

The Living CHURCH

COMMISSION OF CHRISTIAN
DIOCESE OF MARYLAND EDUC
105 W MONUMENT ST
BALTIMORE 1 MARYLAND
SEP 21-64 REN-2 LC5

May 5, 1963

25 cents



Children of St. Michael's School, Kobe, Japan, with Miss Hirose, a member of the staff: Their school has been condemned [page 7].

Three That Bear Witness [page 10]

EVERY ANGLICAN should read this book AGENDA FOR ANGLICANS

By DEWI MORGAN

Preface by

STEPHEN F. BAYNE, JR.

Executive Officer of the Anglican Communion

- Authority and Freedom
- Regional and National Churches
- Is Anglicanism a 'Confession'?
- The Administration of Mission: In Principle
- The Administration of Mission: Day by Day
- The Family Which Prays Together
- Family Ties

"If there is to be the kind of dialogue which will permit each to learn from the other, there must be a way for us to be plunged into the tensions themselves; and I think *Agenda for Anglicans* helps to do that, as much as any brief book can."

—STEPHEN F. BAYNE, JR.

Price, \$1.75

Postage paid on cash orders

MOREHOUSE-BARLOW CO.

14 East 41st Street, New York 17, N. Y.
29 E. Madison Street, Chicago 2, Illinois
261 Golden Gate Ave., San Francisco 2, Calif.
4400 Melrose Avenue, Los Angeles 29, Calif.

KNEELING HASSOCKS

Oval or oblong style.
Vinyl leather or velour cover — cork or long stapled fiber filling.
Foam rubber top. Free samples and prices on request.

BERNARD-SMITHLINE CO.
252-17 Northern Blvd.
Little Neck 63, N. Y.

When Writing Advertisers
Please Mention
THE LIVING CHURCH

LETTERS

Most letters are abridged by the editors.

Another Line

In your comment on the letter of the Rev. James Dawe, in your issue of March 31st, there appears to be an inaccuracy. You write, "Christians of central Asia attributed their apostolic foundation to St. Thomas, not to St. Peter."

The Church of the East and of the Assyrians, descended from the Church of the Persian Empire under which Central Asia, India, and China were Christianized, claims as apostolic founders St. Thomas, St. Thaddeus, St. Peter, and St. Mari of the Seventy. Further, this Church holds to the view that the word "Babylon" in the Petrine Epistles means exactly what it says. His Holiness Mar Eshai Shimun XXIII, Patriarch of the East and of the Assyrians, the only patriarch making his home in this country, can, with the three Patriarchs of Antioch and the Patriarch of the West, make the claim of sitting on Peter's throne.

By our history, we are mainly concerned with the development of Christianity in the West. However, there is another line in the East, with its own theological development and tradition. This, in the full picture, must be taken into consideration, if indeed we are to have a full view of Catholicity.

(Rev.) ROBERT B. MACDONALD
Rector, Church of St. Simeon
Philadelphia, Pa.

Editor's comment: If St. Peter's highly figurative language in this sentence is to be taken literally, he said, not that he was at Babylon, but that some woman ("she") was; and that Mark was his son.

From a Fan

This is a fan letter for the March 31st editorial, "Mother Seton," which I think very fine. It says much that needed to be said.

MINNA CASSARD
(Mrs. Paul Cassard)
New York, N. Y.

Considering the Handicaps

Your new radio-television column, "Close-ups and Long Views," has great potential value, but this potential will not be realized if Mrs. Redfield continues the style and approach shown in her first column [L.C., March 31st].

Her gleeful condemnation of the children's television show, *Davey and Goliath*, was written after she saw one program. She ignored these facts: (1) There are 39 programs in the series, and she might have happened on a poor one; (2) When the series was shown in New York City, it had a higher rating than all competing shows, including cartoons; (3) It has been shown in half the markets of the nation; (4) It has been acclaimed by station managements and has been repeated on many stations.

Davey and Goliath may not appeal to Mrs. Redfield, but the children certainly like it. What's more, if she will watch more than one program in the series, she will see that the presentations carry a Christian message aimed right at children.

I also take exception to Mrs. Redfield's

statement that "a great deal of money is spent by the Churches to put programs of a religious content on television and radio." A great deal? National Council's 1963 appropriation for production of radio, television, and audio-visual programs is \$50,097. The Protestant Council of the City of New York has to produce many of its shows on a zero production budget.

Mrs. Redfield points out the obvious when she says that most religious television and radio programs are rather poor. On the other hand, one might also say that it is surprising that the programs are as good as they are, considering the handicaps of working with little money, with amateur performers, and with stations who earn no income from us.

JOSEPH B. MARTIN
Director of Promotion,
Diocese of New York
New York, N. Y.

Lovett School

The two letters concerning the Lovett School controversy are illuminating [L.C., April 14th]. The second, by Fr. Fenn, is Christian opposition — disagreeing without losing sight of the need to love the opposition. I whole-heartedly concur in what he says, and it is now possible to see just what the resolution which Bishop Claiborne ruled out of order at the Atlanta convention was aimed at. Were I the headmaster or a member of the trustees of the school, I should feel compelled to resign because the school is not being run to fulfill the aims of the Book of Common Prayer. I am sure that Bishop Claiborne's statement concerning Fr. Morris does reveal something of his feeling toward ESCRU, but that doesn't upset me — I'm just glad that ESCRU does fulfill its work of pricking our consciences so well.

It is my conviction that what Bishop Claiborne says and what the trustees of Lovett have done are both wrong and do not express the Christian view of race relations, and I pray that they will realize this and will change, with penitence for the disrepute which this decision has brought upon the Church for the wrong reasons. However, not for once do I doubt that Bishop Claiborne and those Episcopalians on the board are at heart Christians who are taking this seriously to heart, and that they have and are suffering much anguish over this decision.

It is with the first letter that I take violent disagreement. Its writer obviously has no idea what Christian love is, and feels so secure sitting in an obscure Ohio town with no connection with the persons involved. . . . He does not disagree, he attacks with vitriol; and I am ashamed. Obviously he meant to use sarcasm to attack Bishop Claiborne and he succeeded only in adding disrepute to the Church rather than bringing honor upon her as did Fr. Fenn. He should learn that sarcasm is an effective tool only in the hands of the brilliant few — Fr. Betts didn't make it.

To add to Fr. Fenn's argument, on page nine of the (Atlanta) *Diocesan Record* for February, 1963, is a picture of the Lovett School, among other pictures showing the growth of the Church during the 10 years of Bishop Claiborne's episcopate — they must assume it to be a Church school.

(Rev.) HARRIS C. MOONEY
Rector, St. Alban's Church
Sussex, Wis.

The Living Church

Volume 146 Established 1878 Number 12

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

STAFF

Peter Day, editor. Christine Fleming Heffner, managing editor. Ray C. Wentworth, news editor. Alice Kelley, book editor. Rev. Lewis M. Kirby, Jr. (St. George's Parish, Box 22, Perryman, Md.), music and records editor. Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Edna Swenson, advertising assistant. Lorraine Day, credit manager, People and Places editor. Roman Bahr, subscription manager.

EDITORIAL OFFICES

407 E. Michigan St., Milwaukee 2, Wis.

THE CHURCH LITERATURE FOUNDATION

Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; Harry P. Leadingham,*† vice president; Peter Day,* secretary; Joseph Carson,* treasurer. Rt. Rev. Charles F. Boynton,† Suffragan of New York; Rt. Rev. John P. Craine,† Bishop of Indianapolis. Rev. Frs. William E. Craig,† Dudley J. Stroup,*† Messrs. Jackson Bruce,† Clifford P. Morehouse,† Robert D. Jordan,† John C. Geilfuss,* Stuart Ullmann.*

*Director

†Member

DEPARTMENTS

Anglican		Editorials	10
Perspectives	12	Letters	2
Books	3	News	4
Deaths	15	People and Places	14

FEATURES

What's in a Name?	Robert W. Roth	8
The Motley Crew	John C. Leffler	9

THINGS TO COME

May

5. Easter III
9. Anglican Society meeting, St. Paul's Chapel, New York, N. Y.
12. Easter IV
19. Rogation Sunday
20. Rogation Monday
21. Rogation Tuesday
22. Rogation Wednesday
23. Ascension Day
24. Convention of the diocese of Erie, at Titusville, to 25th
26. Sunday after Ascension

June

2. Whitsunday (Pentecost)
3. Whit Monday
4. Whit Tuesday
5. Ember Day
6. National Council of Churches General Board meeting, New York, N. Y., to 7th
7. Ember Day

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

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

May 5, 1963

BOOKS

The Best of Coggan, 1956-1963

Christian Priorities, by Donald Coggan. Harper and Row. Pp. 173. \$3.50.

