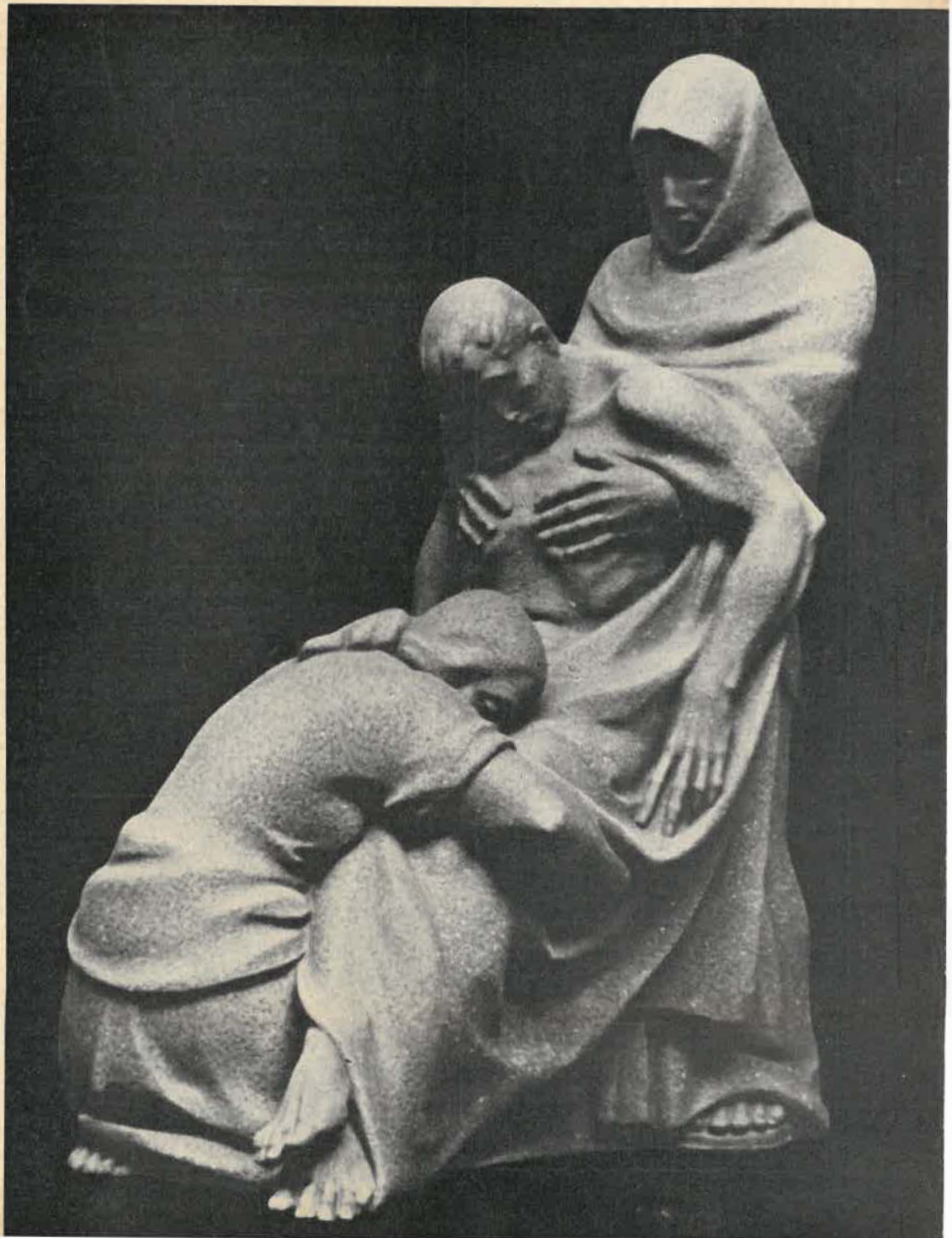
**In Russia,
A Believing People**

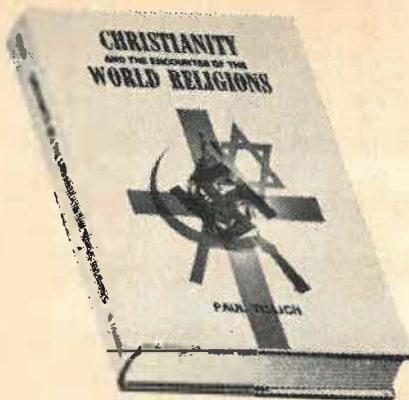
Page 16:

**The Ministry,
A Crucial Question**

National Sculpture Society

"Sacrifice": This terra cotta group, 26" high, depicts the Descent from the Cross, and also memorializes the victims of war. Sculptor: Nina Winkel.





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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

What Help Do You Want?

Most teachers, honestly dissatisfied with their teaching, really want to do better. They are well aware of their inadequacy shown by such things as disorder, poor discipline, inattention, irregular attendance. They realize that their pupils have little real interest, and can seldom recall last Sunday's lesson. Dimly they yearn for help.

Some teachers are more articulate, and speak freely. We give here the substance of desires expressed by 12 teachers whom we have met in typical parishes recently:

(1) I don't know enough about children and their real lives. I thought I did. I have tried (I suppose) to imagine how I felt at that age; but I must be trying to apply — actually — some over-simplified adult theories of child life — the remnants of my psychology course.

(2) I don't know enough about the Bible. Of course, no one can know it all, but what I have learned is very sketchy, mostly generalizations about the Old and New Testaments, and the Gospels. The Epistles are another world.

(3) The quiet, listless child. He is not stupid, but doesn't seem to get anything. He is no trouble, but I wish I could reach him.

(4) How to start with "the pupils' concern." Can I apply some general interests and pressures of all children of a certain age (e.g., school, home duties, conflicts with other children, parents, self-consciousness, etc.)? Or, is it possible to catch some of their immediate, local troubles (or happy concerns) and use these as a starter and base for religious applications and solutions? What are children (in general) thinking about; what are my children thinking and talking about? And is there a risk that I play up the special, pressing problem of one child, while the rest of the class is not involved or edified?

(5) What do you mean by teaching "in depth"? The idea baffles me. Do you lower your voice, talk more earnestly, or what?

(6) My devotional life, motives, and goals

in being a teacher for the Church. I wish I could get inspiration and encouragement regularly.

(7) Some workable classroom methods. I hear of a few now and then, but I have never been trained in any teaching methods, and nobody ever tells me of any. Just *how* do you teach under Sunday school conditions?

(8) How can I create the atmosphere of love and acceptance, talked about in some guides? Our class is still a stormy half hour, hardly a love feast.

(9) How can I know for sure just what our Church teaches, and what I should tell the children? I'm told I must make them into Churchmen.

(10) The time factor. They have tried to give us more time in our parish, but now I can't really use all the time well. On some Sundays we don't get through; on others we run out of material too soon.

(11) The opening service is church. Our young priest has decreed the Family Eucharist every Sunday. My kids, in fourth grade, not yet confirmed, are good for a while but they tire. Can I help them learn from this weekly experience? Won't any talk by me be just another "short sermon"?

(12) The Seabury lessons. We are using them, but I'd like to hear how they are going in other parishes. I'd like some experience notes — with adaptations, variations — from teachers using my course. I'd be glad to share my discoveries, too.

Some of these questions answer themselves; some of these teachers are working out their own salvation, often alone and unaided. But all of these questions, and many more are being asked by earnest teachers all over the Church. We venture to raise these points:

Where can teachers turn for help? Or, not being able to phrase and state their needs, when and from what source will suggestions be offered which they might pick up?

From the parish? Here, everything depends on the rector, his concern, his training, his unceasing efforts, and his use of what helps he can find from outside.

From the diocese? There may be a full time secretary, but does he have the organization and facilities, as well as the know-how, to make any impact on the clergy and teachers who need help most?

From the national Department of Christian Education? We might expect this, with our large pretensions and budget, but is there any real help for the grass-roots clergy and teachers? Is *Findings* any help to teachers like the above?

[Dr. Hoag would appreciate it if readers having an opinion on this matter would write him. Address: 117 Tangelo Court, Maitland, Fla.]

**Children's
Bench**



Kindergarten children are shown on a 24" bench for two. The bench, 12" high, was described by Dr. Hoag in the February 24th issue of THE LIVING CHURCH.

The Living Church

Volume 146 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

7. Palm Sunday
8. Monday before Easter
9. Tuesday before Easter
10. Wednesday before Easter
11. Maundy Thursday
12. Good Friday
13. Easter Even
14. Easter Day
15. Easter Monday
16. Easter Tuesday
21. Easter I
25. St. Mark
28. Easter II

May

1. St. Philip and St. James
5. Easter III
12. Easter IV
19. Rogation Sunday
20. Rogation Monday

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

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LETTERS

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

Word of Gratitude

I do not think I have ever before written "a letter to the editor," and never expected to. But the editorial on the Presiding Bishop's illness [L.C., March 24th] is such a perfect embodiment of understanding, wisdom, and sympathy — all given a truly spiritual dimension by Christian insight and faith — that I cannot forbear this word of gratitude. For bringing light into darkness, thank you!

(Rev.) REAMER KLINE
President, Bard College

Annandale-on-Hudson, N. Y.

No Longer Homeless

I have just received your letter and splendid gift of \$80.00 from your readers.

This is George Washington's birthday and whatever else he did, he never told a lie! Following his example, strict adherence to the truth, I feel that I ought to tell you that we have no special work amongst "homeless boys in Seoul" this year.

The police and the ROK government have seen to it that all the boys who used to roam the streets are now cared for.

There is nevertheless a great deal of work, which constantly calls for money, in the care of children both in Seoul and throughout the country. This work is especially in the hands of Miss J. D. Roberts, our English Mothers' Union worker, and I propose to give the \$80.00 to her for that work. I hope that this meets with your approval.

(Rt. Rev.) JOHN C. S. DALY
Anglican Bishop in Korea

Seoul, Korea

No Chance to Caucus

I have read with interest the comments [L.C., February 24th] of the Rev. B. Franklin William, secretary of convention of the diocese of Oklahoma regarding my letter [L.C., January 13th] concerning the election of the Rev. Frederick W. Putnam, Jr., as Suffragan Bishop of Oklahoma.

I did not consider myself to be "anxious" about this election, but was commenting on the impression that the article conveyed. Fr. Williams refers to the "actions on the floor" and "the conversations in the narthex as the balloting progressed." My last experience with an episcopal election was one in which the president of the convention (the bishop) kept the convention in session during the balloting. The delegates were led in periods of prayer and meditation. In this manner, the convention was prevented from any form of caucus or discussion until the election had been resolved.

Regarding the comments about the partisans of Joseph Barsabbas, I can only say that when the "lot fell on Matthias," it did not require nine ballots,

PHILIP J. EAGAN

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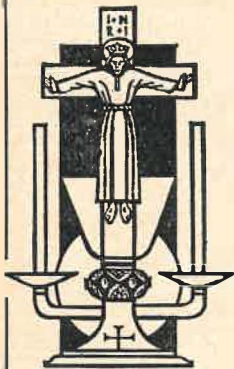
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BOOKS

A Merciless Light

A Private and Public Faith. By William Stringfellow. Pp. 93. Eerdmans. \$3.

There is another blast at the American Protestant Church in William Stringfellow's *A Private and a Public Faith*. It is of the same genre as *The Precarious Vision*, or the *Noise of Solemn Assemblies* by Peter Berger, and cracks the same whip as Gibson Winter in *The Suburban Captivity of the Churches*. Yet Mr. Stringfellow has something special to say, and he says it with an unusual style of writing and idea.

The book contains four essays, which bring forcibly together private faith and the public life. His theme is expressed in this sentence: "The Church, unlike any religion, exists to present to the world and to celebrate in the world, and on behalf of the world, God's presence and power and utterance and action in the on-going life of the world." Against this backdrop, the author shines a merciless light on various institutions as they are seldom understood.

A Christian: A Christian is distinguished by his radical esteem for the Incarnation, by his reverence for the life of God in the whole of creation, even, and in a sense, especially, creation in the travail of sin. The characteristic place to



William Stringfellow
The prophet is a layman.

find a Christian is among his very enemies. The first place to look for Christ is in Hell.

The Ministry: The prophet is characteristically not priest and preacher, but layman. His task is to expose the Word of God in the world, particularly in the posture of the Word which stands over against the world's disregard of and arrogance toward the Word of God.

Evangelism: Evangelism consists of loving another human being in a way which represents to him the care of God for his particular life.

The biting criticism which precedes affirmative passages like the above is useful criticism, because it makes way for

positive statements. He takes to task the academic priesthood, and carefully, and more usefully than in any book I have seen thus far, delineates the function of ordained and lay ministry. With broad strokes, for it is a short book, he gives theological foundation (biblical) for the radical appraisal of the Church now springing up in so many areas of life. There is something of the sweep of Frederick Denison Maurice, something of the personal radicalism of Bonhoeffer, something of the romantic sensitivity of Charles Williams coming through these short essays. And giving authority to it all are the anecdotes from life which attest to the authenticity of the author's own witness, as, among other things, a lawyer in East Harlem.

The style is arresting; but I wish he would not overdo the useful device of throwing together piles of modifiers in a casserole of phrase: "Jesus Christ means that God cares extremely, decisively, inclusively, immediately, for the ordinary, transient, proud, wonderful, besetting, profane, frivolous, hectic, lusty things of men."

This book far outshines others of its kind, because of its theological base and imaginative way. It would be a most exciting book for a layman's study group, for it redresses violently not only the bourgeois piety of the much-lambasted suburban church, but also the institutionalization of urban work as it is often understood. The book is for any "Protestant," but the author is an Episcopalian, and his theology is strongly sacramental.

PAUL MOORE, JR.

Dean Moore of Christ Church Cathedral, Indianapolis, has extensive experience in urban work and social relations.

Book Notes

"The average reader would require perhaps from 20 to 25 hours to read the entire New Testament with some thoughtfulness and care," says the Rev. John Knox in his notes "To the Reader," at the beginning of his new **Guide for the Reader of the New Testament**. For use with the **New English Bible** the pamphlet (Oxford and Cambridge University Presses, pp. 38, 25¢) is designed for group or individual study. Dr. Knox says it is especially for the reader who has always intended to read the N.T. but has never really done it, or who has read in it, but not through it.