Powerful, brilliant writing, by one of the master-pulpiters of the Anglican Communion, on 20 Christian themes as modern as tomorrow. Vivid, dynamic, hard-hitting sermons — rich fare for the laity, and models for all clergy to study; public addresses; magazine and newspaper articles; one round-the-world radio talk. This describes *Christian Priorities*, by Donald Coggan, Archbishop of York. Whether writing to catch the ear of millions of agnostics in Britain, lecturing on the true meaning of St. Paul's "vile body" to medical students, pounding home the importance of the Holy Bible to the World Council of Churches at New Delhi, warning the National Union of Teachers that their pupils are being brain-washed by a massive annual torrent of pornography, or expounding the "mystery of Christ" to dons and undergraduates at Oxford University, the archbishop never fails to fulfill his own command (given to his divinity students in professorial days at Wycliffe College, Toronto): "Preach God as the Lord of history, and preach it with all your might!"

HARRY LEIGH-PINK

Fr. Leigh-Pink studied under Dr. Coggan at Wycliffe.

For the "Luther Renaissance"

Luther: Early Theological Works. Edited and translated by James Atkinson. Volume XVI of "The Library of Christian Classics." Westminster & SCM. Pp. 380. \$6.50.

"It is [God's] will that we put our trust in Christ so that the righteousness which had begun in us may be considered inadequate unless it is a righteousness which cleaves to Christ and flows from him. This is in case a man is so foolish as to think that once he has accepted the gift he has done all that is necessary and feels himself secure. But it is his will that we be caught up into Christ more and more from day to day and not stand still in the truths we have accepted but rather be wholly transformed into Christ" (p. 354).

Sentences such as these reveal Martin Luther as the many-faceted theologian who not only touched off the 16th-century Reformation, but who possessed the knack of exposing permanent spiritual realities as he sought to attack the contemporary problems of the Church. Both parish priests and students will be indebted to the editors of "The Library of Christian Classics" for making four significant translations available to the Eng-

Continued on page 11

OSBORNE

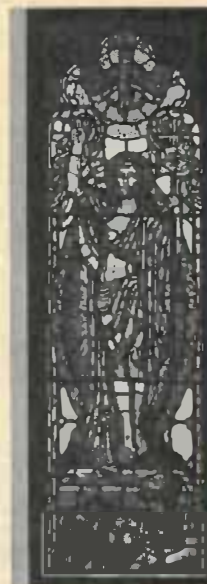


CHALICES

Send for Chalice-Ciboria book No. LC1C showing over 150 original and historic designs. **EVERY KIND OF CHURCH SILVER AND METALWORK**

Send for book No. LC2G kindly stating your probable requirements

**117 GOWER STREET
LONDON • WC1 • ENGLAND**



English Stained Glass

by Frederick W. Cole
R.F., F.M.G.P.

Executed at our London studios under his personal direction.

- Superb design
- Unusual Colorings
- Exceptional Character

*Studios of
George L. Payne*

15 Prince Street,
Paterson 7, N. J.

RELIGIOUS BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Co.

14 E. 41st St. 29 E. Madison St.
New York 17, N. Y. Chicago 2, Ill.

Morehouse-Barlow Co. of California
261 Golden Gate Ave. 4400 Melrose Ave.
San Francisco 2, Calif. Los Angeles 29, Calif.



R. GEISSLER, INC.
252-17 Northern Boulevard
Little Neck 63, N. Y.

Church Furnishings
IN CARVED WOOD AND
MARBLE • BRASS • SILVER
FABRICS + WINDOWS

NEW CATALOG AVAILABLE

The Living Church

Third Sunday after Easter
May 5, 1963

For 84 Years:

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

EPISCOPATE

Bishop of the Islands

The Rt. Rev. Cedric E. Mills, who served as rector of St. James' Church, Lafayette Square, Baltimore, for 22 years, was consecrated bishop in services held there on April 19th. He is to leave early this month for the missionary district of the Virgin Islands, over which he will have jurisdiction.

There is currently neither a cathedral nor an episcopal residence in Charlotte Amalie, where he will reside.

Bishop Powell of Maryland was the consecrator, and his coadjutor, Bishop Doll, preached the sermon. "In the Virgin Islands, the responsibility of stimulating, organizing, and channeling the resources of the Church falls upon [Bishop Mills]," Bishop Doll pointed out.

Bishop Swift of Puerto Rico and Bishop Bentley, head of the Overseas Department, were co-consecrators.

Gifts to the new bishop included \$1,200 from St. James' Church, and \$2,500 from the diocese of Fond du Lac. Clergy of the diocese of Maryland gave his episcopal ring, the congregation of St. James' gave his pectoral cross, and his pastoral staff was the gift of the missionary district of the Virgin Islands.



Kazik Pazovski

Fr. Welsh: To teach the preachers.

Bishop Mills was elected by the House of Bishops at its meeting last fall in Columbia, S. C. [L.C., November 11, 1962].

He was born in Hartford, Conn., in 1903, and attended the public schools there. He graduated, in 1926, from Lincoln University (from which he received the degree of Doctor of Divinity 20 years later), received his Master's degree from the University of Pennsylvania, and graduated from the Philadelphia Divinity School in 1929. He was ordained to the priesthood that same year.

From 1929 until 1937 he was priest-in-charge of Ascension Chapel, West Chester, Pa., and he served as priest-in-charge of St. Mark's Church, Plainfield, N. J., from 1937 until 1940, when he became rector of St. James', Baltimore.

COLLEGE OF PREACHERS

Dr. Welsh to Washington

The Rev. Clement Welsh, Ph.D., editor of Forward Movement Publications for the past five years, has been appointed director of studies at the College of Preachers, Washington, D. C., and canon theologian of the Washington Cathedral. His appointment was announced by Bishop Creighton of Washington.

Fr. Welsh will have major responsibility for the educational program at the College of Preachers, which is a post-ordination training institution for Episcopal clergymen. He will replace the Rev. W. Thomas Heath, who has been director of studies *pro tem* and is retiring. At the cathedral Dr. Welsh will advise in the educational ministry, concentrating especially on the printed word.

He is a graduate of Harvard University and the Episcopal Theological School, Cambridge, Mass., and also studied at Union Theological Seminary, New York City. He was ordained to the priesthood in 1939. He served first as assistant at St. John's Church, Waterbury, Conn., then as rector of St. James' Church, South Groveland, Mass., until 1942, when he joined the faculty of Bexley Hall Divinity School, Gambier, Ohio. He remained at Bexley Hall, serving also as chairman of the department of religion at Kenyon College, until 1957, when he assumed the editorship of Forward Movement Publications. He is married and has four children.

CHRISTIAN SOCIAL RELATIONS

In a Changing World

Representatives from Episcopal social welfare organizations across the country met in Philadelphia, April 22d to 24th, to consider the role of Church agencies serving children and youth in the U.S. today.

Participants were drawn primarily from neighborhood centers, counseling services, and institutions for adoption and child care. This was the second meeting sponsored by the National Council's Department of Christian Social Relations for this particular group of church workers in the past two years. It provided an opportunity for expressing common needs of social workers who operate within the structure of the Church.

Nearly half of the 125 participants were executives or staff members of Church related agencies. In addition there were 36 presidents and board members and 12 diocesan representatives with specific social relations concerns. No bishops attended. The inclusion of workers (from the western states) whose concern is with the American Indian provided a sharp contrast to the predominantly "inner city" focus of the conference.

Keynote speeches on the scope of change and the Christian's role in relation to this change were given by John Lasso, executive secretary of the National Council's Division of Church-Community Studies, and Peter Day, editor of THE LIVING CHURCH. Reports and group discussion dealt with the variety of ways in which diocesan and parochial groups have tried to meet and keep up with these changes.

Three distinct trends which may point to future programming in Church-related agencies were evident: the need for some means of sharing the common concerns of Episcopalians in social work beyond that which the professional societies provide; the lack of any general guiding principles and criteria for Church-related agencies, which was felt as a weakness in the Church's social ministry today; and the need for volunteers, willing to be trained for skilled service in Church agencies, both as workers and as a way to involve suburban churches in the life of inner-city churches and communities.

One panel member, Miss Daphne

Hughes, executive director of the Youth Consultation Service of the diocese of Newark, addressed herself to one of the major questions regarding the Christian uniqueness in professional social work done in the name of the Church. In answer to a question, she said:

"I would say basically . . . that the agency has a Christian motivation for its work, that religion is appropriately implicit in all we do. But it is not explicit and, were it to be explicit, it would be sacrilegious. I can't say how strongly I feel it to be a distortion and misuse of the agency's work, to be verbally engaging in religious exhortation. I am concerned that we sometimes fail terribly to see the religious validity because we have not added certain pietistic words. . . . I have only several times in my life prayed with a client, at the client's request and in a hospital setting. It has never occurred in my office.

"I have been told that this is because I am probably not religious enough. I would say to you that I think my religious task is in the area of intercessory prayer, that my religious task as a social caseworker working for the Church is to struggle to discern beneath a surly expression or dirt and rags the immanence of God and to have reverence for it, and that, for me, counseling at its best, at its listening best, is worship."

ALABAMA

Welcomed

The congregation on the Sunday after Easter at the Church of the Advent, Birmingham, Ala., included Negroes. This was reportedly the first time Negroes had attended services there.

Five pews at the church had been reserved for expected Negro visitors on Easter Day, but none showed up, according to the Washington, D. C., *Post*.

Demonstrations on behalf of racial integration and registration of Negro voters have been going on in Birmingham for some time now, and the visit to the Church of the Advent was considered to be part of this movement. Besides the Episcopal church, two Presbyterian churches and a Baptist church received the visitors.

On the other hand, Negro visitors were turned away at two Baptist churches, two Methodist churches, and a local Church of Christ (Disciples), according to the *Post* report.

NEWS FEATURE

Someone Bothering . . .

The Blessed Trinity Society, of Van Nuys, Calif., recently sponsored a series of "Christian Advance" meetings in Los Angeles, Modesto, Merced, Fresno, Palo Alto, and Corte Madera, Calif. Bishop Sterling of Montana, one of the speakers, has sent us this fictionalized report of what happened in Los Angeles. A reader who heard Bishop Sterling speak in Modesto commented that the bishop warned his listeners against limiting the activities of the Holy Spirit to one channel, and repeated St. Paul's list of the gifts of the Spirit. The Holy Spirit, said the bishop, works even in our breathing, our digestion, the beating of our hearts.

"May I speak to you a moment, sir?" I turned to see a serious and intelligent looking young man, probably in his late 30s. Nodding an assent, I motioned him aside until the crowd had filed out of the auditorium, leaving only clusters of conversing persons spotted here and there. We introduced ourselves to each other and went back into the auditorium, finding a space among the forest of seats apart from late-leavers.

"I'll get directly to the point, Bishop," he began quietly. "I am a biochemist and a vice president of a company which you would recognize if I mentioned the name. This all has some bearing on what I am about to tell you, because for years I have been science-oriented, a full-blown determinist, if you will."

I admitted to him that not only did I number many of this fraternity among my friends, but that I, too, lived in a sort of half-way house between science and religion.

"You see, sir, I have never been either a Christian or churchgoer of any kind in my whole life. I have had very little

A chapter of the Daughters of the King, junior division, was installed recently at the Church of the Redeemer, Okmulgee, Okla. In this picture are (back row, left to right): Patty Carney, Deanna Davis, Susan Davis, the Rev. G. C. Stutzer (rector), Dana McGregor, Becky Carney, and Patricia Prevett; and (front row, left to right) Mrs. Evelyn Wright, Lynn Brown, Lenora Viersen, Kay Castin, Sheila Robinson, Robyn Belford, and Mrs. Florence Hart McInturff. Mrs. Wright and Mrs. McInturff are directresses.



regard for such things and consequently know very little about it, but —," he turned about as he shifted into second gear. "Well, about three weeks ago, while sitting at my desk waiting for a long distance phone call, I had a most disturbing experience. No reason for it whatsoever. It sounds rather odd for me to talk this way, but there's only one way to say it. I felt the living presence of the living Christ within me — quite upsetting, but not spectacular. Nothing emotional about it. Then it went away, but the vividness of that moment remains. Things haven't been the same since."

He waved me to silence as I attempted to break in with some remark that no doubt would have sounded idiotic, and continued: "Then today I saw the ad in the paper about these Christian Advance meetings and decided to come to the auditorium tonight and see if this had anything to do with what happened to me. What do you make of it all?"

I told him that I, too, was there to try and understand this charismatic renewal within the Churches, and that because several of my articles and addresses had come to the sponsors' attention, I was invited to speak to this Christian Advance meeting. I explained that I had become sensitively aware of a ferment and yeastiness in the Church, and had seen this working in so many unlikely places that I was impelled toward it, and that while my own personal life had been unmarked by these gifts, as I understood them, yet there was something here that was changing lives in our day as it had done in ages past when mankind was going through a period of strain and crisis.

My friend remarked, "I am impressed by two things here tonight. First, there was order and quiet. Nothing emotional. Secondly, except for a very few, they all struck me as being happy people with a kind of inward joy shining through. Frankly, it wasn't what I expected. I came here primarily to buttonhole you and found all this, to my surprise. I'll admit that I did wonder what you were doing at a gathering that I suspected would be a rather noisy evening of religious jag. So now I've got another problem — there must really be something to the experience I had."

"Well, my friend," I answered, "this phenomenon which has all the signs of a charismatic renewal might well be a reaction to the tragedy of the 20th-century Church."

"What do you mean by that?"

"I mean that a Gospel meant for the healing of nations, a Church meant to restore to man the gift of life and joy, agreeably accepted a lesser role, sold out to the world in which we live, and willfully became only one of the world's great religions. Christ's religion became organized into a crowd of competing sects which grew only by further divisions among themselves. The Churches have

come to the point where they prefer to do nothing but enjoy their cult, and will not cooperate for the good of man or even for their own advantage. To judge from the apprehension and unrest that this movement is creating in the Churches, I strongly suspect that the end is in sight for those who would drain off the Holy Spirit into rivulets of guild meetings, every member canvasses, and committee meetings. This is the tragedy over which God must weep — He came unto His own and His own chose not only not to listen, but to have bazaars instead."

There was a brief silence as he listened to all this, while I was wondering from what source within me this outburst might have come.

"I have always thought of this kind of religion as being of the fundamentalist-pentecostal variety," he said, "having a non-intellectual, emotional expression of various psychological factors in their religious ideas. . . . This speaking in tongues and all that. This doesn't square with my thoughts or values at all . . . and then the experience that I had a few days ago. I can't fit this all together."

"This is the first time that I have hit this head-on, too," I replied. "I have noticed this — these people make no attempt to induce this so-called 'speaking in tongues.' They don't even talk much about it. Oh, some do, of course, but I think only those who do not grasp what is really going on. I have been struck with the same thing as you, the remembrance of, and the desire for, the sense of the living presence of the living Christ, as you put it. Anything else is incidental to it."

"I am going to have to find out more about all this. I still don't know why it

happened to me. I wasn't bothering anybody."

"No," I agreed, "but it looks as if someone was bothering you. I do know that over and over again in the past, God the Holy Spirit has come whenever man has had his back up against the wall of his own making. He seems to do this whenever the Church is in serious danger and man is deeper than ever in bondage to himself and his own ideas. Today he is in slavery to the crowd and the organization and his great convictions about little things. It might well be that through this new charismatic phenomenon in our day, he may acquire the courage to throw off the shackles which are strangling and suffocating him. This is precisely what is going on in the Churches. They are all dying and don't know it. So once again, as in times past, the Holy Spirit comes to restore His power to the Church — and He is apparently doing so by making this living presence of the living Lord a truly awakening thing in the lives of the most unlikely people. That's the way it was in the first century, come to think of it."

"That's enough for now, Bishop. I have some more digesting to do."

It was quite enough for me, too.

UNIVERSITY OF THE SOUTH

At the Center

The new library at the University of the South, Sewanee, Tenn. — the largest construction job to be started at the university — will be named in honor of Mrs. Alfred I. duPont, largest benefactor in the school's history, according to Bishop Juhan, retired, of Florida, former chancellor of the university.

The contract for the million-and-a-half-dollar structure was let in March. The library, said Bishop Juhan, "is larger than would normally be built for an institution of 700 students, but it has been planned as the main library for a future university of several colleges, only two of which are now in operation. A third college campus is presently being surveyed for a beginning of construction in the next two years. The library will stand midway between the present college of arts and sciences, the theological school, and the campus for the new college."