Hawthorn passed the 100 volume mark in its seven-year publishing project, *The Twentieth Century of Catholicism*, with publication of *The Communion of Saints* by Emilien Lamirande, O.M.I. (Number 99 — in order of publication — was *The Origins of Christian Philosophy* by Claude Tresmontant.) Begun in 1958, the series is released in two volumes every six

The Living Church

weeks to subscribers for a special price of \$2.50. Single volume buyers pay \$3.50 for each book. Initially published in French, the *Encyclopedia* is now being published in seven languages.

Recently we received a review copy of a book, which, although published in 1961, seemed of value to L.C. readers. So we asked Dorothy Roby Schneider, who had written a number of articles on the subject of living the liturgical year for *THE LIVING CHURCH*, to take a look at it. This is what she had to say:

"Remember the giant who built a high wall around his garden so the children could not come in to play? A mother to whom *The Selfish Giant* was read as a child will relive the joy of Oscar Wilde's story as she reads it to her own children from *It's Time for Easter* by Elizabeth Hough Sechrist and Janette Woolsey (McCrae Smith, 255 pp. \$3.95). Although the publishers indicate that this Easter anthology is for ages 10 and up, this and a number of other stories and poems will be enjoyed by younger children as well, and adults will also find much of interest in its relating of the history of Easter and its celebration, Lent and Easter customs around the world, symbols and their legends, and the stories of Easter music and its composers. Color illustrations by Elsie Jane McCorkell on almost every page beautifully combine the dignity of the season with the gaiety and freshness of springtime. They contribute much to make this a happy Easter book."

Books Received

PSALMS OF DAVID. Interpretation by the Rev. David A. Redding, minister, First Presbyterian Church, Glendale, Ohio, and member of University of Cincinnati faculty. Revell, January 28th. Pp. 174. \$3.

WATCH WITH ME. Spiritual Exercises Toward Learning the Lesson of Penitence and Humiliation at the Foot of the Cross. By G. W. Target, a novelist who has been soldier, deckhand, glove cutter, government clerk, coil winder, farm worker, and bus scheduler. Westminster. Pp. 95. Paper, \$1.65.

OUTPOSTS OF MEDICINE. True stories of medical missionaries in distant lands. By medical reporters Steven and Mary Spencer. Friendship Press, January 2d. Pp. 127. Paper, \$1.25.

PHILANTHROPY AND PUBLIC POLICY. Report on and papers from Conference on Philanthropy sponsored by National Bureau of Economic Research and Merrill Center for Economics in Southampton, L. I., N. Y., 1961. Edited by Frank G. Dickinson, of the NBER. National Bureau of Economic Research, December 19, 1962. Pp. 145. Paper, \$2.50.

MAKE IT AN ADVENTURE. A self-improvement book by Marcus Bach, Ph.D., professor, School of Religion, University of Iowa. Prentice-Hall, January 14th. Pp. 206. \$4.95.

SYMBOLS, SIGNPOSTS OF DEVOTION. By the Rev. Ratha Doyle McGee, (Methodist). Illustrated by José Weber and Ernest A. Pickup. Upper Room, December, 1962. Revised edition. Pp. 116. \$1. \$10 a dozen.

THE PURPOSE OF GOD AND THE CHRISTIAN LIFE. By Fred L. Fisher, professor of New Testament Interpretation, Golden Gate Baptist Theological Seminary, Mill Valley, Calif. Westminster, January 7th. Pp. 189. \$3.75.

CHRIST'S ETERNAL INVITATION. Meditations based on thoughts such as those of people who were involved deeply in events of Passion Week. By the Rev. Robert Talmadge Haynes, Jr. Illustrations by Robert A. Stratton. John Knox Press, January 14th. Pp. 62. \$2.



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A Garden Litany

O God, the Father, who didst create man in Thine own image, and didst set him in a garden where he might praise and love and delight in Thee, forgive us, we pray Thee, that we have willfully wandered from Thy presence, and bring us out of the desert we have made, through Thy Son, Jesus Christ our Lord, who became man, and died on the Cross for our salvation.

From the spirit of destruction and violence and ruin,
Good Lord, deliver us;
By Thy beauty, Thy creation and Thy peace,
Good Lord, deliver us.

From our concern with our own comfort and convenience and ease,
Good Lord, deliver us;
By Thine agony in the garden and Thine agony on the Cross,
Good Lord, deliver us.

From self-centeredness and unconcern and shallowness,
Good Lord, deliver us;
By Thy holy compassion and all Thy healing works,
Good Lord, deliver us.

From our major fears and light anxieties,
Good Lord, deliver us;
By Thy facing of the morrow that we cost,
Good Lord, deliver us.

From the weak and pampered flesh that cannot watch with Thee,
Good Lord, deliver us;
By Thy strong Body, broken and given for us,
Good Lord, deliver us.

From our wills that cannot loose themselves from self,
Good Lord, deliver us;
By Thy bloody sweat and by Thy bloody side,
Good Lord, deliver us.

From the faintness of our prayers, so soon forsaken,
Good Lord, deliver us;
By Thy prayer that drained the cup of heaviness,
Good Lord, deliver us.

From the sin that shut from us our Eden's gate,
Good Lord, deliver us;
By Thy bearing of so terrible a weight,
Good Lord, deliver us.

CHRISTINE FLEMING HEFFNER

The Living Church

For 84 Years:

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

Palm Sunday
April 7, 1963

CONSULTATION ON CHURCH UNION

Tradition Approved

An "important consensus" on Church tradition was arrived at by the Consultation on Church Union, according to a statement adopted at its meeting, March 19th to 21st, in Oberlin, Ohio. The Consultation consists of representatives of six Churches which are considering together the establishment of a united Church which would be "truly Catholic, truly Reformed, and truly Evangelical."

Acknowledging the unique authority of the Holy Scriptures, the Consultation nevertheless adopted with no dissenting votes a report affirming the authority of Tradition (spelled with a capital "T" to distinguish it from the diverging "traditions" of different Churches). "The New Testament canon appears not as separate from or opposed to the Christian Tradition but rather as an expression of it," the report said [see complete text, at end of this story].

Reports were also adopted on an "analysis of the participating Communion," made from a sociological standpoint, and on "the worship and witness of the Church." Although there was an "initial negative reaction" of the gathering to the preparatory material on the sociological theme, the Consultation nevertheless found some values in its analysis of operational and administrative similarities among the Churches.

The report on worship and witness stemmed from the work of a preparatory commission and a paper by the Rev. Dr. Massey Shepherd, professor of liturgics at the Church Divinity School of the Pacific. Among more important points of the report were:

"The living Tradition of the Church implies certain basic elements of Christian worship but does not confine worship to a single plan or form. Unity does not preclude freedom or require uniformity."

"To encourage both unity and freedom it would be desirable to have three or four orders of service set forth as approved forms in a united Church, with an agreed upon statement of the elements which are necessary for a whole and proper worship."

[See complete text, pp. 11 and 18].

The Consultation consists of nine representatives of each of the six participating Churches — the Protestant Episcopal

Church in the USA, the United Presbyterian Church in the USA, the Methodist Church, the United Church of Christ [Congregational-Christian and Evangelical and Reformed], the Church of the Evangelical United Brethren, and the Christian Churches (Disciples of Christ). The last two have been added since the first meeting, in March, 1962. An invitation to the Polish National Catholic Church is still awaiting action by that Church's general synod. The Rev. Eugene Magyar of the PNCC was present as an observer-consultant.

In addition there were observer-consultants from 16 Communion in the U.S. and Canada. The Anglican Church of Canada was represented by Bishop Gower of New Westminster and the Rev. Canon Ralph R. Latimer, of Montreal. Eastern Orthodoxy was represented by the Rev. Paul Schneirla of Brooklyn, N. Y.

In other significant actions, the Consultation:

(1) Asked the representatives of the participating Communion to seek authorization to enter into the preparation of a plan of union. It was explained that, while the time was not yet ripe for such a project, much delay might be met, when the time for it comes, in securing such enabling action from national bodies which meet at intervals of several years.

(2) Pinpointed certain matters needing early consideration: "The place and authority of the ordained ministry, including the historic episcopate, in a united Church. . . . The place in the living Tradition of the Church of creeds, liturgical practices, and confessions of faith. . . . The doctrine of the Sacraments."

(3) Set the time and place of the next meeting as April 13th to 16th [four days instead of three], 1964, in Princeton, N. J.

(4) Decided to open plenary sessions to the press, reserving privacy to small group sessions for discussion of reports, etc. [L.C., March 31st]. There were representatives of 14 information media accredited at Oberlin, plus a few journalists among the members of the Consultation. Of those accredited, ten represented the secular and four the religious press.

All nine Episcopal Church representatives attended the meeting and took an active part in the discussions. These included Bishops Gibson of Virginia (chair-

Continued on page 11

EPISCOPATE

Dean Klein Accepts

The Very Rev. Walter C. Klein, dean of Nashotah House Theological Seminary, has accepted his election as Bishop Coadjutor of Northern Indiana, subject to the necessary consents. His election came on the third ballot cast at a special Northern Indiana convention on March 13th [L.C., March 24th].

At the convention, Dean Klein's election was made unanimous on the motion of the Very Rev. Robert F. Royster, dean of the Northern Indiana cathedral, whose name had been next to Dean Klein's in number of votes received. Dean Royster has been a close friend of Dean Klein's ever since Dean Royster's days at Seabury-Western Theological Seminary, when he was a student and Dean Klein was professor of Old Testament literature and languages.

The bishop-elect was born in Brooklyn, N. Y., in 1904. He graduated from Lehigh University, and from the General Theological School, where he received the degree of Doctor of Sacred Theology in 1933. He also holds the degree of Doctor of Philosophy, given by Columbia University in 1940, and the degree of Doctor of Sacred Theology which was conferred on him by Seabury-Western in 1957.

After being ordained to the priesthood (1928), he served as assistant at the Church of St. Mary the Virgin, New York City, from 1930 until 1934, then as curate at Grace Church, Newark, N. J., from 1934 until 1937. In 1937 and 1938 he was vicar of St. Augustine's Chapel, Norristown, Pa., and a lecturer at the Philadelphia Divinity School. He became chairman of the graduate department at PDS in 1938, and served until 1942. In 1942 and 1943, he was the rector of St. Barnabas' Church, Haddington, Philadelphia.

He became a chaplain in the U.S. Naval Reserve in 1943, and continued in this capacity until 1946, when he served as a special preacher at St. Mark's Church, Philadelphia. He was American representative on the staff of the Archbishop in Jerusalem from 1946 until 1950, and from 1948 until 1950 he was a canon at St. George's Cathedral, Jerusalem. He went to Seabury-Western in 1950, and from 1952 until 1959 he was the seminary's assistant dean. He became dean at Nashotah House in 1959. He is the author of various works, including *The Elucidation of Islam's Foundation*, *Johann Conrad Beissel: Mystic and Martinet*, and *Clothed with Salvation*. He has also

written various articles published in *THE LIVING CHURCH*.

Dean Klein told *THE LIVING CHURCH* that his affection for Nashotah House will continue, and that he will continue to work for the seminary's interests.

NEW YORK

Up in Smoke

by WILLIAM GRIFFITH

A five-alarm fire of unknown origin completely gutted the Church of the Crucifixion, at Convent Avenue and 149th Street, New York City, on the afternoon of March 25th.

Smoke was first noticed by neighborhood residents at about 15 minutes after noon, and almost immediately smoke and flames leaped skyward from three sides of the church. A burned out mass of debris remained.

All the windows of the church and the parish house were completely broken. Police set up roadblocks and stayed on the scene to keep the curious away. An American flag, scarred by the flames, stood alone in the parish house. Books and vestments, burned beyond repair, lay nearby. All that remained of the interior of the church were six columns that once were white.

Looking up, inside the church, one could see twisted, grotesque, black, charred wood that had been the roof, but that made an awesome sight as it hung by what seemed to be thin black threads dangling from the sky. What once were an altar and pews lay in a mass of burned and twisted metal and wood, strewn from one end of the church to the other.

The Rev. Chiron W. Forsyth, third rector of the Church of the Crucifixion, was doing pastoral work, making sick calls, when the fire broke out. He has been rector since January, 1952.

The red brick structure, which was built in 1906 as a Dutch Reformed church, has been home to the parish Episcopalians for the past 25 years. The church is integrated in principle, but as it is in a predominantly Negro neighborhood, most of the parishioners are Negroes. The parish includes some 30 shut-ins.

Fr. Forsyth said that fire fighters at the scene "showed wonderful reverence for the sacred things of the Church." He said their attitude was one of, "What can we get for you?"

In the vicinity at the time of the fire was the Rev. David W. Arnold, rector of St. John's Church, New City, N. Y., and fire chief at Stone Ridge, N. Y. He raced to the burning church and went in to where the Sacrament was reserved. He was instrumental in removing the tabernacle, containing about 300 consecrated wafers. Fr. Arnold set about consuming the wafers, and was joined by Fr. Forsyth, who by this time had arrived at the

church. Soon six or eight fire fighters offered to help consume the remaining wafers, and with bowed heads, and some of them kneeling, they consumed the consecrated bread.

Several Churchpeople rushed to the scene as soon as they found out about the fire. One of these was Bishop Donegan of New York, who put on a fire fighter's coat and hat and was conducted into the building when the blaze was extinguished. Bishop Boynton, Suffragan of New York, and the Ven. Richard E. McEvoy, archdeacon, were at the scene, as was Fred Emery, assistant to the treasurer at the Cathedral of St. John the Divine. Joseph Martin, director of public relations for the diocese of New York, took photographs.

Bishop Donegan extended an "open offer" of assistance to Fr. Forsyth, who requested the use of Synod Hall (at the cathedral) for his parish on Palm Sunday and Easter. The request was granted, and the bishop assured Fr. Forsyth of his sympathy and support.

The Rev. John Richards, of the diocese of Jamaica in the Church of the Province of the West Indies, who is part-time assistant at the Church of the Crucifixion and is doing graduate work at the General Theological Seminary, had an apartment in the parish house. The fire destroyed all his effects.

Insurance on the church was inadequate, said the rector, who estimated the loss at a half-million dollars.

"Tim," the rector's dog, who usually stays in the back yard, somehow entered the basement of the church, and when fire fighters entered the basement they found Tim lying on the floor unconscious. They were able to revive the dog with artificial respiration, and the dog is doing well, according to reports.

A temporary chapel has been set up inside the rectory. It will seat 20 people. A charred copy of the Anglican Missal, its cover half off, is used at daily morning services. The rectory was not damaged.