ARMED FORCES

For Home and Country

The Most Rev. Henry Knox Sherrill, retired Presiding Bishop and former chairman of the General Army and Navy Chaplains Commission, led the Protestant memorial services for the 129 victims of the lost submarine *Thresher* at the naval shipyard in Portsmouth, N. H., last month [L.C., April 28th].

In his remarks, Bishop Sherrill said that, "from the point of view of the

nation, these men have given their lives for home and country as much as if they had been at Pearl Harbor, the Coral Sea, or [engaged in] actual war. They were performing a service in keeping the peace of the world and making it impossible for aggressors to destroy our freedom."

BIBLE

Bishop's Answer

Abigail Van Buren, who conducts a syndicated column of advice to people with problems [we follow the column in the Milwaukee *Sentinel*], recently printed a plaint from a woman whose neighbor insists that "Christ drank only grape juice." "Knowing that you have access to the thinking of learned people," the woman wrote to "Dear Abby," "could you please tell me where in the Bible it says Christ drank grape juice instead of wine?"

"Abby," in reply, printed a letter from Bishop Brown of Albany. He suggested that the correspondent's neighbor "has John the Baptist confused with Christ. Nowhere in the New Testament does it say that 'Christ drank only grape juice.'"

Bishop Brown went on:

"There have been many attempts to prove that Christ was a total abstainer. Such attempts involve an ignoring of Jewish social custom and the obvious meaning of the Greek and Hebrew words involved. No reputable scholar would take these suggestions seriously."

The bishop suggested biblical references (Matt. 11:18-19; Luke 5:39; and Luke 7:34) indicating that some of Christ's contemporaries criticized Him on the matter.

PENNSYLVANIA

Bells for the Prince

A newly installed carillon of 100 bells rang to welcome Prince Bertil of Sweden to Gloria Dei (Old Swedes) Church, Philadelphia, on March 31st.

The service commemorated "the three hundred and twenty-fifth anniversary of the establishment of Christianity in the Delaware Valley by the State Church of Sweden," according to the service bulletin printed by the church for the occasion. The Rev. John Craig Roak, rector of the parish, preached.

Old Swedes, a national shrine, was dedicated in 1700, and was served by Lutheran pastors for over a hundred years. It was admitted into the Episcopal diocese of Pennsylvania in 1845. At the March 31st observance, a wind ensemble helped supply music, recalling (according to a publicity release) "the dedication in 1700 of the edifice, when Rosicrucian monks from Wissahickon provided similar music in the presence of William Penn, John Markham, and other notable Philadelphians."

A fire-blackened ventilator and a hole in the roof indicate the plight of St. Mary's Church, Phoenix, Ariz., which was badly burned last month [L.C., April 28th]. The Rev. Lewis H. Long, rector, is shown inspecting some of the damage. Cause of the fire has not been determined.





Prince and pastor at Old Swedes
Prince Bertil (left) and Dr. Roak inspect exhibit.

Antiquities in the parish's possession, as well as a collection of modern Swedish liturgical vestments, were shown in the parish hall after the service.

"Aside from Swedish royalty," says the Swedish information service, "many noted persons have visited Gloria Dei during the years. Benjamin Franklin supplied lightning rods for the edifice. John Hanson [first President of the United States, under the Articles of Confederation], descendant of the first Swedish colonists, is honored by a silver plaque on the first pew. . . . Jenny Lind, the famous 'Swedish nightingale,' gave a religious concert in Gloria Dei during her triumphal tour of America in 1851. Betsy Ross was married in this church.

"The font from the first chapel in the New Sweden colony is in the church. The bell in the steeple, partly made from the original bell brought to America in the 1640s, still rings and calls people to service."

THE ARTS

Florida Festivities

A service honoring the creative arts was held on April 20th, in Bethesda-by-the-Sea Church, Palm Beach, Fla. It was held in conjunction with the Spring Festival of the Arts, brought to the area by the Academy Royale Theatre, Inc. The Rev. J. L. B. Williams, rector, conducted the service.

Representatives of the major arts took part in a procession. Eight banners illustrated the fields of artistic endeavor, and the Bethesda Festal Choir, supported by the boys' choir there, sang the anthem, "Praise," by Alec Rowley.

Another phase of the observance was the performance at the Palm Beach Playhouse of the "Festival Ballet," directed by ballerina Alicia Markova.

NEW YORK

Resurrection's Welcome

The Rev. Leopold Damrosch arrived at the Church of the Resurrection, New York City, on April 17th, to take over duties as rector. He succeeds the Rt. Rev. Albert A. Chambers, now Bishop of Springfield, who was rector of the parish for 13 years.

Fr. Damrosch celebrated his first Mass at the church on April 18th and preached his first Sunday sermon at the eleven o'clock Mass on April 21st. He was officially welcomed by the parish at a reception immediately after the service.

Fr. Damrosch told **THE LIVING CHURCH**: "I look forward to doing my best to carry on the fine work that my predecessor, Bishop Chambers, so wonderfully conducted. I have come to this parish rejoicing in its glorious tradition of the best in liturgical worship, and with a full acceptance of the responsibility to carry out the divine commission in the ministry to the people of this great city."

Fr. Damrosch and his wife and two sons came to New York from St. Saviour's Church, Bar Harbor, Maine, where Fr. Damrosch was the rector. He is the son of the Rev. Frank Damrosch (now rector emeritus of St. Paul's Church, Doylestown, Pa.), and grandson of the late Frank Damrosch, sometime director of the Institute of Musical Art, New York City, and a grandnephew of the late orchestra conductor, Walter Damrosch.

JAPAN

Need for the New

The old building at St. Michael's International School, Kobe, Japan, has been condemned as unsafe, so the school is appealing for money to erect a new building.

The Most Rev. Michael H. Yashiro, Presiding Bishop of the Nippon Seikokai [Holy Catholic Church in Japan], is chairman of the appeal committee.

It was more than 75 years ago that the school (really two schools at the time — one for boys and one for girls) was founded by the Society for the Propagation of the Gospel. The school was destroyed during World War II, and rebuilt afterward under Bishop Yashiro's leadership.

The cover picture shows Miss Y. Hirose, headmistress of the primary school, with some of her pupils.

Estimated cost of the new fire-and typhoon-proof concrete building is about \$100,000.

Editor's note: Readers may contribute to the school's new building through **THE LIVING CHURCH**. Checks should be made out to **THE LIVING CHURCH RELIEF FUND**, and marked, "For St. Michael's School, Japan."

BRIEFS

PRACTICAL ECUMENICS: Because the nearest Roman Catholic church is a great distance away, the parish hall of the Anglican church at Brinsworth, Yorkshire, England, is being used by local Roman Catholics for their services. [EPS]



HANG THE BISHOPS: All bishops connected with the diocese of Dallas are to be hung (not hanged) in the Chapel of the Holy Spirit at Diocesan House there. Already in place are pictures of these bishops, past and present: Leonidas Polk, George Washington Freeman, Alexander Gregg, Alexander Charles Garrett, Harry Tunis Moore, Gerald Francis Burrill, and Joseph M. Harte.



SOCIAL CHAT: While in Washington, D. C., recently, the Very Rev. Paul H. Moore, dean of Christ Church Cathedral, Indianapolis, renewed his friendship with a prominent Roman Catholic. Said Dean Moore: "I met President Kennedy when I attended Yale and he was at Harvard. Our talk was completely social — no politics or religion."



NAME DROPPERS: The *Social Register* has explained why it dropped the names of the Rev. Robert L. Pierson and Mrs. Pierson from its listings. The priest and his wife neglected to send the *Register* a change of address notice, and information in the *Register* must be known to be strictly accurate, according to a report in the *New York Times*. Commenting on the couple's failure to keep the *Register* up to date, Mrs. Pierson (a daughter of Governor Rockefeller of New York) reportedly said: "It was not oversight; it was lack of interest."



IN PRINT: Two parishioners of St. Michael's Cathedral, Boise, Idaho, were featured in national magazines recently. Rick Raphael was author of "Code 3," appearing in *Analog*, a magazine catering to science fiction fans; and Mrs. Brock (Mollie) O'Leary was the model for a full page picture in *Glamour* magazine, according to the cathedral publication.

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.

May

5. Fredericton, Canada
6. Fukien, China
7. Gambia and Rio Pongas
8. George, South Africa
9. Georgia, U.S.A.
10. Gibraltar, Europe
11. Gippsland, Australia

What's in a Name?

The study of hymn-tune

names leads down many lanes

by Robert N. Roth, M.A., M.S.M.

Organist and Choirmaster, Church of St. James the Less,
Scarsdale, N. Y.

Do you use *Aberystwyth*?" "No, unfortunately. So far we've made it only as far as *Hollingside*. But, *laus Deo*, at least we're finally free of *Martyn*. But, you know what? This year I'm determined to replace *Sarum* with *Sine nomine*."

"I've given up trying to replace one with another. I'm starting fresh with *Down Ampney*, *King's Weston*, and *Kingsfold*, to name three. I figure there'll be less hostility this way. It isn't like trying to *change* something. That's what they hate."

"You've got something there. What was good enough for their sainted mother is good enough for them, though I'm sure her canonization would have come about much more easily with *Martyr Dei* than with *St. Vincent*."

And so on into the night. Just a couple of organists discussing, if you haven't guessed, the hymn-tunes sung by their congregations. Although the laity may refer to hymns by their first lines, musicians tend to speak of them by the names of their tunes. These names often arouse much curiosity when they appear on a bulletin, many people assuming that the name is either that of the author of the words or composer of the music; then when a saint's name appears, or something like *Twinkling stars*, considerable confusion arises in the mind.

The study of hymn-tune names is fascinating, for it leads one down so many different lanes. There is anything but a consistent practice in the naming of tunes; and in naming his tune a composer often reveals a facet of his personality. The name is his hallmark, his chance to commemorate something, be highly original, be euphonious, be clever. Often, of course, the name of his choosing does not stick

through successive revisions of hymnals, or through later couplings of his tune with words other than those for which it was originally conceived. And this has resulted in a tune's being known by several names, and there being several tunes with the same name. But perhaps we are being more careful about these matters today, and our contemporary hymn-tune writers will not have their seals obliterated with time.

How does a composer name his tune? Or how has a tune come to bear the name it now does in our hymnal? The only way to give an idea of the many, many ways in which this happens is to discuss some of the most common.

Some of the Latin names are simply the opening word or words of a Latin hymn which has been translated into English in the hymnal. For example, *Adoro devote* is the proper tune for "Humbly I adore Thee," *Aeterna Christa munera* for "The eternal gifts of Christ the King," and *Conditor almae* for "Creator of the stars of night." Then, again, a Latin hymn-tune name may have been devised for a text which was not a translation, but was originally written in English: *Lux benigna* for "Lead, kindly Light," and *Christus Rex* for "Christ is the King!" *Dominus regit me*, for "the King of Love," is the Latin name of the 23d Psalm.

The German names are similar, being usually the opening word or words of the German hymn before its translation: "A mighty fortress" is sung to *Ein' feste Burg* and "Blessed Jesus, here are we" to *Liebster Jesu*. And who could forget those Welsh names once he has seen them?—*Meirionydd*, *Ton-y-botel*, *Aberystwyth*, *Ar hyd y nos*, *Gwalchmai*, *Llanfair*, *Hyfrydol*, *Rhosymedre*, *Llangollen*,

Sometimes a hymn-tune will be named, not by the specific first line of its text, but by the general theme. Thus the Trinitarian hymn "Holy, holy, holy" is sung to a tune called *Nicaea* because it was at this place that the doctrine was clearly defined. Sometimes, too, the season of the Church year into which the hymn fits provides a suitable name for the tune: *All Saints*, *Annunciation*, and *Ascension* are names of tunes whose conventional texts commemorate these seasons. The calendar of saints has, of course, been a gold mine for hymn-tune names; and no one can accuse composers of relying on only Matthew, Mark, Luke, and John. For, in addition to the red-letter saints, we find in the hymnal tunes named for SS. Drostane, Flavian, Theodulph, Prisca, Albinus, Kevin, Osyth, Crispin, Finbar, Bees, Denio, Theoctistus, Alphege, and lots more. Often a saint's name will be that of a particular church with which the composer was connected, and he will commemorate the church in the name: *St. George's Windsor*, *St. Alban's* or *St. Anne*. Or, even without a saint's name the church may be memorialized: *Regent Square* (Church in London), *Good Shepherd*, *Rosemont* (Pennsylvania), (St. Mark's-in-the-) *Bouwerie*, or *Ely Cathedral*.

Places associated in some way with the composers of hymn-tunes form one of the largest sources of names, ranging all the way from specific streets to whole countries. Thus we have *Duke Street* and *Dexter Street* (the latter in Denver, Colo.), *Chelsea Square* (in New York City), *Albany* (N.Y.), *Bangor* (Maine), *Geneva* (N.Y.), *Georgetown* (Washington, D.C.), *Garden City* (Long Island, N. Y.), *Lynchburg* (Va.) and *Racine* (Wis.), all lending their names to tunes, as well as the whole region of *New England*. The late Rev. Canon Winfred Douglas chose to name his tune for "He who would valiant be" *St. Dunstan's* after the cottage in which he lived in Peekskill, N. Y.

Many places in England have provided hymn-tune names, including *Down Ampney*, *Saffron Walden*, *Hursley*, *Scarborough*, and *Monks Gate*. To help complete our World Atlas we might add *Assisi*, *Austria*, *Mainz*, *Slane* (Ireland), and *Peel Castle* (Isle of Man). In each case the choice of the name was not a random one, but was made because of meaningful associations.

People have provided another great store of hymn-tune names. Many tunes are

ACU CYCLE OF PRAYER

May

5. Trinity, Peru, Ind.
6. St. Michael's, Fort Worth, Texas; Cathedral of the Incarnation, Garden City, L. I., N. Y.; St. John's, Southampton, N. Y.
7. Trinity, Brooklyn, N. Y.
8. The Rev. Ian L. Bockus, Caribou, Maine
9. Grace, Traverse City, Mich.; St. Andrew's, New Haven, Conn.
10. St. Andrew's, Valparaiso, Ind.
11. Holy Cross Monastery, West Park, N. Y.

named for their composers (the selection usually made by someone other than the composer, after his death). Thus we have composer-named tunes *Attwood*, *Avison*, and *Mendelssohn*. Often the tunes are named for the author of the words: *Fortunatus* and *Dix*. Occasionally a composer will honor a clergyman with whom he is associated by naming a tune for him, as in the case of the tunes *Edsall* and *Knickerbocker*. One composer named a tune *Charlotte* for his wife, and one Ithamar Conkey named his tune *Rathbun* for his soprano soloist, Mrs. Beriah S. Rathbun. Undoubtedly she was more skillful than most at coping with its melodic leaps.

What can something so dull-sounding as *Old Hundredth* or *Old Hundred Twenty Fourth* mean? These numbered names grew out of the metrical psalm tradition of Sternhold and Hopkins, in which a metrical paraphrase of each of the 150 psalms was sung to a particular tune, and the tune came to be referred to by the number of the psalm with which it was coupled. When the Tate and Brady psalter came along the "Old" was added to the number to distinguish the tunes in the earlier psalter from those in the latter one.

There are always those hymn-tune names which have so romantic an aura about them that one does not want even to try to find out what lies behind them. The names may be picturesque, they may be euphonious, they may be mysterious. What wonderful pictures *Arthur's Seat*, *England's Lane*, and *High Road* conjure up! Of his selection of a name one composer, Everett R. Currier, has written: "I chose the name *Bourne*, partly because of its euphonious sound, and also because it is the family name of my wife. Then again, it seems to me to connote distance or the far reaches of the earth. Therefore it seemed appropriate to the burden of the hymn, 'In Christ there is no East or West.'"

And finally there is the name Ralph Vaughan Williams chose for his great setting of "For all the saints" — *Sine nomine* — "without a name." Why he consciously chose it is not important; for its unconscious and personal meanings are many and different for all of us. It is truly the soul of euphony; and the Latin suggests to us the early great music of the Church. Again, the name calls to mind the 15th-century "Missa Sine Nomine" by Obrecht, in which Obrecht departed from tradition by not using someone else's melody as a basis for his work (much as Vaughan Williams broke with the tired clichés of 19th-century English music). And, isn't there something wonderfully modest about this man who names what has turned out to be the greatest hymn-tune of our century — rather, leaves it "without a name"?

Author's note: *The Hymnal 1940 Companion* was most helpful in preparing this article.—R. N. R.

The Motley Crew

The Church is the fellowship

for those who don't belong to it

by the Very Rev. John C. Leffler, D.D.