Fr. Forsyth said he hopes the church will be rebuilt in time for Easter, 1964. He believes that "all of this could not have been allowed to happen unless it was to serve the divine purpose." Fr. Forsyth's heart is filled with hope.

ENGLAND

Is the Bishop a Heretic?

by the Rev. DEWI MORGAN

Calls for his resignation have followed publication of Bishop John Robinson's book, *Honest to God*, by the Student Christian Movement Press (five shillings). And for the first time in years, England is engaged in a first class theological, as opposed to ecclesiastical, controversy.

Dr. Robinson, 43, Bishop Suffragan of Woolwich (diocese of Southwark), who is married and has four children, first be-

came nationally prominent about two years ago when he gave evidence supporting the book, *Lady Chatterley's Lover*, against an accusation of obscenity. On that occasion he was publicly rebuked by Dr. Fisher, then Archbishop of Canterbury [L.C., November 20, 1960].

Dr. Robinson, a theological radical, is a Socialist, a member of the Homosexual Law Reform Society, and a campaigner against capital punishment and nuclear warfare. He attained an impressive intellectual reputation when he was a don at Cambridge University.

Honest to God, which was written when Dr. Robinson was recovering from a spinal injury, has been construed as a denial of almost every fundamental doctrine of the Church. Following Bonhoeffer, Bultmann, and Tillich, Dr. Robinson says our ideas of God must go into the melting pot and we must entirely change our image of God. He questions the traditional concept of God as a separate Being either "up there" or "out there," and says God is better apprehended by the imagery of depth, of modern psychology. He dislikes "religion" as the enemy of true spirituality and suggests that, now that humanity has reached the period of the adult man, we should put away childish things. In this category he seems to include traditional theological statements such as the Chalcedonian Definition.

Dr. Robinson foresaw that the doves would be a-flutter: "It will doubtless seem to some that I have by implication abandoned the Christian Faith and practice altogether," he said.

He firmly denies such a charge, and

Japanese Haiku

O-n-zo-o no
I-tsu-tsu no mi-ki-zu
Sa-mu-sa ka na

A Holy Rood:
I see the five Wounds -
And a piercing cold besets me.

The haiku above, written for Good Friday, is by the Rev. James Tetsuzo Takeda, SSJE, head chaplain, St. Paul's University (and Lower Schools), Tokyo. It is one of a set which *THE LIVING CHURCH* will publish throughout the Church year [see L.C., February 24th and March 31st]. Transliteration and translation of the 17-syllable poem was done by Mr. Gene Lehman, of St. Paul's University.

claims he can be a radical only because he is so much a Churchman. "My roots are deep within the Church from every point of view. I have complete security of belief and I am a dyed-in-the-wool Established Churchman. My father and grandfather were both canons of Canterbury and I was brought up in the precincts," he pointed out.

But, to quote a recent *Church Times* leading article, "Of his complete sincerity — as of the many other personal qualities for which those who know him hold him in the highest regard — there is no question. What is in question is his position as a bishop of the Church of England, solemnly sworn to 'banish and drive away all erroneous and strange doctrine contrary to God's word'; the man cannot dissociate himself from his office, so long as he continues to hold it." The article continued:

"When every possible allowance has been made for the fascination which . . . a particular fashion in continental theology exercises over Dr. Robinson's mind, it would seem very difficult to reconcile with even a vestigial loyalty to the Creeds his rejection of the belief in God as Father or even as a Person at all, his attitude to the Incarnation, Passion, and Resurrection of the Lord Jesus, his attacks on 'religion' . . .

"The *Daily Mail*, in a thoughtful leading article . . . raised the question whether Dr. Robinson should continue as a bishop. It is a question which is bound to be asked. The Church will expect it to be answered with the 'honesty' which Dr. Robinson himself so clearly values and exemplifies."

Other commentators have compared Bishop Robinson with such people as Colenso (the 19th-century bishop and algebraist whose books on the Pentateuch and other subjects precipitated such a crisis), Dr. Barnes, sometime Bishop of Birmingham, and Dr. Hewlett Johnson, who recently retired as dean of Canterbury Cathedral.

Among comments on the book made publicly are these:

"I should like to know how [in the light of his views] the bishop performs the verbal gymnastics needed, say, when celebrating the Holy Communion, to translate the Prayer Book into language expressive of his present views. It must be very exhausting. . . . Modern man, it seems, has become not only the measure of things but also the measure of God. I see no Gospel in this doctrine." This from the Archbishop of Wales, Dr. Edwin Morris.

"Much of what he says a theologian will recognize as platitude in the form of paradox; some of what he says, if taken literally, would make Christianity, in any sense the word has held, altogether superfluous. Some readers will no doubt think he has abandoned the Christian religion, but I do not think he is guilty of anything more than considerable confusion of thought." Dr. E. L. Mascall.

"I must confess that I find his use of language inexact and at times confusing. Yet I cannot but admire the frankness and integrity with which he states his position. Without such honesty and the deliberate re-



Canon Jessett and prize-winning set Materials traditional and new.

fusal to go on using the old clichés as an escape from asking serious questions, faith will falter in action and action will falsify faith.

"The great question for all men who dare to become adult — and it is to increasing adulthood that mankind is being led — must always be, 'Is it true?'; and it is the courage to take risks which alone can lead to an answer. . . . The bishop, I believe, is one of the few people who have learned the significance of this lesson." From Canon Edward L. Carpenter.

"I think the Bishop of Woolwich will disturb most of us Christian laymen less than he anticipates . . . I am not shocked by his article.

"His heart, though perhaps in some danger of bigotry, is in the right place. If he has failed to communicate why the things he is saying move him so deeply as they obviously do, this may be primarily a literary failure." From Professor C. S. Lewis.

"[There is nothing novel about Dr. Robinson's ideas.] It is, however, unusual for such opinions to be held by a bishop of the Church of England, and unusual for a bishop to express himself quite so incoherently." From Dr. Mortimer, Bishop of Exeter.

Here are some quotes from the book that has caused the commotion:

"The most fundamental categories of our theology — of God, of the supernatural, and of religion itself — must go into the melting."

"The first thing we must be ready to let go is our image of God himself."

"Theism . . . understands by [a personal God] a supreme Person . . . who enters into a relationship with us. The theist is concerned to argue the existence of such a Being as the creator of the world. . . . But the way of thinking we are seeking to expound is not concerned to posit . . . such a Being at all."

"Suppose the whole notion of 'a God' who 'visits' the earth in the person of 'his Son' is as mythical as the prince in the fairy story? . . . We must be able to read the nativity story without assuming that its truth depends on there being a literal inter-

ruption of the natural by the supernatural."

"The whole *schema* of a supernatural Being coming down from heaven to 'save' mankind from sin . . . is frankly incredible to man 'come of age.' . . . The 'full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world,' supposed to have been 'made' on Calvary, requires, I believe, for most men more demythologizing even than the Resurrection."

"In morals, as in everything else, 'the secret of our exit' from the morasses of relativism is not, I believe, a 'recall to religion,' a reassertion of the sanctions of the supernatural. It is to take our place alongside those who are deep in the search for meaning *etsi deus non daretur*, even if God is not 'there.'"

THE ARTS

Architects in Seattle

A set of vestments and a Presbyterian church, both designed by Episcopalians, were among award winners at the 1963 National Conference on Church Architecture, held early last month in Seattle, Wash.

Churchwoman Phyllis Brackett, of New York City, was complimented by judges for her use of "traditional and new materials and for her development of a new technique of needlepoint" in designing and executing the eucharistic set that won the award. The set is white, with deep red embroidery.

The other Churchman among the award winners was Austin Grant of Seattle, who designed (for his firm of Grant, Copeland, and Chervenak) Newport United Presbyterian Church, Bellevue, Washington. The church, one of four winners, was cited because it is "appropriate to its rural setting," has "an aspect clearly calling people to assemble for worship," possesses an exterior with "a sculptural quality — looks good from all sides," is designed according to a plan that is "reasonable for all normal educational and fellowship purposes," and has a floor plan that is "so shaped as to dispose most of the people forward toward the liturgical centers." Other churches that won awards were the Greek Orthodox church in Belmont, Calif., St. Patrick's Roman Catholic church in Oklahoma City, Okla., and Broadmoor Community Church in Colorado Springs, Colo.

Mr. Grant, designer of the Newport United Presbyterian Church, is serving on the architectural commission of the diocese of Olympia, and is a consultant on architectural problems to the diocese's department of missions. He is a communicant of Christ Church, Seattle.

The Rev. Canon Edward N. West, of the Cathedral of St. John the Divine, New York City, addressing the conference on the "Artistic Obligations of Religious Integrity," said that what students are taught in college frequently is at variance with what they have previously learned visually. The student, said Canon

West, "is not convinced that the Church believes that in Jesus God became man, because the stained glass portrayals of Jesus he saw as a child in his parish church show Jesus to be something considerably less than a man." He also attacked the Santa Claus myth:

"The Church is extremely chilly on the subject of Santa Claus. To observe the feast of St. Nicholas and to exchange presents on that day is a natural and good thing, but to leave children with the notion that some outside agency is involved in giving them presents — presents for which parents have often sacrificed much — is to remove even the possibility of properly directed appreciation and, hopefully, gratitude. . . ."

He continued:

"The art in a church building is, of necessity, both impressive and expressive. It is, in spite of itself, invariably didactic. The burden this places on both the Church and the artist is nothing less than frightening. . . . Symbolism is in many ways a safer approach than any form less disciplined, and one should probably include under this heading the highly stylized theological art forms. All together these have a quality of timelessness which makes them wear well, and each is capable of having greater meaning read into it as the individual soul grows in experience and wisdom. . . . The only care which must be taken is the avoidance of symbols which, by other associations, have become unusable. For example, the cross potent rebated . . . is absolutely unusable because to the ordinary human being it has become Hitler's swastika. . . ."

"A Christus Rex, whether well or badly done, is nevertheless almost incapable of being misunderstood. . . ."

"The Episcopal Church, as a whole, is happy with any form of symbolism which expresses its belief, or with any form of art which is either highly symbolic or starkly realistic. It has no patience whatever with the pseudo-historic, as, for example, Tissot's Bible. . . . The Episcopal Church's fondness for plain crosses is dictated not so much by objections to crucifixes as by objections to pseudo-history. Most priests of my Church are quite at home with a Maria Laach crucifix — which is a highly successful conveyer of an idea, and one which makes no essay into the pseudo-historic. Although not willing to expose people to it the year 'round, our clergy are profoundly impressed by the Kelham Rood, which is an essay in realism. I should note here that, from our point of view, it is ultimately quite impossible to portray in any helpful manner crucifixion exactly as it was done. Crucifixion as practiced by the Romans was a death by slow strangulation of every portion of the body. . . . Probably any careful artistic reading of the Liturgical Year would indicate the use of a Tau cross for Lent, a crucifix for Holy Week, the cross with the sling for Easter Even, a rich cross for Eastertide, a Christus Rex for Ascensiontide, a richly ornamented cross for Trinitytide, and the Christus Rex again for Advent, a richly ornamented cross for Christmastide, and the Epiphany or Compass cross for Epiphanytide. To use one cross the year 'round can be perfectly satisfactory for seminaries and conventual houses, but it is an extraordinary missing of the point as far as children go."



Robert Zogg (left) and Bishop Higley: Appreciation for the years.

Another speaker at the conference was the Rev. Canon Darby W. Betts, archdeacon of San Francisco, who said, in part:

"The liturgy, better described as the holy work of the people of God, is the text to which the architect turns to research his clients' purposes. The growing relationship between the liturgies of all branches of Christendom enriches, delights, and inspires the efforts of architect and [parishioner] alike as they try to say all this in a building and thus mightily help in the doing of it. The building . . . exists not for itself but for the world that imposed the price of the cross upon God who dared to love it. The church building says to everything around it, 'God is here. You couldn't get rid of Him that easily.'"

He added:

"In spite of God's great love for the world, which is the reason for the Church's existence, what takes place in the church is not worldly. The space enclosed is not a worldly space. Rather, it is dedicated to the world as it must become. All that is inside is baptized, transformed, reborn. . . . The house of God is no domestic structure where this world is perpetuated in all its weakness."

Other speakers included Dr. Martin Marty, an associate editor of the *Christian Century*, and Pietro Belluschi, dean of the School of Architecture and Planning at the Massachusetts Institute of Technology.

One of the sponsors of the conference, the Church Architectural Guild of America, elected as president Milton L. Grigg, a parishioner of St. Paul's Church, Charlottesville, Va. Mr. Grigg is an architect who has devoted much time to the restoration of colonial churches in Virginia.

Co-sponsor with the guild was the National Council of Churches' Department of Church Building and Architecture.

Among the judges at the conference was the Rev. Canon Thomas E. Jessett, rector of St. Dunstan of the Highlands Church, Seattle.

CENTRAL NEW YORK

Long-Term Secretary

In a happy ceremony at a recent luncheon, Bishop Higley of Central New York, presented an engraved silver bowl to Robert L. Zogg in recognition of Mr. Zogg's 15 years service as secretary of the diocese. The inscription reads: "Robert L. Zogg. With deep appreciation of your devoted service as Secretary of the Diocese of Central New York, 1948-1963."

Mr. and Mrs. Zogg and their two children, Janet and Tom, are communicants of St. Andrew's Church, Syracuse, N. Y. Bob Zogg is a former vestryman of All Saints' Church, Syracuse.

ARIZONA

Tombstone to Now

Being mailed to each Episcopal family in Arizona is *A Brief History — the Church in Arizona*, a 16-page booklet written by the Rt. Rev. Joseph M. Harte, Bishop of Arizona.

The story has been compiled in anticipation of the Arizona Church's centennial in 1965, and sets forth many of the peculiarities of the development of the diocese.

Arizona was first a part of the Northwest diocese which, in 1859, included the Dakotas, Colorado, Montana, Nebraska, New Mexico, Utah, and Wyoming. Bishop Joseph Talbot, who called himself "the Bishop of All Outdoors," had jurisdiction, but he never reached Arizona.

The Rt. Rev. Henry Champlin Lay held the first Episcopal services in Arizona in 1859. The first Arizona church of any Communion, other than the early Roman Catholic missions established by the Spaniards, was built in Tombstone in 1882.

St. Paul's Church has been in con-

tinuous service since and has been designated a National Monument.

In 1865 Arizona and Nevada were one missionary district; in 1874 Arizona was separated from Nevada and joined to New Mexico; in 1892 Arizona was separated from New Mexico (although both jurisdictions were served by one bishop); and in 1911, a year after the statehood of Arizona, the diocese had its own bishop.