Dean of St. Mark's Cathedral, Seattle, Wash.

The "fellowship of Christ's religion" is the term used to describe the life of the Church in the Collect for this Third Sunday after Easter. Too often a pious cliché, this phrase is worth thinking about more seriously this week.

Man is a gregarious animal. He seeks his own kind. He likes the feeling of belonging to a group of kindred spirits. So he organizes his clubs and associations centered in widely varied interests from sports to good causes — and bad ones, too, for that matter.

The "lone wolf" is indeed a rarity among men. Most of us prefer the companionship of like-minded people.

The Church is also the product of this common "herd instinct" of man. Ever since our Lord gathered 12 men to be with Him in His ministry, Christians have banded together with others who share a common loyalty to Christ. And like other than religious associations, the Church provides a community of interest and activity for its members through its organized life. In all this it is no whit different from a poker or bridge club, a PTA, the U.S. Chamber of Commerce, a labor union, or any of the hundreds of other associations which characterize American life particularly.

But if this is all the Church is, it becomes, as it does for many, just another of the free associations gregarious men set up for some specific end; and therefore another competitor for busy people's time, money, and effort.

The Church is, or should be, more than just another free association. According to St. Paul, it is not an organization but an organism — the living Body of Christ.

Certain it is that the Church has managed to survive through the centuries while other organized groups have come and gone. But it is equally evident that the Church's moments of greatest failure have been those when organization has become too important.

To be a fellowship in the Christian sense, the Church must be characterized by certain qualities no other association achieves. For one thing, it is based upon loyalty to a common Saviour and Lord, not to itself. A parish church, for example, is not worth all that men bring to it — apart from Jesus Christ. It is a means for expressing loyalty to Him; it is not an end in itself. We tend to forget this, all of us, at times; and when we do our fellowship is harmed thereby.

Another characteristic is the kind of relationship we have one with another. Considerations of wealth, social position, race and politics, which are strong motivating forces elsewhere, have no place in the Christian fellowship. Here we are all equals before our common Lord. Here the differences which divide should become the very reason for our unity one with another.

In my first sermon at St. Mark's I tactlessly described the congregation as a "motley crew"; but that is precisely what a parish must always be; a "motley crew" made glorious by the Saviour's presence.

Finally, this fellowship we are thinking of exists, as someone has put it, primarily for those who don't belong to it. What we get out of it is beside the point, really. We are put here not for personal pleasure or profit but for the hard task of sharing with others. Of course, we have to have something worth sharing; but when we do, we dare not rest content with enjoying it ourselves.

Reprinted with permission from an issue of *St. Mark's Rubric*.

Spirit, Water, and Blood

The Collect and the Epistle for the Third Sunday after Easter (and, somewhat less directly, the Gospel) are reminders of the association of Eastertide and Baptism in the primitive Church. The Collect, praying for "those who are admitted into the fellowship of Christ's religion," is one of the oldest in the Prayer Book, according to Dr. Massey Shepherd's *American Prayer Book Commentary*; it is found in the seventh-century Leonine Sacramentary, and probably was composed centuries before that.

The Epistle, from I Peter 2, is probably a part of an exhortation to the newly baptized, as the structure of I Peter as a whole indicates. It is an address to those who "have been born anew to a living hope through the resurrection of Jesus Christ from the dead," interweaving the themes of resurrection and rebirth. The passage used as the liturgical Epistle for Easter III contains the superb interpretation of Christian freedom which somehow sums up the Anglican ethical outlook: "As free, and not using your liberty for a cloke of maliciousness, but as servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king."

One cannot reënter into the baptismal experience of the early Church without feeling some nostalgia for a Christian period in which a large proportion of the newly baptized were adults who had consciously chosen for themselves the death to this world and resurrection into a new world that is implied in the concept of baptismal regeneration. New Testament references to people being baptized "with all their household" indicate that infants were sometimes baptized in New Testament times, and our Lord's remarks about the little children are certainly at the very least a declaration that infants as well as adults are capable of entering into the kingdom of heaven. Yet, after everything has been said for infant Baptism, one must admit that the adult's personal repentance, turning away from one life to another, and his personal act of faith in Jesus as his Saviour are far more expressive of the total Christian commitment.

The Christian bodies which have given up infant Baptism in order to regain the emphasis on repentance and faith have not found a wholly satisfactory answer to the problem. The first thing Christian parents want to do with their babies is to set their infant feet upon the paths of the kingdom, and several denominations have devised services for the "dedication of children" to meet the need.

The primitive baptismal rite consisted of three elements: the sealing by the Spirit into the New Covenant; the cleansing from sin; and participation in the Holy Communion, the sacrifice of the Church. Dr. Shepherd says that some scholars have seen in these three actions a link with the Jewish rites for reception of Gentiles into Israel: circumcision into the covenant; a baptism or

ceremonial-sacramental washing from the stains of heathenism and sin; and participation in the worship of the Temple. Perhaps this may be what lies behind the reference to the three witnesses in the Epistle for Easter I (I John 5:8): "There are three that bear witness, the Spirit, the water, and the blood." And this order — Confirmation, Baptism, Communion — is still followed in the Syrian liturgy.

More widespread, however, was the sequence of washing, anointing (or laying on of hands), Communion which is still followed in the Episcopal Church, although with a long gap between step No. 1 and step No. 2.

The separation of the first two parts of the primitive rite of Christian initiation was apparently a gradual development dictated by practical problems. The chief pastor of the Christian assembly was the one who did the anointing. When the parish got too big and set up chapels for the convenience of parishioners, he still retained his important and cherished part in the initiation rite even though he could no longer be the celebrant of the Eucharist for everybody. But, as this arrangement gradually evolved into the episcopate as we know it, things got to the point where he could not even get to all his churches as often as once a year.

And, little by little, Confirmation has evolved into a sort of puberty rite, marking the transition from Christian childhood to Christian adulthood. As late as the 15th century, the Church of England was officially admonishing parents "that they bring their young children which be baptised to Confirmation and that they do not long abide the coming of the Bishop, but that they bring their children to him for Confirmation where they hear him to be near hand" (Lyndwoode's *Provinciale*, 1: 6: 2). It was only with the Reformation that instruction and personal decision became a necessary preliminary to Confirmation.

Confirmation is the bishop's part of the rite of Christian initiation. We take out our "first papers," as it were, of citizenship in the kingdom of God in Baptism, and are received into the full privileges, duties, and powers of Christian citizenship in Confirmation.

The two things belong together, and yet the need for an adult (or near-adult) act of repentance and faith and a corresponding sacramental act of the Church is, or can be, well served by reserving the completion of Christian initiation to those who can undergo instruction and make their own decisions and declarations.

Since they belong together, why not use the occasion of the bishop's confirmation visit for an annual parish rite of Christian initiation? If the bishop cannot be brought to baptismal services, why not bring Baptism to the bishop's service? Those who are adult could then be baptized and confirmed in one action, as they should be. The infants could receive their first step of Christian initiation — Baptism. Those who were baptized as infants could have their initiation completed with the laying on of hands. And the parish family could receive the Holy Communion from the bishop together with its new members.

Thus the three witnesses — the Spirit, the water, and the blood — could give their testimony together, and the people of the Church would see that "these three agree in one."

BOOKS

Continued from page 3

lish reader in the most recent title of the series, *Luther: Early Theological Works*. Anglicans ought to be gratified that the modern "Luther Renaissance" now numbers amongst its scholars James Atkinson, canon theologian of Leicester Cathedral, who edited and translated these works. Anglicans have been all too tardy in recognizing the abiding value of Luther's writings and, indeed, in perceiving their "Catholic substance."

Almost two-thirds of the book is devoted to the "Lectures on the Epistle to the Hebrews" which Luther delivered during the very months when he was preparing the Ninety-five Theses and receiving the first responses to them in 1517-18. Gordon Rupp has written that these lectures contain some of Luther's finest utterances, and the developed maturity of his thought at this initial stage of his work as a reformer becomes very clear.

Faith in Justification

His lectures on Romans given two years earlier reveal that he had already been thoroughly convinced of the role of faith in justification. In these lectures, Luther placed greater emphasis on the Word of God, a phrase which he consistently uses here with a definite reference to Christ Himself.

The other three works all represent diverse writings: a 1517 list of theses for use at a university examination of one of Luther's students in a "Disputation against Scholastic Theology"; the theological and philosophical theses with their explications as Luther prepared them for "The Heidelberg Disputation" in 1518; and the controversial "Answer to Latomus" which Luther wrote in 1521 against a theologian at Louvain who had attacked his teachings on law, good works, and sin. Taken together, these four writings form a balanced presentation of the reformer's convictions about the fundamentals of Christian doctrine.

Dr. Atkinson's language is refreshing, although such English slang as "the whole bang lot of Aristotle" may startle the American reader (p. 333). His introductions and notes are deliberately terse and always helpful. Readers who wish more detailed information about Luther's manuscripts and his use of patristic and medieval authorities would do well to turn to Prof. Pauck's masterful summary in the general introduction to the preceding Volume XV of this same series. The new volume will help to deepen the understanding and appreciation of the Wittenberg reformer on the part of all those who will give the book the thoughtful attention which it merits.

WILLIAM P. HAUGAARD

Fr. Haugaard is professor of Church history and acting dean of El Seminario Episcopal del Caribe, Carolina, P. R.

May 5, 1963

THE PRELATE WITH A WHIM OF IRON

The 100th Archbishop of Canterbury, says the *Post* this week, is as complex as a set of Chinese boxes. Part of his Anglican Church think he's too sympathetic to the Vatican. Another faction look to him to "turn the blowtorch on the human fossils so securely riveted to every part of the creaking ecclesiastical machine."

But most of all, bushy-browed Dr. Ramsey is his own man. He has strong opinions on almost everything. Atomic tests: "a piece of silliness"; Communism: "a dragon that infests the world"; elaborate church ceremony: "it betrays a shallowness of mind."

Recently he was asked if he were a Socialist. He answered: "Was Jesus Christ a Socialist? I try to be my Master's man." Read about his role in the Church today in "Canterbury's Puckish Archbishop." In the May 4 *Saturday Evening Post*. On sale today.

POST
THE SATURDAY EVENING POST

Thirteenth Annual Pilgrimage
Shrine of Our Lady of Walsingham
Grace Church, Sheboygan, Wis.
Saturday, May 11, 1963
11:30 a.m., CDT, Pontifical High Mass
(Bishop Brady); Preacher, the Rev. Roger
J. Bunday, rector, St. Alban's Church,
Marshfield, Wis.
2 p.m., Shrine Devotions, Magnificat, and
Benediction
Luncheon Reservations from:
Rev. Robert F. Sweetser
630 Ontario Avenue Sheboygan, Wis.

COMING IMPORTANT SPECIAL ISSUES

May 19 — Annual Spring Book Number
June 16 — Parish Administration
Number, with classified Buyer's
Guide
June 30 — Armed Forces Number —
"The Man in Uniform"
Aug. 11 — Pre-Anglican Congress
Number
Aug. 25 & Sept. 1 — Anglican Congress
Numbers

GENERAL
RELIGIOUS BOOKS
DEVOTIONAL BOOKS
RELIGIOUS CARDS
IMPORTS
PRAYER BOOKS • HYMNALS
BIBLES
EDUCATIONAL TEXT BOOKS
CHURCH AND
SCHOOL SUPPLIES
VESTMENTS
ECCLESIASTICAL
APPOINTMENTS

Catalogs on Request

MOREHOUSE-BARLOW CO.

14 East 41st St., New York 17, N. Y.
29 East Madison St. | 261 Golden Gate Ave.
Chicago 2, Ill. | San Francisco 2, Calif.
4400 Melrose Ave., Los Angeles 29, Calif.



HAND EMBROIDERED LINENS

exquisitely created for your Church
by skilled needlewomen.

Fair Linens | Linen Chasubles
Chalice Palls | Funeral Palls of Crease
Altar Linens | Resisting Linen

Write for our new Catalogue

MARY MOORE

Box 394-L Davenport, Iowa

DO YOU KNOW about the SCM BOOK CLUB?

6 Books for only \$5.40

ONE EVERY TWO MONTHS FOR A YEAR

Membership in SCM Book Club . . .



SCM (Student Christian Movement) offers you scholarly Religious Book Club selections by outstanding authors, representing the best in today's Christian thinking

and writing. Complete editions — not condensations. One new book every two months for a year, \$5.40 postpaid. Join today.

- Enclosed \$5.40; please enroll me as a member for one year.
- Please send more information and list of forthcoming titles.

Check above and return with your name and address to

S.C.M. Book Club LC, P.O. Box 31 Naperville, Illinois



MAKE PLAIN GLASS INTO STAINED GLASS

Transforms Plain Church Windows into Windows of Sacred Beauty at Small Cost. Write for Free Samples and Details Today.

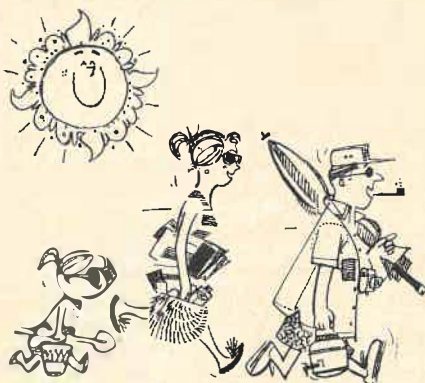
Windowphanie Co.
Box 100LC, Fanwood, N.J.

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

THE REV. MALCOLM DEP. MAYNARD, D.D.
Superior-General

For further information, address the Secretary-General, Guild of All Souls, 32 Tenmore Road, Haverford 1, Pa.



Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country, or perhaps a foreign land.

Minimum rate: \$2.00 an insertion. For details on rates, see page 15.

The Way of Faith

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

Dr. Kildare had a bad time the other night — it seems that some dim lad shot up a few policemen, unhappily terminating the career of one. He (the criminal) got wounded in the process, and it turned out that he had anemia or something. Anyway the upshot was that the bad man, justly and certainly headed for execution, was kept out of the hands of the law because Dr. Kildare wouldn't let him go to get executed until he was cured of whatever ailed him. And all this was a fascinating study in medical ethics, and I sympathized with Dr. Kildare, caught in one of the classic tangles of life as well as television. Dumbly, obediently, he had to go on saving a life, in order that the same life might shortly afterward be lost. Both things — life and death — had to be kept together in his mind.

All this started me thinking about a dreadful parallel situation which wasn't televised. I mean the extermination of the Jews in the camps at Auschwitz and elsewhere under Hitler. Here was a monstrous exercise in life and death, where again the problem was to keep life and death in the same frame of reference, but in a horrible way they weren't kept together. The basic decision — the "final solution" — was to murder the millions of Jews. So they were rounded up, moved by trainloads to various centers, and there put to death in a variety of ways. So much death in so short a time was a new kind of problem, technically, and no one method was entirely satisfactory. So gassing was developed in a scientific sort of way until thousands of people a day could be stripped, robbed, killed, and cremated, quickly, with little disturbance.

One of the most frightening things about all this, to me, was the way it was dealt with as a "medical" problem. The gas crystals were brought in canisters by Red Cross ambulances, and were emptied into the killing vents by junior medical officers. The boss butcher in at least some camps was a doctor — and in all of them, I understand, a medical officer played a key role in separating the sheep who were to die in an hour from those who would die in a month's time. Careful records were kept, and autopsies supplied mountains of data to central scientific institutions. Physicians and biological scientists worked in the program, knowing fully

what it was, yet insulating themselves from this incredible evil by dealing with it as a "scientific" or "medical" program.

I don't want just to rake over old fire. But it is essential that mankind never forget that this happened, never forget the blackness in our own soul which can boil up like this, never forget the insanity that gripped conscientious, scientifically-trained men so that they could go through this hellish thing. And it is of immense importance to understand the nature of this insanity (or part of it, at least). The insanity lay in the wall of separation between the butchery and the elaborate pretense of medical or scientific concern. Life and death — really life and life — were kept in absolutely closed and separate compartments. The compartments existed within the single minds of men, and the men were torn in two by this, which was their insanity.

For all the foolishness of a canned television series, the world of Dr. Kildare was sane, because it was single and whole. Death and life were held together, and the shadow-men were obliged to confront the whole great issue at one time, in one framework. Hard as this is, almost unbearable as the tension is, this is still the way of sanity, and of humanity, if it comes to that. And of the Christian faith.

But how difficult it is for us to keep to this way. How difficult for the Church to hold existence in one piece and deal with it whole. We are tempted to be "religious," for example — to suppose, in Archbishop Temple's phrase, that God is chiefly concerned with religion — and to begin to separate existence into two fractions, one sacred, one secular. I don't equate these two. That would be like equating breakfast and the Eucharist. They are not equal. But they are both bread-breaking, one of simple necessity, one of terrible and wonderful intensity in the presence of God. And they must be held together. If a man does not see each bread in the light of the other, he will understand neither of them. One will be mean and cheap, merely the means of selfishness. The other will be an irrelevant magic.