Bishop Harte's booklet is available from the diocese of Arizona, 110 West Roosevelt Street, Phoenix 3, Ariz.

CONSULTATION

Continued from page 7

man), Brady of Fond du Lac, and Emrich of Michigan; Bishop Bayne, Executive Officer of the Anglican Communion; the Rev. Messrs. James P. De Wolfe, Jr., Charles D. Kean, and Alden D. Kelley; Mrs. Clifford C. Cowin, and Peter Day.

Dr. Kean served as chaplain of the conference, conducting daily Morning and Evening Prayer according to the Prayer Book use. On the second day he was celebrant of the Holy Communion at which all members of the conference were invited to receive Communion, under the policy set forth by the House of Bishops for "responsible ecumenical gatherings." He was assisted by the Rev. Edward Jones, rector of Christ Church, Oberlin.

Unofficial texts of two of the three reports, and a final statement, follow:

Tradition and Scripture

The six Churches represented in the Consultation on Church Union recognize and acknowledge that the Holy Scriptures of the Old and New Testaments have a unique authority.

The Holy Scriptures witness to God's revelation, fulfilled in Jesus Christ, and to man's response to the divine revelation. They testify to God's mighty acts of creation and recreation, judgment and mercy; they declare God's saving purpose; they proclaim the Gospel which is the power of God for salvation; they point to the glorious consummation of His kingdom which has no end. They are the inspired writings which bear witness to the divine deeds in our history by which God has called into being and sustained His people and by which God calls all men to unite in His service and to share in His reconciliation of the world to Himself.

Jesus Christ, crucified and risen, the living Lord and Head of the Church, is the center of the Holy Scriptures. In Him, the promises of God are fulfilled; to Him the apostolic writings bear witness. Because we confess Christ alone (*solus Christus*), in this way we affirm Scripture alone (*sola Scriptura*).

The Churches represented in this Consultation affirm the Holy Scriptures to be canonical, that is, the norm of their total life, including worship and witness and teaching and mission.

The members of the Consultation are agreed that there is a historic Christian Tradition. Each of our Churches inevitably

Laymen for Lent

Five laypeople of the congregation were selected to speak at the noonday Lenten services at Trinity Cathedral, Phoenix, Ariz., during the fourth week in Lent:

Mrs. John R. (Georgia) Newcomer, member of the National Council; Stephen Shadegg, member of the National Council; Miss Isabel Pifer, executive director of the Phoenix YWCA; Derek Van Dyke, member of the Arizona House of Representatives; and Lowell Andrews,

appeals to that Tradition in matters of faith and practice. But the clearer delineation and characterization of that Tradition is a task still to be completed.

The members of the Consultation, however, are aware that our perception of the relation between the Scriptures and Tradition is taking on new forms and new dimensions. A new understanding of Tradition is making it increasingly clear that Tradition cannot simply be equated with "the traditions of men" — teachings and practices which obscure or corrupt rather than express the revelation to which the Scriptures witness.

By Tradition we understand the whole life of the Church, ever guided and nourished by the Holy Spirit, and expressed in its worship, witness, way of life, and its order.

As such, Tradition includes both the act of delivery by which the good news is made known and transmitted from one generation to another as well as the teaching and practice handed on from one generation to another. Thus the Evangelist writes: "Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered [traditioned] to us by those who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also . . . to write an orderly account for you. . ." (Luke 1:1-3).

In such a sense, the Christian Tradition antedated the formation of the New Testament canon. The New Testament canon appears not as separate from or opposed to the Christian Tradition but rather as an expression of it. Certainly it is the case that in the Church, Scripture and Tradition are found together.

There are at least three relations between Scripture and Tradition (understood as the whole life of the Church) which deserve consideration. (1) Scripture is itself included in the Tradition. The reading of and listening to the Scriptures in worship and the authority of the Scriptures over the teaching of the Church are essential in the life of the Church. (2) The Scriptures are interpreted in the light of the Tradition. The Church does not set itself above the Scriptures; but the Church reads and listens to the Scriptures as a community of faith. (3) The Scriptures are the supreme guardian and expression of the Tradition. This is what the Church intends by its acknowledgment of a canon of Scriptures.

The members of the Consultation are aware that we are confronted not only by Scripture and Tradition (understood as the

director of the San Pablo Home for Youth, a rehabilitation center recently established by Episcopalians for young adult male offenders.

The Rev. Alfred J. Pederson, Society of St. John the Evangelist, Cambridge, Mass., was the speaker during the first week. The second week, clergy of the cathedral spoke. The Very Rev. Paul Roberts, formerly of Denver, now retired in Phoenix, was selected to speak during the week starting March 17th, and Bishop Harte of Arizona agreed to conclude the series.

whole life of the Church) but also by Scripture, Tradition, and the traditions — those individual expressions of the Tradition which more or less characterize particular Churches and those customs of the Churches which have arisen in various times and places.

We have no doubt that such traditions must ever be brought under the judgment of the Scriptures. To bring its traditions under the judgment of the Scriptures is an inescapable obligation of the Church.

The Church acknowledges its responsibility for its continuing guardianship of the apostolic testimony to God's act of reconciliation in Jesus Christ. For that guardianship, the whole Church is responsible. The Scriptures illuminated by the Spirit in the Church are the fundamental guardian as they are the source of new life and light.

The Consultation expects to explore further the role of symbols, such as creeds and confessions, and the role of the ministries which have special responsibilities for guarding the Church's total life from distortion and corruption.

For further study on this subject we recommend *The Christian Tradition and the Unity We Seek* by Albert C. Outler (Oxford) and *The Old and the New in the Church* (Augsburg).

Worship and Witness

We begin with a definition of liturgy. By liturgy is meant the people of God, in joyful response to the Gospel gift, focusing upon the service of God, by:

- the public worship of Him in the Church, by preaching and sacrament,
- the witness to the Gospel gift by all means of communication, and
- the acts of practical kindness, unflinching good will, and helpfulness expressed in daily life, vocation, and habit.

Another way of stating this is that the liturgy or work of the Church is the place where grace — as the pardoning and empowering act of God in Christ — and faith — as the response of man — meet together, resulting in adoration, reconciliation, and loving obedience to Him in worship, mission, and witness to the world.

Because of sin within the members of the Church, liturgy must continually be guarded and reformed, by:

- avoiding the danger of lifting up the corporate acts of worship as the sole work of the Church,

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Between Two Fires

(A Drama in Two Acts)

Copyright, 1963, Harry Leigh-Pink.

by the Rev. Harry Leigh-Pink

Associate rector, St. Paul's Church, Bakersfield, Calif.

ACT ONE

The period, spring in the year of Christ's Resurrection; day, Friday; time, 3:00 a.m. to 5:00 a.m.; place, Jerusalem.

The curtains of Time swing slowly back, revealing a scene of night and darkness — darkness broken only by the dull red glow of a smouldering fire in the foreground. Now and then a gust of wind fans the embers to brighter glow, and in these spurts of flame we perceive that the fire is contained in an iron brazier and that shadowy figures move in the gloom.

One of the moving figures approaches the fire, and dumps upon it an armful of fuel, pausing to fan the coals into brave flaring light.

The leaping blaze reveals a courtyard surrounded on all sides by the walls of buildings. Several feet above the courtyard, a raised gallery connects the buildings, providing access to the rooms and apartments within each one.

Other figures are moving, clustering on the gallery, and lights begin to appear in the buildings, sharply silhouetting the menacing shapes of armed men.

Now the scene is fully revealed. The firelight throws its ruddy glare upon the central figure in the courtyard, a young man, lithe and sinewy, dressed in the garb of a common man of Palestine. A heavy sword hangs from a belt buckled about his waist. His face is grim — this is no man to be trifled with — but as he holds cold hands toward the blaze we see

his eyes, and a dozen emotions are mirrored there in rioting confusion; anger, burning rage, anxiety and sudden anguish not for himself but for another, fierce determination, sudden desperation, perplexity, bewilderment.

Behind this man, the throng on the gallery now stands still, and the bright light of a hanging lantern falls full upon the face of a man who is a prisoner, flanked by his guards. The captive stands in a bright-lit entrance archway, half-turned toward an inner audience chamber, where men who rub their hands and smile in satisfaction seat themselves upon ornate chairs.

There is sorrow and suffering in the face of the prisoner, but his head is lifted, his bearing is majestic, calm; he stands in silence, as voices within talk about him, question him.

The courtyard is, of course, the inner court of the palace of Caiaphas, high priest of the Temple of Jerusalem. It is about three o'clock in the morning. The man with bound hands on the gallery is Jesus of Nazareth, the Son of God. The man beside the fire is His follower, Simon Peter of Capernaum. The night grows colder and the fire is replenished.

The first pale flush of dawn gradually brings the palace pinnacles into view, and now the man beside the fire attracts the attention of palace servants standing near. A female servant peers at him, and asks: "Aren't you one of His men?"

The man with the sword has been expecting and fearing some such question, but its coming startles him just the same.



RNS

Simon Peter
Alone in the heart of the enemy's camp.

Darting a quick glance at the servant, "No! I am not!" he says roughly, and stoops to warm his hands close to the flames.

Another woman pushes her way forward and stares at him — "Surely you were with Him?"

"I tell you I was *not!*" Simon Peter's voice is passionate, quick with anger.

The vehemence of his reply draws all glances toward him. A man in the throng around the fire says slowly, heavily:

"You *must* be one of His men. You even talk like Him. You have the north country dialect of Galilee."

In desperation, and furious rage, "I never even saw the man before!", cries Simon Peter. As raging men often do, he bolsters his assertion with a string of oaths. And as his voice dies away, thin and faint from somewhere in the city comes the cry of the bird of dawn, the crowing of a cock.

Like a knife the high, piercing sound cuts the stillness of the dawn. Like a knife it pierces Peter's very soul. In sudden agony his glance swings toward the gallery and the prisoner.

Jesus turns and looks at Peter — and ah, such pity, such compassion for him in Jesus' eyes!

Then Peter, stumbling past them all, reaches the gateway, moves away down the narrow street, his whole body wrenched and torn with choking sobs, a man with a broken heart.

*Seventh-century icon of St. Peter with the Keys of Heaven and Cross Staff.

ACT TWO

Time, 3:00 a.m. to 5:00 a.m. of another day; place, a bench near Capernaum.

Once more the curtains of Time swing wide, and though the locality is different, the scene is strangely similar in the darkness just before the dawn. A fire of coals smoulders and, after some time, the first faint flush of pearl-grey light rising fan-wise in the eastern sky.

Beside the fire, this time, stands Jesus, the Son of God. Facing Him, in the fire-light, a fisherman's tunic belted about his loins, his legs dripping wet, stands Simon Peter. Somewhere behind and beyond, the song of a little bird heralds the day.

No courtyard here. Instead, a beach of grey pebbles and small white shells, water, rippling and lapping around jutting rocks, dawn mist upon the waters of the Sea of Galilee. Moving slowly toward the beach is a fishing boat rowed by tired men, dragging a loaded net.

Once again Peter looks at Jesus, and Jesus looks at Peter, in the light of a fire. But oh, how different now is the look in their eyes! Gone the anger, anxiety, perplexity, desperation from Simon Peter's. Now there is deep humility, and the glow of trust and love. And the glance of Jesus is one of warm affection, and commendation.

The two do not speak. They do not need to speak. Soundless between Master and man flows the very peace of God.

And the drama ends.

* * *

What has happened "Between Two Fires"? Nothing less than the complete conversion of Simon Peter!

Mark it well. There is a truth here of the highest importance for every one of us.

Our Lord said plainly, "Except ye become converted . . . ye shall in no wise enter the Kingdom of Heaven." Converted — what does this mean? In congregations of other Christian Communions the word is often heard, and layman says to layman, "Are you converted, brother?" Members of the Episcopal Church for a long time have tended to shy away from this word; let us remember it comes to us from the lips of Christ.

What is meant by complete conversion? Let us see what it meant to Peter. Perhaps then we shall begin to understand what it should mean to us. You may say, "Now wait a minute! Surely Simon Peter was a converted man! Conversion means a turning from the life of self to the life of God, from going one's own way to a right-about-face and going Christ's way! Look at Simon Peter's record — he gave up home, family, business, to follow Jesus! He was the most daring of all the twelve Apostles — he was the only one who, when at night he saw Christ walking on the sea, cried 'Lord, if it be thou, bid me come to thee on the water!' And when

Jesus asked His followers, 'Whom say ye that I am?' it was Peter who answered for the twelve, 'Thou art the Christ, the Son of the living God!' Look at the record!"

Yes, look at it indeed! It is magnificent in its daring. But we must look at the record in its entirety.

When that day came for Jesus to tell His men He must go to Jerusalem to die, and rise again, it was Simon Peter who openly rebuked Him. "Be it far from thee, Lord." He told Jesus [He] would never let it happen. Remember Jesus' reply — "Get thee behind me, Satan . . . for thou savourest not the things that be of God, but those that be of men."

Then Jesus turned and said ten words which have tremendous importance in the light of what was to follow — "If any man will come after me, let him *deny himself!*" Whom, later, did Peter deny?

Jesus knew what was in this man of His; knew that, follower though he was, Simon Peter was not yet converted in the deepest meaning of that term.

Peter was still, even on the night of the Last Supper, on the night of the arrest in Gethsemane, trusting in "the things of men," in himself and his own judgment and his own powers. Deny himself? Not Peter! He still thought too much of himself!

Jesus' heart had been sorely troubled over this one very thing. "Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat: but I have prayed for thee. . . ."

Are any of us trying to follow Jesus, trying to do the work of God, while still trusting entirely in our own strength? "Thy will be done? No, Lord, *my* will be done!" Disaster ahead, says Christ.

So often our prayers are a half-blasphemy. "Thy kingdom come, Thy will be done — I've been trying to find out your will for a long time, Lord, and I'm not having much success, but in the meantime here is an idea of mine, which might prove a short cut. I want to try it *my* way!"

Seldom now, thank God, but often in former years there were congregations which fell into that trap in regard to raising money for Church purposes. In the Bible, we find God's way — a definite share set aside for Him before all else. But instead, why not purchase a new automobile worth, say, \$3,000, then sell 6,000 raffle tickets at a dollar apiece? Man's way — it certainly was not God's.

Here, then, was Simon Peter, in the courtyard, still trying it *his* way, *man's* way, even after Jesus that night had already stopped him using that sword. Why was he there? Make no mistake about him, he was a very brave man. I have heard sermons which denounced him for his cowardice in denying Jesus. That is a rank injustice.

Anyone who thinks Peter was a coward that night has missed the whole point!

He was the bravest of all the Apostles. He alone stood in the heart of the enemy's camp. Even John, who had come with him, kept to the shadows, away from notice.

Why was Peter there? The most likely reason is that he meant to attempt a lone-hand rescue of Jesus. Once the guards relaxed a little, he might edge nearer to the gallery. Then a sudden spring up and over that railing, one swift slash with the sword at the ropes that held Jesus captive, and hustle the Master away in a dash for the gate. That was the probable plan. And there he stood in the firelight, all alone, with his sword and his magnificent courage, God bless him!, and all the time blind to the fact that his way was not God's way.

Man's way is so often the way of expedients. The means will be justified by the end in view. "You were with him!" Discovered! He would be arrested, imprisoned, or at least thrown out of the courtyard, and in any event would lose his opportunity to rescue Jesus! He must stay near at all costs, and so — "I never even heard of the man!"

That was why Peter lied — in an expedient to stay close and carry out a valiant but mistaken plan. Jesus knew his mind exactly: "Before the cock crow twice, thou shalt deny me thrice." *How well He knew him!*

And as the shrill bird cry rang out, much of the agony that swept down upon Peter's soul was the agony of knowing that trying it *man's* way, *his* way — he'd been so confident he could do it! — he had failed. All his pride was in ruins. And the compassion of our Lord flowed out to him, for Christ knew that from the depths of this new humility this man of His could now rise to higher things.

Between two fires, the fire of the courtyard and the fire of the beach, much happened. The trial, the Crucifixion, the Resurrection, and we are given a tiny hint in the writings of St. Paul of a private interview between Peter and the risen Lord. What happened we are not told, but we can imagine! "*Now* do you understand, Simon?" "*Now* I understand, Lord." No longer egotism, self, standing between Simon Peter and the purposes of God — instead, there is completed surrender to Jesus' will, complete conversion.

And with what result? Some time afterward, Peter preached in the streets of Jerusalem. Three thousand, because of it, were baptized into the Church! His shadow healed the sick. He raised the dead to life. From then on he was Christ's man, body, mind and soul, seeking only the will of the Lord for whom he later died.

There is no other way for any of us, if we would truly follow Jesus: All the barriers down. Man's way put behind us. On through this life, serving selflessly, and on and on at death through the gates of Paradise into the shining life of higher service, which waits so near at hand.



RNS

Russian Orthodox church in the village of Dyakouo, in the Moscow region: "Tell them . . . to thank God for the Russian Church."

The Russian Orthodox Church—

*An inspiring and heroic
chapter in the history of Christianity*

by Harold J. Berman

Professor Berman, professor of law at Harvard University, and a member of Christ Church, Cambridge, Mass., spent a year studying Soviet law and lecturing on American law in Russia. His impressions of the Russian Orthodox Church, which follow, are reprinted from the Harvard Alumni Bulletin of November 24, 1962. Copyright, 1962, Harvard Bulletin, Inc.

Last spring I asked a leader of the Russian Orthodox Church in Moscow what message he could give me to carry back to my fellow-Americans. He replied, "Tell them to get down on their knees and thank God for the Russian Church!"

It is, indeed, hard to explain the existence of the Russian Church except as a matter of divine providence. The Soviet state not only professes atheism but requires it to be taught systematically in

the schools and preached in the press. Members of the Communist Party are forbidden by the Party rules to attend church services, as are members of the Young Communist League and the Pioneers. All religious organizations are under severe disabilities.

Official Soviet doctrine claims that religion is dying out in the Soviet Union. Many Westerners accept this claim as valid. Returning tourists sometimes report that only the aged cling to religious faith. Having recently spent a year with my wife and four children in Moscow, during which time I attended many church services, met many Church leaders in various cities, visited the theological academies at Zagorsk and Leningrad, and talked about Christianity with a great many people of all kinds, both believers and non-believers, my impression is quite different. I am inclined to accept the statement which another Russian Churchman made to me: "Our people is a believing people, despite Communism."

If I were to make a guess — and one can only guess, for there are no available statistics — I would say that a majority of the Russian half of the adult Soviet population believes in God and goes to church at least occasionally.

Last Whitsunday my family and I attended a worship service at the great Trinity Cathedral in Leningrad. Some 12,000 people stood for four hours in rapt devotion, packed together so tight there was hardly room to breathe. At another cathedral, every Wednesday night 4,000 people sing a special two-hour service; there is no choir at that service, but the people know the words and music by heart. At a smaller church in Moscow on Easter eve, we arrived at 11:30 to find thousands already worshipping, and when we left at almost 4 a.m. we were among the first to go, while there were still people outside the church who had come too late to get in.

Although there were wide differences in the make-up of different congregations,

I would say that very often one-fourth to one-third were men, and one-fourth to one-third of both men and women were in their thirties and forties. Indeed, in any Moscow church there are usually 20 or 30 young people bringing infants to be baptized.

What brings these people to the churches, 45 years after the Revolution made it very inconvenient, to say the least, to be religious?

Partly it is the experience of the Russian liturgy, which has a dramatic appeal of extraordinary power. The music carries you into another world. Time stands still. One's heart soars as the priest, the deacons, and the choirs sing prayers of praise, thanksgiving, suffering, penitence, forgiveness, and grace. The faces of the worshipers shine with devotion. The eyes of the priest burn with passion. The triumphant beauty of the singing is matched by the splendor and pathos of the icons. The priest and four or five deacons in resplendent robes of gold, green, blue, and white march in and out of the bema, carrying the Bible, chanting, and enacting the drama of the Mass.

Yet this is not merely an esthetic experience. Once when I was looking up at the icons on the ceiling of a church in Kiev, a young man behind me tapped my shoulder and said, "You are disturbing the worship; this is not a museum!"

An Answer to a Need

The appeal of the Church to the Russian is that it offers an answer to his deepest need, the need for an alternative to the hatred, sin, and violence of this world; indeed, an alternative to this world itself; his need to find a connection with other worlds, so that suffering and death will have a positive meaning.

On Easter eve, as the hour of midnight approaches, the candles are lit at the altar and the light is passed back to the candles which all the worshipers carry, so that suddenly the whole church is a blaze of light. Then the priest shouts over and over, "Christ is risen!" and each time the congregation shouts back, "He is risen, indeed!" Then the priest and deacons march out of and around the church with their big candelabra ablaze, singing a hymn about the risen Christ who has conquered death, in which the congregation inside and outside the church — huge crowds — joins. It so happened that this year Russian Easter eve fell on April 28th, and just at midnight at the church where we were worshiping, not far from Red Square, the tanks and trucks and rockets which had been rehearsing that night for the May Day parade came rumbling by. The sound was deafening. The church shook. But the voices of the congregation rose louder and louder: "Christ has conquered death!" The two worlds were juxtaposed. There was no doubt in that church, as the priest and deacons returned and the choir and people shouted

for joy, "Christ is risen! He is risen indeed!" — there was no doubt that there, at that moment, for those people, sin and death were conquered.

And for that we should indeed get down on our knees and thank God for the Russian Church.

The experience of the Russian Orthodox Church during the past 45 years is one of the most inspiring and heroic chapters in the history of Christianity — all the more so because of our shameful indifference to it.

Never before has so powerful a state made so systematic an effort to root out Christian faith from the life of its people. Yet the Russian Church — not merely as an institution but also as the body of believers — has withstood and continues to withstand that effort.

Deep into the Wood

About 25 years ago the head of the Soviet Militant League of Atheists — an organization subsequently dissolved — said, "Religion is like a nail. The harder you hit it on the head, the deeper it goes into the wood."

A lay worker in the Russian Church said to me in Moscow last spring, "The Russian Church has had many martyrs, including many living martyrs." Yet stubbornness and martyrdom alone do not account for the vitality of Christian faith in the Soviet Union.

The liturgy is the principal source of spiritual vitality in the Russian Church; the service, including the seven sacraments, is the heart and soul of Russian religious life. Deprived to a very large extent of religious education, of religious literature, of social activities of all kinds, including even the giving of charity, the Russian Church has drawn its sustenance primarily from the liturgy, whose power has overcome the assaults of atheist propaganda in the minds of tens of millions of Soviet citizens.

The liturgy is, of course, more than mere ritual. It represents the Christian life. It is the story of the Old and New Testaments and of the lives of the saints. It binds believers together in faith, hope, and love.

The liturgy also includes the sermon, the word of the priest to his flock. The 25 or 30 sermons which I heard preached in the Soviet Union last year stressed a few closely related themes: love of all men, forgiveness of enemies, unity of all peoples, joy in suffering.

Each sermon was based on a biblical text, usually a parable or some episode in Jesus' life. The priest would interpret the words of the Gospel and explain their deeper meaning. His message was essentially pastoral, delivered freely without any notes, spoken with simplicity but without condescension, usually in beautiful, dignified, biblical language which contrasted sharply with the stereotyped slogans of Soviet political speech.

"The kingdom of heaven is within us,"

one priest told his people. "It consists of love — not just love but merciful love, inner peace with our neighbor and our enemy. It is said that this is unrealistic, that in fact man struggles to kill his enemy, and it is true that from generation to generation man has behaved that way. But the wickedness of man has not been able to destroy love, which still exists and which man is capable of realizing. But man cannot live a life of merciful love without suffering. That is the meaning of the cross. Christ showed us that through suffering we can manifest merciful love."

"It is a Christian's duty *not* to return evil for evil," said another priest at a church in Moscow which has the wonderful name, "Church of Joy of All who Mourn." "We must hate the sin but not the sinner. Though Christians are scorned and offended, they return love. We rejoice in our suffering when we are scorned for Christ's sake — that is the meaning of the name of this Church, Joy of All who Mourn."

"The most important expression of love of fellow man," said another priest, "is love of homeland — for this means love of our brothers and sisters. Through love of homeland the whole earth can be united in love." "All peoples are equal in the sight of God."

There are many limitations upon what a Soviet priest can say in a sermon. He is not free to give concrete contemporary examples of the enemies to be loved; he is not free to criticize existing Soviet institutions or policies. Anything which can be called politics is excluded. But there is no doubt in the minds of his hearers of the implications of his words. And the next day his sermon will be reported in detail by his hearers to their neighbors in the communal kitchens of the crowded apartment houses, and they will draw the implications.

Lean but Rich

I heard a priest in Leningrad tell his congregation the story of Joseph's interpretation of Pharaoh's dream of the seven fat cows eaten up by the seven lean cows. "We are now living through the lean years," he said, "but we are nourished by all the riches which the Church has accumulated during the past centuries."

These riches are denied, by and large, to Soviet school children, who are taught to scorn them and who have not the experience to appreciate them. But Soviet youth, in its 20s, begins to doubt, and in their 30s or 40s Soviet men and women often return to the Church, especially if life has been hard for them.

"Are you a believer?" I asked one man. "No," he replied. "Do you ever go to church?" "No." "Never?" "Well, sometimes when things are particularly hard I go."

"Are you a believer?" I asked another. "How can you ask?" he replied. "I'm Russian — I'm Orthodox."

A New Context

Genuine progress toward the bridging of Catholic-Protestant differences seems to us to have been made by the second meeting of the Consultation on Church Union, the conversations in which the Episcopal Church is engaged with representatives of five other Churches [see p. 7]. The statement on Scripture and Tradition puts many issues in a new context, and opens the way to a new look at the problems of creeds, ministry, and sacraments.

The New Testament is the product of the Church's tradition, but its position in the tradition is uniquely authoritative. That which was begun in the life, death, and Resurrection of Jesus Christ, that which continues in the world in the Spirit-filled and Spirit-guided Body of the Church, is proclaimed and guarded from distortion by the Scriptures, and yet the Scriptures themselves are canonized, transmitted, and interpreted by the believing community.

We should not be surprised to find the thinking that lies behind this statement mirrored in the action to be taken by the Vatican Council on the same subject. The old view of Scripture and Tradition, as two separate and independent sources of religious truth, simply does not fit the way in which the Scriptures were written, the way they are used, and the way they are interpreted, as present-day scholarship understands these processes.

But this good beginning should not obscure the fact that important issues remain to be dealt with — the ministry, including the historic episcopate; the creeds and the different confessions of faith of the various Churches; the sacraments. These were pinpointed as matters which must be concentrated on in future meetings of the consultation, and it is proposed that the next meeting attempt to go into one subject in depth.

In passing, it may be noted that the first meeting, in Washington in 1962, lasted two days and took up a variety of subjects; the second meeting, at Oberlin this year, took three days and dealt with three subjects; and the third, at Princeton, N. J., in 1964, proposes to spend four days on one subject. This may seem like a slowing down of a slow pace, but commissions are hard at work in the meantime, preparing papers and preliminary reports. The major issues deserve — in fact, require — such deliberate consideration.

On the subject of the ministry, a preliminary paper for the Oberlin meeting by Dr. Albert C. Outler, emphasized the significance of the ministry as the guardian of tradition. He said:

"When ministries claiming apostolicity by unbroken episcopal succession face others who make no such claim . . . the discussion usually shifts over to such solemn themes as 'the nature of the Church' and 'the theology of the sacraments' — and we are earnestly assured that the problem of the ministry would solve itself if we could solve the other two. But I submit that, as far as unity and disunity are concerned, the problem

of the Church and her sacraments turns out to be the problem of the authorized ministry: Who represents the Church in her endeavor rightly to proclaim the Word? Who has the right *duly* to administer the sacraments? Groping for an answer to these questions brings us to the most poignant irony of them all: guardians of *the* Christian Tradition have become the disparate guardians of disparate traditions, discordant trustees of a disrupted household of faith.

"The key to Christian unity, therefore, is the reconstitution of a unified ministry. Any valid charter for such unity will have to set out the necessary qualifications for such a ministry — and with it, a definition of the essential meaning of the ministerial office in and for the general priesthood of the Church. Obviously, the drafting of such a charter would require the recanvassing of all the standard questions of faith and order: the cardinal themes of Christian theology, the Christocentric character of Christian community and worship, the priesthood of all believers, and the Christian imperatives of witness and service in the world.

"But, most of all, it would require a basic consideration of the role of the authorized ministry as 'ministers' of *the* Christian Tradition."

Dr. Outler went on to make a tentative proposal for a "reconstituted ministry," about which others might have doubts and reservations. But his statement of the problem seems to us to be a forthright and penetrating analysis of the existing situation.

The consultation asked the representatives of the six Churches to secure from their governing bodies authorization to embark on the drafting of a Plan of Union. The intention is not to proceed to this step immediately, but rather to make it possible when — and if — a sufficient measure of theological agreement is achieved. Because of the relative infrequency of the conventions of some of the Churches involved — once in three or even four years — it is thought that unnecessary delays might otherwise be incurred.

Perhaps it is still too early to say whether the General Convention of the Episcopal Church will be in a position to accede to this request in 1964. By that time, the consultation will have met once again and the situation may be clearer. But the difficulties of Church unity negotiations between Anglicanism and Protestant Churches must not be underestimated. The 1961 Convention made very clear its opinion that the time for "negotiations" had not yet arrived. The question is whether, in 1964, it will be willing to give its Commission on Approaches to Unity the discretion to judge at some future date that the time has arrived.

In this connection, the really deep issue, as we see it, is not the question of the episcopate as such but the question of the ordained ministry. Is it something "given" by Christ to His Church, deriving its authority not only from the body of the laity but also from Him who is head of the Church? Are our clergy, in the words of St. Paul, "servants of Christ and stewards of the mysteries of God"?

Several of the authors of *The Challenge to Reunion*, an excellent symposium based upon these unity discussions (McGraw Hill, \$6.50), frankly maintain that "the clergy-laity distinction as we now use it is foreign to the New Testament . . . and if there is a distinction between

the two it is simply one of function within the total ministry of the Church." The words are those of Dr. Robert McAfee Brown in his introductory essay; he himself does not personally choose either side but cogently remarks: "What the discussion of the Blake proposal will have to clarify is whether or not [the] new and radical concern about the laity is compatible with the long accepted distinction between clergy and laity that any interpretation of episcopal ordination must presuppose. The Blake proposal, in fact, may serve as a significant catalyst in the current discussion of the meaning of the ministry of the laity."

We believe that Dr. Brown is right in saying that any interpretation of episcopal ordination presupposes such a distinction, and that Anglicanism in the Chicago-Lambeth Quadrilateral has already made its mind clear to the world on this subject. Somehow, light must be seen ahead on this issue before the Episcopal Church can say that it is serious about a particular negotiation looking toward unity. This does not mean that this Church does not have much to learn about the ministry, and the ministry of the laity, from other Churches; nor does it mean that this Church is committed to sacerdotalism, in the sense of a spiritual gulf between two kinds of members of the Body of Christ. But we do believe that, in the words of the Epistle to the Ephesians, the risen Christ "gave gifts to men; and his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ."

This is one of the central questions to be faced by the Consultation on Church Union in the near future. We believe that it can be faced with real hope for agreement and understanding because of the consensus on Tradition arrived at in the sessions at Oberlin.

Death Pulls No Punches

About a year ago, a prize fighter lost his life as a result of a beating he took in the ring. It was a televised championship fight, and therefore attracted the attention of the public more than other boxing deaths, before and since. The occurrence of fatal injury from time to time is built into the game.

Now another fighter, Davey Moore, has died, after a fight in which he defended his title as world's feather-weight boxing champion. He lost the fight and, after a few days, his life.

The major contributing factor in Davey Moore's death, say two doctors, including a Los Angeles coroner, was a blow he took on the back of his head when he fell on the bottom strand of the rope enclosing the ring in which he fought. Among other injuries revealed by an autopsy was a small hemorrhage in the right side of the brain, although this was not judged to be sufficient, in itself, to cause death.

Small brain hemorrhages are not rare in boxers. They are, in fact, frequent, what with the pounding a fighter is likely to take about his head, and the possibility of hit-

ting the head against the mat, against a rope, or against a corner post. Generally, these small hemorrhages don't have obvious lasting effect. When enough of them accumulate, though, mental function often is impaired, and physical coordination can suffer. Nevertheless, had Davey Moore not hit his head on a rope it is quite possible he could have gone on being the thrifty, devoted, family man he was reported to be.

But he's dead, and he's not the only one who has died after a fight; the ring has claimed many victims. Why is this so, in an accepted sport in a civilized country? Countless families regard boxing as a legitimate source of entertainment via their television screens — what is its menace? Why have some religious and public figures advocated that boxing be stopped?

No less eminent a Christian than Pope John XXIII, head of the Roman Catholic Church, has pointed out that it is "barbaric to pit brother against brother," and has called fist fights "contrary to principles." Many others agree with him.

The peculiar menace of boxing — leaving aside such side issues as gambling, and control of the sport by undesirable elements — lies in the fact that, in a fight, one man tries his mightiest to knock another man unconscious. The other man reciprocates. This goal means that each will try to strike the other about the head, as often and as violently as he can. In turn, this means that each head will be subject to pounding, that each brain will rattle in its skull with each solid blow, and that each man, inevitably, takes the risk of becoming either victim or killer. There are other ways to win a fight, to be sure, than knocking the opponent senseless. A system allows referee and judges to award points for offensive and defensive maneuvers, and the man with the most points will win. But the point system subsides at the knockout. A boxer may accumulate a great lead in points over his opponent, but if, at any time, he is beaten into unconsciousness by his opponent for ten seconds of fighting time, he has lost the fight. The sure way to win is to beat your opponent insensible, before he does it to you. Under these conditions, death comes, inexorably, to take the life of a boxer every so often.

Death is the dramatic episode which brings the shortcomings of boxing to discussion in the press and pulpit, but there would be subject enough for such examination of the sport if neither Benny Paret (who died a year ago) nor Davey Moore had died. For many physicians have described the effects on their brains of the recurring damage to the heads of boxers, and the "punchy" fighter is often the subject of jokes and ridicule, the "comic touch" in the theater. And just exactly what, we wonder, is so funny about a man's loss of reason and sensitivity? What is so funny about the loss of the usefulness of the brain, the marvelous and delicate instrument God has given man, by which he may know the world around him, and even contribute to the world around him, and wonder at the world beyond his touch?

Is the loss of human intelligence and human dignity by deliberate action not in itself sufficient to raise searching and important questioning of the value of a procedure which can claim in its favor no more than that it entertains?

CONSULTATION

Continued from page 11

- b. avoiding the separation of worship and witness, and
- c. avoiding such secularization of our Christian activities that they seem unrelated to the corporate acts of worship.

The Scriptures and the living Tradition of the Church make possible the worship, mission, and witness of the Church: The vocabulary of worship comes primarily from the Scriptures; the pattern of worship stems primarily from Tradition.

The living Tradition of the Church implies certain basic elements of Christian worship, but does not confine worship to a single plan or form. Unity does not preclude freedom, or require uniformity.

There are always cultural and sociological factors which have influenced and will continue to influence the liturgical life of the Church, but these must never be finally determinative since liturgy focuses the whole response of Christians upon God in Jesus Christ.

Within the various Communion there is a significant ferment and experiment taking place in regard to the whole liturgical life of the Church.

The authority of the Church over the corporate worship of congregations is sometimes direct and sometimes indirect. It becomes real by prescription and by example, and by a concern for wholeness and order in worship and preaching. This authority may be increased through the excitement of a larger concern for order and wholeness in the life of the Church.

To encourage both unity and freedom it would be desirable to have three or four orders of service set forth as approved forms in a united Church, with an agreed-upon statement of the elements which are necessary for a whole and proper worship.

The reverent use, in agreeable proportion, of all of the proposed forms should be asked of every congregation in a united Church.

The worship of the Church may both express its unity and also cause, in part, its disunity.

To move toward Church union, the members of the Churches must come to understand not merely the formal pattern of worship, but what the worship of their Church expresses, and how the worship of other Churches expresses their particular response and obedience to God.

The renewal of the Church depends in large measure upon the finding of a new liturgical life, that is the sense of the whole response of the Church to the Gospel gift as a focusing of worship, witness, and mission on the praise and obedience to God in Christ.

Final Statement

At the end of this, the second meeting of the Consultation on Church Union, the representatives of the six participating Communion join in thanksgiving to God for the measure of progress which He has enabled us to make in the increase of mutual understanding and appreciation. The members of the Consultation who met last year express their thankfulness for the significant contribution already made by the representa-



RNS

Delegates to the Consultation on Church Union shown in an informal moment. Standing (from left): Bishop Gibson of Virginia; Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church in the USA; the Rev. David G. Colwell, of the United Church of Christ; Bishop Reuben H. Mueller, of the Evangelical United Brethren; Bishop Glenn R. Phillips, of the Methodist Church. Seated (from left): Charles Parlin, Methodist layman; Dr. James I. McCord, president of the Princeton (N.J.) Theological Seminary; the Rev. George G. Beazley, Jr., of the Christian Churches (Disciples).

tives of the two Communion, the Christian Churches (Disciples of Christ) and the Evangelical United Brethren Church, added to our Consultation since that meeting. All of us join in thankfulness for the interest, participation, and presence with us of the observer-consultants from other Communion from this country and Canada.

We believe that the Consultation has reached an important consensus on the crucial question of authority in the Church [see previous reports]. On the basis of this consensus we find ourselves now ready to grapple with the sharp issues that in our history have been causes of division and walls of separation between us.

Some of the major matters upon which we must now concentrate are:

1. The place and authority of the ordained ministry, including the historic episcopate, in a united Church, and its relationship to Word and Sacrament; and its measure of responsibility for keeping the Church true to the apostolic witness to Jesus Christ as set forth in the Bible and for leading the Church in effective and renewed relevance to the true needs of men and nations.

2. The place in the living Tradition of the Church of creeds, liturgical practices, and confessions of faith in relation to Holy Scripture which we have agreed has central and unique authority under Jesus Christ, the Head of the Church.

3. The doctrine of the Sacraments.

We believe that we begin to see how to find a way by which varied practices of worship may enrich and instruct us all in the worship of a united Church.

We believe that on the basis of further

agreement on these vital matters we can begin later to discuss how to develop organization to serve the mission of a "united Church, truly Catholic, truly Reformed, and truly Evangelical."

We have asked the delegation of each participating Communion to seek authority at the proper time from its plenary body to enter into the preparation of a plan of union, so that no unnecessary delay may keep us from moving beyond the exploration phase of our work just as soon as the Consultation agrees that we have sufficient theological consensus to make such an effort promising under the guidance of the Holy Spirit.

For this divine guidance of our Consultation, that we may be obedient to the will of Christ, we ask our members and ministers and all our fellow Christians to pray.

CONSULTATION MEMBERS

Two toward One

There are no insurmountable obstacles to the union of the Church of the Evangelical United Brethren and the Methodist Church, according to members of the Commissions on Church Union of the two Churches.

Both of these Churches are participants (as is the Episcopal Church) in the Consultation on Church Union [see page 7], which is exploring the possibility of forming a united Church which would be "truly Catholic, truly Reformed, and truly Evangelical."

According to EUB Bishop Reuben Mueller and Methodist Bishop Glenn R. Phillips, the 20 study committees which had examined issues involved in the proposed merger of the two Churches have been dissolved, and five committees have been formed to begin development of a plan of union. Present plans point to a possible merger of the two Churches in 1968.

sorts and conditions

AS WINTER drags on, I get to the point where I have to have something growing in the house. This winter, I tried something that worked out very well once before — a sweet potato vine. This time, however, the potato refused to cooperate, and after a week the other occupants of the house pointed out to me in a nice way that it was no longer an ornament to the kitchen counter.

NEXT was a potted ivy. It is continuing to grow, at the rate that ivy can be expected to grow at, and by this time next year it will probably look very attractive. But it didn't exactly suggest that "groweth sed, and bloweth med, and springth the wude nu," or make anybody "sing cuccu!"

SO, after extended negotiations as to location and commitments for perpetual care, I took my Christmas money and made a new start on an old hobby: an aquarium for tropical fish.

THE AQUARIUM itself was already on hand, in the garage, in a big old cabinet of the type known in our family as a *spindt*. I shall spare the reader the details of equipment needed to put it into proper operation. Those who have kept tropicals know, and those who haven't wouldn't believe it. My Christmas \$10 and a couple of dollars more were gone before I had bought a single fish.

AT ANY RATE, there is now plenty of "sing cuccu" in our house. From the moment the male dwarf gourami began to build his nest of bubbles and bits of weed, we have staggered from crisis to crisis. "Awe bleteth after lomb, Lhoueth after calve cu; Bulluc sterteth, bucke verteth," if you know what I mean.

FIRST the nest was there, then it was torn apart, then it was back together again. The male fish's blandishments seemed unpersuasive to the female, although she — in a ladylike way — had been preening herself all around the tank for several days before we rushed out and bought "live food" without which no respectable fish sets up housekeeping.

THEN the nest was a shambles again, and it seemed to us that the impatient suitor was taking exactly the wrong approach to encourage a wedding. He also extended his hostility to the little corydoras, our South American catfish, engaged as janitors.

BUT AFTER several days of this, I looked closely one morning and realized that the aquarium was alive with tiny fish in the vicinity of the nest. The eggs had been laid, the babies had hatched, they had absorbed their yolk sacs, and had arrived at the free-swimming stage while we were still waiting for the first step. Naturally, the father was driving all the other fish away; he was taking care of the babies. Whenever one wandered away from the safety of the corner he had chosen for them, he would catch it in his mouth, swim back to the corner, and spit it out.

IT SOON became obvious that no fish his own size would long survive in the same aquarium with him, so Mrs. Gourami, and the two corydoras were temporarily parked in a brandy snifter while we set about preparations for aquarium No. 2. Another \$11.00, and another commitment for space and care. I hope a few of the babies grow up.

I AM TOLD that another kind of fish—the cichlids—usually mates for life. In this group, both the father and the mother take care of the young, unlike the gouramis, who leave the job entirely to the male.

AMONG humans, of course, the job is left almost entirely to the female; that is, among 20th-century American humans. Perhaps one reason why families break up so frequently in our civilization is that the father has dedicated himself so completely to the role of "provider" that in the home he is a bit of excess baggage, like a female gourami in a gourami's nest. We "do everything for the family" but do nothing with the family.

HOWEVER, such wry thoughts have nothing to do with the aquarium; except perhaps to the opposite point that there is a deeply implanted instinct in men that pushes them to make things grow. As I walked back from the store with aquarium No. 2, I passed an elderly gentleman who had just emptied a bag of bread crumbs for the benefit of the pigeons in front of the railroad station. He was grinning from ear to ear, not as one who had done an errand of mercy but rather as one who had turned a neat trick. Perhaps the pigeons had recognized him before they saw the bag of crumbs.

"LHUDE sing cuccu!"

PETER DAY

It Was Such a Good Idea!

(fiction)

by Bill Andrews

April 3, 1963. I have spent a month trying to sell an idea in St. Martha's parish, an idea so obviously true and sound that anybody ought to see it.

I started with the rector. "Fr. Carter," I said, "all I'm trying to do is put into action the very ideas I've heard you speak and preach about many, many times." I paused, and he nodded one of the most cautious agreements I've ever had nodded at me. His reaction was about the same guarded interest I might show if somebody offered me an investment opportunity with "guaranteed safety and 15% return."

Unabashed by his reserve, I explained: "We start off where everything in the Church should start — with the spiritual approach. The BSA and the DOK are ready-made starting points. From them we go on to the Churchwomen, the Guilds, the Men's Club, the Youth Groups, the Couples' Club. We get them to promote intensive programs of study, devotion, and worship. We try to create out of each segment of the parish membership prayer groups, cells, or whatever you want to call them. We encourage them to hold quiet times and retreats. We get the men together for Bible-study luncheons. All this is perfectly straightforward, and when the program is really rolling we frankly and openly introduce the concept of tithing as a central part of the Christian's duty. It will take time and work. It won't reach 100% of the parish. But it could be a tremendous force for good, and incidentally solve the parish's financial problem."

Fr. Carter is 15 years younger than I am, but as I finished he looked very old and very tired. "You know," he said, "you're perfectly right about this being what the parish needs. I've been working at it for nearly four years — and you know how little dent I've made. If you can make it happen, you have my blessing, but I'm not optimistic. You aren't trying to reform the parish; you want to revolutionize it! Lord knows, it needs revolutionizing! Go ahead, if you like. Just because I've failed and every priest before me in this parish has failed is no proof you will. Try it, and I'll back you any way I can. But don't — please — let it break your heart if the job proves tougher than you think."

So I went and talked to the senior warden. He was half confused and half pained. "You'll only antagonize people," he said. "You're rushing into something



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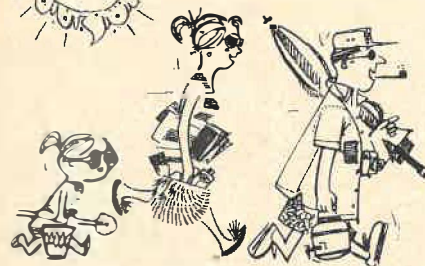
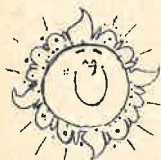
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too big. And, anyway, the people of St. Martha's aren't really so bad — they just need a little jogging now and then. And, frankly, I don't see how running off to the retreat center or having a corporate Communion is going to pay the bills."

The Daughters of the King were very receptive. In fact, they already have a retreat planned for after Easter, and they already have regular prayer and Bible-study meetings. I realized that in exhorting them I was pretty much preaching to the converted. Except, of course, that less than half of them tithe.

It was about the same with the Brotherhood of St. Andrew. All 12 of them came out to a corporate Communion, after which I spoke at breakfast. They applauded and asked if they could help. I asked them to do some scouting of the situation among the Youth Groups, and they did. They reported back a week later very disillusioned. "The kids say, 'No dice till fall,'" one of the brothers told me. "They want to relax after Lent. Then comes exams and the prom and commencement. Then they scatter for summer vacations or get jobs or go to Church camp. But maybe in the fall we could start a youth cell of six or eight."

With the Guilds and the Men's Club and the Couples' Club, I drew a total blank. Two of the Guilds offered to contribute something from their next rummage profits to "help the vestry off a spot." The Couples' Club president told me flatly that their mission was "evangelism through socializing." And the Men's Club's president was in a state of total frustration — "Look," he said, "I took this job under pressure, and I gave it a conscientious try. I've learned that if we throw a feed or have a movie on how to improve our golf game, we get a fair turn-out. If the rector would let us add beer and poker, we'd crowd the parish hall. But two weeks ago, since it was Lent, we had a monk come and talk about vocations. You know who showed up? Two of the four officers of the club, ten members of the BSA, four vestrymen, the rector, Henry Corrington, and precisely two other men. I was sick. That poor Fr. Jones had come more than a hundred miles in the middle of Lent to speak, and we turned out 20 men of a parish of more than 900 souls. I wouldn't be president of the Men's Club again for all the bourbon in Kentucky."

My last stab was at the president of the Episcopal Churchwomen. She expressed real sympathy with my ideas, but pointed out that between the drive for Cuban Refugee Relief and the ECW's study program in preparation for the Anglican Congress, there simply wasn't time right now. "I'll tell you what," she said. "Put what you've said in the form of a letter, and when the board meets next August to plan the fall program, we'll see if we can't work you into the program."

Back in those carefree days before my conversion, I'd have headed for a bar and

poured out my troubles to a sympathetic barkeep. But none of the barkeeps I know understand parish administration. So in my disappointment I went into St. Martha's and knelt down, not so much to pray as to grieve. But God broke through the grieving, and I sensed that He was directing me to swallow my pride. So I went over to the rectory and drank coffee with Mrs. Carter until Father was through with some pastoral counseling in his study.

"Okay," he said, when I had poured out my troubles, "I warned you, but that doesn't matter. Now you begin to see the problem in its true perspective."

"Now," I replied, "I'm just licked."

"No, you aren't licked, and I'm not licked, and St. Martha's isn't damned. Your nice little over-simplifications are punctured. Now you can go to work."

"How?" I asked.

"If I knew the answer, I'd have solved the problem long ago," Fr. Carter said. "But you go see Henry Corrington. Between his brain and your heart and the love both of you have for your Church, you might come up with something."

"Yes, Father," I said, very humbly.

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Did not stay safely dead,
As He should have done.

Pontius Pilate gambled also,
And lost.
One man's life was the price of peace.
Behold the Man!

Judas gambled life
But he, too, lost.
He did not know,
A Cross must come before a Crown.

The soldiers gambled,
And did they win?
Naked they left Him to die
Whose vesture is the stars.

Christ gambled that day
And won!
With arms outstretched upon the Cross.
He knew the power of love.

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Come, behold, believe!
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The Rev. F. Everett Abbott, formerly vicar of St. Luke's Church, Lanesborough, Mass., will on April 15 become assistant minister at St. John's Church, Lafayette Square, Washington, D. C. Address: 925 Seventeenth St., N. W., Washington 6.

The Rev. Herbert M. Barrall, who has been assistant at St. John's Cathedral, Denver, Colo., since 1959, is now rector of the cathedral.

On March 10, the day the new rector was instituted, *The Open Door*, parish weekly of St. John's Cathedral, stated: "There have been some questions asked about the matter of installing a rector before and apart from installing a dean. This, too, is an interesting and significant step. It emphasizes to us all that only the vestry of a parish has the authority to call a rector. . . . At another time in the near future, Bishop Minnis has assured us that the rector will be appointed dean of the cathedral. This is the bishop's right and prerogative. Such action goes beyond the local congregation. It is of importance to the whole diocese of Colorado. So there will be another occasion for rejoicing soon when all the clergy and congregations of this diocese can be represented at the installation of a dean."

The Rev. Robert M. Baur, formerly vicar of Holy Apostles' Chapel, Penn Wynne, Pa., is now rector of St. Stephen's Church, McKeesport, Pa.

The Rev. David G. Birney, formerly vicar of All Saints' Church, Hanover, Pa., is now rector of the Church of the Mediator, Allentown, Pa. Rectory: 2301 Fairview St.; address: 1620 Turner St.

The Rev. Earl L. Conner, formerly archdeacon of Limon and rector of St. Mark's Church, Puerto Limon, Costa Rica, will be locum tenens until June 30 at St. John's Church, Mount Vernon, Ind. Address: 502-A Mulberry St.

The Rev. William H. Heine, first vicar of St. Jude's Church, Wantagh, L. I., N. Y., was recently instituted as the first rector. St. Jude's began seven years ago as a mission using a rented store. Hoftra College, Hempstead, N. Y., then donated several former school buildings which were moved to the church site. St. Jude's became a parish in November.

The Rev. Grant A. Herbst, formerly priest in charge of St. John's Church, Silsbee, Texas, is now rector of Holy Comforter Church, Angleton, Texas. Address: Box 277, Angleton.

The Rev. Allen R. Hingston, who has been serving as executive secretary of the department of Christian education of the diocese of West Missouri, will on April 15 become rector of All Saints' Parish, Kansas City, Mo. Address: Box 8464, Kansas City, Mo.

The Rev. Mitchel M. Keppler, formerly rector of St. Paul's Church, Navasota, Texas, is now priest in charge of St. Luke's Church, Deer Park, Texas.

ACU CYCLE OF PRAYER

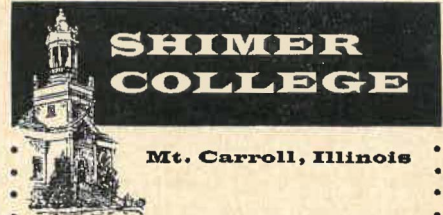
Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools, and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

April

7. The Rev. Henry G. Raps, Ventnor, N. J.
8. The Rev. Francis C. Lightbourn, Milwaukee, Wis.; Convent of St. Helena, Newburgh, N. Y.
9. Trinity, Cliffside Park, N. J.; Church of the Holy Nativity, the Bronx, N. Y.
10. St. Barnabas', Omaha, Neb.; St. Matthew's, Portland, Ore.; the Rev. Ian L. Bockus, Caribou, Maine
11. Grace, Carlsbad, N. M.; St. Paul's, Portland, Maine; St. Luke's, Katonah, N. Y.; St. Luke's, Denver, Colo.
12. Emmanuel, Champaign, Ill.
13. St. Mark's, Sherman Oaks, Calif.; St. Andrew's, Mastic Beach, N. Y.; St. Andrew's, Birmingham, Ala.

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The Rev. Lester J. Maitland, formerly canon of St. Andrew's Cathedral, Honolulu, Hawaii, is now vicar of Good Shepherd Church, Cave Creek, Ariz.

The Rev. Louis L. Mitchell, Jr., who has been curate at St. Luke's Church, Birmingham, Ala., will on July 1 become executive director of the Florida Council on Human Relations with address at Daytona Beach, Fla.

The Rev. Wilbur H. Tyte, formerly rector of Trinity Church, St. Charles, Mo., will on May 1 become an assistant on the staff of St. Thomas' Church, New York City. Address: 3 W. Fifty-Third St., New York 19.

The Rev. William B. Van Valkenburgh, a former Methodist minister who will be ordained to the priesthood on April 6, is now curate at the Church of the Redeemer, Morristown, N. J. While doing graduate work at Drew University, he recently helped at services at Grace Church, Madison, N. J.

The Rev. James I. Walter, formerly rector of Trinity Church, West End, Birmingham, Ala., is now curate at the Church of the Nativity, Huntsville, Ala. Address: Box 236, Huntsville.

Ordinations

Priests

Connecticut — On March 2, the Rev. Gary B. Rundle; March 9, the Rev. George L. Werner and the Rev. Richard E. Crews; March 16, the Rev. George R. Siener.

Olympia — On January 25, the Rev. Alfred Cramer.

West Missouri — On February 24, the Rev. Richard Eugene Mason.

Western North Carolina — On March 7, the Rev. Hamilton Witter.

Deacons

Calvin Lee Gilbertson (Milw.), student, Nashotah House.

David W. Kent (Milw.), student, Nashotah House. Lawrence John Larson (Calif.).

Allen C. Parker, Jr. (Ol.), former Presbyterian minister; curate, Emmanuel Church, Mercer Island, Wash.

Ronald Dwight Spencer (Calif.).

Claude P. Street (Ky.), canon, Christ Church Cathedral, Louisville.

David Fergus With (Milw.), student, Nashotah House.

Religious Orders

The Rev. Lincoln A. Taylor, OHC, Superior of the Order of the Holy Cross, announces the life profession on January 17 of the Rev. Connor Lynn, OHC, and on March 19 of the Rev. Murray Belway, OHC; and the junior profession on March 19 of the Rev. George Swayne, OHC.

Engagements

The Rev. Harold B. Boughey and Mrs. Boughey, of St. Francis' Church, Holden, Mass., announce the engagement of their daughter Gloria to Mr. Richard W. Kurtz, son of Mr. and Mrs. Ralph S. Kurtz, of Woodstown, N. J. Miss Boughey is a senior at the New England Conservatory of Music in Boston, majoring in flute; her fiancé, a senior at Westminster Choir College, Princeton, N. J., is organist and choir director at St. Mary's Church, Wayne, Pa.

Changes of Address

The Rev. Alva G. Decker, vicar of the Church of the Incarnation, West Milford, N. J., and the Church of the Good Shepherd, Ringwood, may be addressed at Box 312, West Milford.

The Rev. S. C. W. Fleming, executive secretary of the diocese of South Florida, formerly addressed in Winter Park, Fla., may after April 20 be addressed at Box 33-318, Coconut Grove, Fla.

The Rev. H. William Foreman, director of the conference center of the diocese of Central New York, may be addressed: Candy Lane, Manlius, N. Y.

The Rev. Robert E. Fosse, who recently became rector of the Church of the Transfiguration, Palos Park, Ill., is now living at 8507 W. 122d Pl., Palos Park.

The Rev. Norman B. Godfrey, D.D., assistant at St. Paul's Church, Spring Hill, Mobile, Ala., is now living at 4355 Stein St., Apt. C, Spring Hill, Mobile. His postal address is Box 8357, Spring Hill Station, Mobile.

The Rev. William C. Houghton, formerly ad-

ressed in Upi, Cotabato, Philippines, may now be addressed at Box 61, Baguio City, Philippines.

The Rev. David R. Hunter, Ed. D., director of the Department of Christian Education of the National Council, formerly addressed in Greenwich, Conn., may now be addressed (for all mail) at the new Episcopal Church Center, 815 Second Ave., New York 17.

The Rev. Ernest Maguire, curate at Christ Church, Bloomfield and Glen Ridge, N. J., may be addressed at 350 Berkeley Ave., Bloomfield, N. J.

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

Births

The Rev. Jonathan L. King and Mrs. King of the Church of St. John the Divine, Mount Vernon, N. Y., announce the birth of their third child and second son, Edward LeRoy, on March 4.

A son was born to the late Rev. David W. Kirkpatrick on March 6, just two months after the priest's death. Fr. Kirkpatrick, who was vicar of the Church of the Transfiguration, Bat Cave, N. C., died on January 6 after two months of illness. Besides his wife and newborn son, he is survived by a daughter.

The Very Rev. Dr. and Mrs. George R. Selway, of Trinity Cathedral, Phoenix, Ariz., announce the birth of twin grandsons, Gregory Louis and David Rhys. Parents are Mr. and Mrs. Larry Schreiner of Lakeside, Calif. The red-headed twins were born on February 27, Shrove Tuesday.

The Rev. Peter Stretch and Mrs. Stretch, of the Church of the Nativity, Lewiston, Idaho, announce the birth of a son, James Peter, on March 5. James has a four-year-old brother.

Living Church Correspondents

Mr. Stewart M. Doss, 3055 June Dr., Dallas 11, Texas, is now correspondent for the diocese of Dallas.

The Rev. David B. Reed, 412 Adams St., Rapid City, S. D., is now correspondent for the district of South Dakota.

Diocesan Positions

In the diocese of Dallas, the Ven. Thomas H. Carson has been appointed administrative assistant to Bishop Mason, while continuing to serve as executive director of the department of missions. The Rev. James S. Cox, rector of the Church of the Incarnation, Dallas, is now also chairman of the church extension department, a post formerly held by the suffragan bishop. The changes are related to the rapid growth of the diocese and the increased volume of work for the bishops.

The Rev. Charles M. Seymour is now president of the standing committee of the diocese of Florida. Address: Box 1358, St. Augustine, Fla.

Other Changes

The Rev. John M. Mulligan, director of the Seamen's Church Institute of New York, has announced the appointment of two men to the ships visitors section of the department of special services: Mr. J. Paul Gindoff, formerly with the Morehouse-Barlow Company in New York, and Mr. Basile Tzanakis, formerly with the visa section of the U.S. Department of State. Now manager of the institute's facility in New Jersey is Chaplain Basil Hollas, formerly with the British Missions to Seamen.

DEATHS

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

The Rev. A. Elliston Cole, retired priest of the diocese of Indianapolis, died February 17th, in a Bloomington, Ind., hospital.

Fr. Cole was born in Atlanta, Ga., in 1892. He studied at Purdue University, and received the B.A. and M.A. degrees from Indiana University, and the S.T.B. degree from Western Theological Seminary. He was ordained to the priesthood in 1917, and served as rector of St. John's Church, Bedford, Ind., from 1917 to 1922. He was rector of Christ Church, Bowling Green, Ky., from 1922 to 1925, and rector of Trinity Church, Bloomington, and chaplain to Episcopal students at the University of Indiana from 1925 until his retirement in 1960.

Fr. Cole was active in Rotary, and was director of the Bloomington club in 1946 and 1947. He wrote articles for various Church publications, including "There Is a Santa Claus," which appeared in THE LIVING CHURCH of December 23, 1956.

Survivors include his wife, the former Besse Barlow, two daughters, and five grandchildren.

Captain William Ancrum, U.S. Navy, retired, a life-long communicant of Grace Church, Camden, S. C., died March 11th, in Camden.

Capt. Ancrum was born in 1881. He attended schools in Camden, and was graduated from the U.S. Naval Academy in 1903. He was among the first Americans to go to Europe in World War I, serving in London on the staff of Admiral Sims, then commander of American Naval forces. He was cited by the Navy for distinguished service in World War I, and presented with the Commendation Medal for service in World War II.

Capt. Ancrum was married to the late Cora Nesbit Carrison Ancrum, sister-in-law of the Rt. Rev. Albert S. Thomas, retired Bishop of South Carolina.

Two brothers, Thomas Ancrum, of Camden, and Col. J. Horwood Ancrum, of Winter Park, Fla., survive.

Ralph W. Ater, member of St. Andrew's Church, Amarillo, Texas, died February 8th, in Chicago, after an apparent heart attack. He was 50 years of age.

Mr. Ater, who was special representative of the Public Relations Department of the Santa Fe Railroad, was born in Crowell, Texas. He was a graduate of San Angelo College, and the University of Texas.

At St. Andrew's Church, he served as chairman of the music committee, and he also served as chairman of the diocese of Northwest Texas' music committee.

He was a member of the Amarillo Chamber of Commerce, and the West Texas Chamber of Commerce.

Mr. Ater is survived by his wife, Jean Merriam Ater; two sons, Jonathan Allen, a student at Yale University Law School, and David Austin, a high school senior; and his parents, Mr. and Mrs. Fred W. Ater, of San Angelo, Texas.

Ettie Esperanza Gabay, Churchwoman, and a member of the Confraternity of the Blessed Sacrament, died January 7th, at a hospital in Great Barrington, Mass.

Miss Gabay was born in New York City in 1874. She was a communicant of St. Ignatius' Church, New York City, before she moved to Sheffield, Mass., where she made her home. Miss Gabay taught art and Spanish at the Great Barrington School for Girls, in Great Barrington. She was an artist of note, and worked in oils, water colors, and tempera.

Dr. William Freeman Galpin, 79, historiographer of the diocese of Central New York, died of a heart attack in a pew at St. Paul's Church, Syracuse, March 19th, just before a noonday Communion service.

Dr. Galpin was born in Ishpeming, Mich. He received the B.A. and M.A. degrees from Northwestern University, and the Ph.D. degree from the University of Pennsylvania.

He was chairman of the history department at Syracuse University from 1948 to 1951, and during his career taught history at New York University, Carnegie Institute of Technology, Hamline University, the University of Michigan, and the University of Oklahoma. He received the Herbert Baxter Adams award of the American Historical Society in 1927 for his book, *Grain Trade of England during the Napoleonic Era*.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

April

7. Dacca, E. Pakistan
8. Dallas, U.S.A.
9. Damaraland, South-West Africa
10. Delaware, U.S.A.
11. Delhi, India
12. (Good Friday)
13. Derby, England

Dr. Galpin was a former warden, vestryman, and lay reader at Grace Church, Syracuse, but at the time of his death was a member of St. Paul's Church. He had nearly completed the second volume of a projected four-volume history of the diocese.

Surviving are his wife, Gladys Bixby Galpin, two daughters, a sister, and four grandchildren.

Eleanor Julia Ridgway, 79, who served as a missionary in Alaska and the Philippines, died March 2d, in Kansas City, Mo.

Miss Ridgway was a communicant of St. Paul's Church, Kansas City, where she organized a chapter of the Daughters of the King. She served as



director of the chapter until a year ago. In Alaska, she served St. John's-in-the-Wilderness, Allakaket, and in the Philippines she worked in various stations in the Mountain Province. She then worked in various American parishes.

Surviving are two sisters, Mrs. Charles F. Horner, of Fairway, Kan., and Mrs. Albert Dill, Kirkland, Wash.

John M. Webb, secretary of the standing committee, and chairman of the department of promotion of the diocese of Indianapolis, died January 26th, at his home in Indianapolis.

Mr. Webb was born in Louisville, Ky., in 1910. He was a graduate of Purdue University, and had lived in Indianapolis for 32 years. He was one of the founders of the Church of the Nativity, Indianapolis, and in February he retired as the first president of the board of Waycross (diocesan year-round conference center and camp).

Mr. Webb was director of engineering maintenance at Eli Lilly and Co., a pharmaceutical manufacturing firm. He was on the board of governors of Community Hospital, and was active in public school affairs.

Surviving are Mr. Webb's wife, Eloise A. Webb; a son, Douglas A. Webb; and a daughter, Mrs. Sally M. Otto, of Syracuse, N. Y.



GO TO CHURCH DURING LENT

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

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilmot
Sun HC 7:30, 9:30, 11:15; MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Wis. & Mass. Aves.
Sun 7:30, 9, 11, 4; Daily 7:30, 9:30, 12, 4
Frequent daily tours

ST. JOHN'S

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

ST. PAUL'S

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

WASHINGTON, D. C. (Cont'd.)

ROCK CREEK PARISH opp. U.S. Soldier's Home
Rev. E. Pinkney Wroth, r
Sun HC 8, 9:30 Ch S, 11; Wed HC 11

CORAL GABLES, FLA.

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

DAYTONA BEACH, FLA.

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

Continued on next page

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

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

GO TO CHURCH DURING LENT

Continued from previous page

FORT LAUDERDALE, FLA.

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

JACKSONVILLE, FLA.

ST. MARK'S Ortega Boulevard
Rev. Robert Clingman; Rev. Harry Wappler
Sun 7:30, 9:30, 11, 8; Ch S 9:30, 11; Tues 5:30;
Wed 10:30; Thurs 7; Daily noon

MIAMI, FLA.

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, MA., r; Rev. Lisle B. Cald-
well, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
Daily MP 8; Wed HC 10

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri
10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

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

ST. PAUL'S 50th & Dorchester
Sun HC 8, 9, MP 11 (1S HC 11); Daily EP 5:30;
Daily HC Mon-Fri 7; Wed & Sat 9:30

EVANSTON, ILL.

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

HINSDALE, ILL.

GRACE 120 East First St.
Rev. Dudley J. Stroup, LL.D., r
Sun 7:30, 9, 11:15; Tues, Thurs, Fri 7; Wed 9:30

BALTIMORE, MD.

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

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

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser;
Daily 7 ex Sat 9; EP 5:30; C Sat 5, Sun 8:30

POPLAR BLUFF, MO.

HOLY CROSS 420 N. Main St.
Near Junction US 67 & US 60
Sun HC 8, MP 10 (1S HC); Daily MP 12:10

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 15, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

CLIFFSIDE PARK, N. J.

TRINITY 555 Palisade Avenue
Rev. George H. Bowen, r
Sun Masses 8, 10 (Sung), 12; Daily 7, ex Thurs &
Sat 10; Sta & B Wed 8; C Sat 4:30-5:30

NEWARK, N. J.

GRACE Broad and Walnut Streets
Rev. Herbert S. Brown, r; Rev. Jay H. Gordon, c
Sun Masses 7:30, 9:15 (Sung), 11 (Sol), MP 9, EP 5;
Daily Masses 7:30, Wed also 12:10, Fri & HD also
9:30, EP 5:30, Tues Sta 8; C Sat 11-12, 4:30-5,
7:30-8

BUFFALO, N. Y.

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

EAST MEADOW, L. I., N. Y.

CHRIST THE KING Fifth St. at DeWolfe Pl.
Rev. Marlin L. Bowman, v
Sun 8 HC, 10 HC, 12 noon MP & HC

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30
& 11 Ch S, 4 EP (Spec Music), Weekdays HC Tues
12:10; Wed & Saints' Days 8; Thurs 12:10; Organ
Recitals Wed 12:10; EP Daily 5:45. Church open
daily for prayer

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services & sermons in French

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

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

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

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

RESURRECTION

Rev. C. O. Moore, p-in-c; Rev. C. L. Udell, asst.
Sun Mass 8, 9:30 (Sung), 11 (Sol); Daily 7:30 ex
Sat; Wed & Sat 10; C Sat 5-6

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

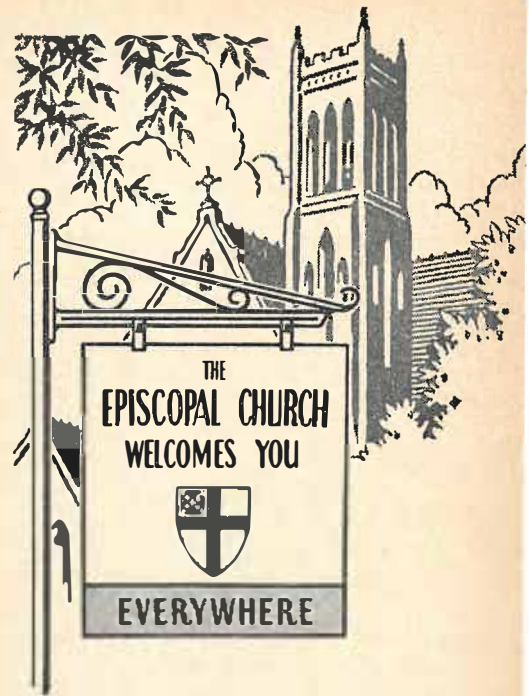
ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30. Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 min-
utes before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 Low Mass, 9 Family Mass, 10 (Spanish), 11:15
MP, 11:30 Sol High Mass; Weekdays Mon, Tues,
Thurs, Fri 9:30 Low Mass; Wed 7:30 Low Mass
(MP 15 minutes before each Mass); EP daily 5

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt



PEEKSKILL, N. Y.

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

SOUTHERN PINES, N. C.

EMMANUEL 350 East Massachusetts Ave.
Rev. R. Martin Caldwell, Jr., r
Sun 8, 9:30, 11, 5; HC (and healing service)
Wed 10; HD 7:30, 10; Daily EP 5:45

CHARLEROI, PA.

ST. MARY'S Sixth & Lookout
Shrine of Our Lady of Walsingham
Canon Joseph Wittkofski, r
Sun HC 8, 9, 11

PHILADELPHIA, PA.

HOLY TRINITY Rittenhouse Sq. at 19th St.
Rev. Cuthbert Pratt, S.T.D., r; Rev. E. L. Lee Jr., c
Sun 8 HC, 11 (1S) MP, EP 8; Tues, Thurs HC 12:15,
EP 5:30; Wed HC 7, 5:30

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

CHARLESTON, S. C.

ST. PHILIP'S 142 Church St. at Queen
Sun HC 8, 9:30, 11:15; Wed HC 10; Fri EP 6

COLUMBIA, S. C.

CHAPEL OF THE CROSS Patterson Road
Veterans' Hospital Area
Sun 10; Wed 8 Lenten Study Class

FORT WORTH, TEXAS

TRINITY Stadium at Bellaire Dr. S.
Rev. W. P. Barnds, D.D., r; Rev. W. L. Burkhardt, c
Sun 7:30, 9:30, 11:15; Daily 7; C Sat 11, 5

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 11, Mat & Ch S 9:30; Mass daily
7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;
Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
Jack C. White, Rev. Frederick McDonald canons
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

GENEVA, SWITZERLAND

The American Church (Emmanuel Episcopal)
4 rue Dr. Alfred Vincens (off Quai Mont Blanc)
Rev. Perry R. Williams; Rev. William Brewster, Jr.
Sun 8 HC, 9 MP & Ch S, 10:45 MP & Ser (HC 1S)