And this is precisely the image we Churchpeople often seem to present. We recite the Creed, but do not notice that we are thereby making a profound statement about nuclear energy. We regard

with sorrow the lamentable Cross on Good Friday, without remembering that this is an unchanging truth about God and ourselves and that "every soul is Calvary." We seem to say to new nations wrestling with their selfhood that if only they will get the habit of attending an Anglican church, all will be well. We talk about God as if He were a clergyman, concerned only with "spiritual" things.

This is a kind of ecclesiastical insanity, this religiosity. And it is one of the most disquieting symptoms of a debilitated Christianity. Christian unity alone will not cure it. The critics of ecumenical action are quite right in reminding us that a preoccupation with unity can blind us to the fact that twice as much of nothing is still nothing. This is not an argument against concern for unity. It is rather a very healthy reminder that unity is valid only as an expression of other things. The motive for ecumenical action is not a desire for unity, it is a necessity to be true to the Church that is — the Church of the Scriptures and the Creeds, not the religious societies which go by the same name. And to be true to the Church that is, with all its terrible unities of faith and Baptism and Eucharist and Lord, means being true to the unity of existence itself.

Is the Cross a religious truth, a spiritual fact? Is the Passion a play with great vague symbolic meanings? No, I think there is nothing either spiritual or symbolic about it. If you have to ask what the meaning of the Passion is, you have missed it altogether and you never will find out. It is simply existence, whole, single, entire — held up before us in one shattering moment of blinding intensity.

Existence is all of a piece. Our religion is all involved with everything else. Taxes are a theological problem. The doctrine of grace is all about how men sleep with their wives. The secrets of a fusion bomb are outlined in the Creed. Redemption is the best word yet found to describe an alcoholic joining Alcoholics Anonymous. Isaiah is largely about Communism. The communion rail is a political doctrine.

It's all of a piece, and the essential sanity of Christian living is in never forgetting this, in never letting part of our experience be separated from all the rest of it. And perhaps nowhere is that more essential than on Good Friday, or whenever we think long thoughts about the Cross. We will never understand the Cross as long as it looks like a cross. To us, with our crosses around our necks, crosses on altars, crosses carved on pew ends, crosses in stained glass, crosses on our communion linen, crosses here, crosses there — this is a way of madness, as long as we do not remember that the Cross looked like a cross only once. That was history. For all the rest of us, in the limitless succession of pain and joy, the Cross looks like ourselves and our neighbors and our world. That is why it is a cross for us to carry, not one to wear.

Many good books are coming out this June.
 "Which book is No. 1 for Episcopalians?"
 How about Howard Johnson's GLOBAL ODYSSEY?
 "I certainly wouldn't want to miss that one."



A book you certainly wouldn't want to miss — sent to you at each of the four major publishing seasons of the year: This is the purpose of the new LIVING CHURCH BOOK CLUB. The club is an extension of the service of *The Living Church*, weekly newsmagazine of the Episcopal Church.

The first book club selection, *Global Odyssey*, is the story of the world-wide Anglican Communion as seen by the Canon Theologian of the New York Cathedral in an odyssey that took him to 80 countries on a strenuous journey of two years' duration—more than 400 pages of text plus 32 full pages of photographs.

Said a Burmese official to Canon Johnson: "You are a foreigner. I feel a responsibility for your safety. But the Bishop, when he goes, I give him no guard. For all the bad people know the Bishop, and would never do him any harm."

In Ireland: "When you are in a minority Church, you feel that each individual member is an advertisement for the Faith, and it keeps you on your toes."

In the Brazilian interior: "Sunday, when in Londrina, we rose early to celebrate the Holy Mysteries. Ankle deep in reddish mud we slogged our way to the

church where we found waiting for us a congregation of seventy persons. Except for one Italian woman and her grown daughter, the rest of the congregation was Japanese." Also in Brazil: "PECUSA has dollared the place almost to death. . . . Our hand was open with generosity, but it was too full of 'goodies' for Brazilians to be able to clasp it as a right hand of fellowship."

You can get *Global Odyssey* as your first LIVING CHURCH BOOK CLUB selection. Though the regular price is \$5.95, it will be one of four books sent to you within the next 12 months, at a total annual membership fee of \$16.00. (If you prefer to pay for each book separately, the price of *Global Odyssey* will be \$5.06 plus postage.)

In addition — you will be sent three other books of comparable interest and importance. You will receive concise reports of other books that for one reason or another could not be included as book club selections. And you may return any book for full credit within ten days after receiving it, as explained in the order form below.

Join the LIVING CHURCH BOOK CLUB! Tell your friends about it! Take your part in the thinking and action that make the Episcopal Church truly a living Church!

THE LIVING CHURCH BOOK CLUB

A Service of The Living Church

407 East Michigan Street, Milwaukee 2, Wis.

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

Enroll me as a member of The Living Church Book Club on the following basis:

Enclosed is \$16.00 to pay for one year's subscription. It is understood that I shall receive four books with a total value of \$16.00 or more, and that I may return any book within ten days for full credit on a future book club selection.

Bill me for each book as it is sent out. I agree either to pay for the book or to return it within ten days, and may discontinue my membership at any time on reasonable notice. (Price of *Global Odyssey* under this plan will be \$5.06, plus postage.)

Name _____ (Please print or type)

Address _____

City _____ Zone _____ State _____

Signed _____

SCHOOLS

FOR GIRLS

ST. MARY'S SCHOOL

SEWANEE, TENNESSEE

Develops the youth of today for tomorrow's Christian leadership in home, church, community, and nation. Fully accredited, college preparatory. Grades 9-12. Small classes. Individual guidance, family spirit. 435 acre campus. Riding, tennis, artistic pursuits encouraged. Supervised study and social activities. School aims to create a well-balanced adolescent life for each girl. Est. 1902.

Early application advisable.

SISTER SUPERIOR, C.S.M.,
Director

ST. AGNES SCHOOL

Girls Episcopal Boarding (Grades 7-12)
& Country Day (Grades 1-12)

Fully accredited. College preparatory and general courses. Music, Drama, Arts, Sports. 49-acre campus. Established 1870. Catalog.

MRS. J. N. VANDEMOER, Headmistress
St. Agnes School, Box L, Albany 11, New York

ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 6-12; day kindergarten to college. 16-acre campus. Playing fields. Near Washington theatres, galleries. Student gov't. emphasizes responsibility.

ROBERTA V. MCBRIDE, Headmistress
Alexandria, Virginia

ST. ANNE'S SCHOOL

One of the Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 8-12. Emphasis is individual. French, Latin, Spanish. Music, Art, Dramatics. Modern Dance. Use Univ. of Va. cultural resources. Suite-plan dorms. Margaret D. Jefferson, Headmistress.

ST. ANNE'S SCHOOL, Charlottesville 1, Va.

Hannah More Academy

The Diocesan Girls' School of Maryland

Grades 7-12. Boarding, day. Accredited. Two pre-college programs of study. Established 1832. For catalog and pictures with full information, write:

Catherine Offley Coleman, M.A., Headmistress
Reisterstown 2, Maryland

ST. JOHN BAPTIST

School for Girls
Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 9-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample ground, outdoor life.

For complete information and catalog address:
Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

PEOPLE and places

Appointments Accepted

The Rev. Otto Harold Anderson, Jr., formerly serving on the staff of St. John's Church, Norman, Okla., as Episcopal chaplain to the University of Oklahoma, will on August 20 become rector of St. John's Church. Fr. Anderson will spend six weeks this summer at the University of the South doing work for his master's degree.

The Rev. Charles E. Bollinger, formerly vicar of St. Matthias' Mission, East Rochester, N. Y., is now vicar of St. Peter's Mission, Henrietta, N. Y. Address: 612 Clay Rd., Rochester 23.

The Rev. Francis W. Carr, formerly rector of the Church of the Holy Spirit, Graham, Texas, is now vicar of St. Mark's Church, Arlington, Texas.

The Rev. Bruce C. Causey, formerly associate at St. Martin's Church, Metairie, La., has for some time been rector of Trinity Church, Madera, Calif. Address: Box 1168.

The Rev. Hugh E. Cuthbertson, formerly vicar of St. Cecilia's Church, Tampa, Fla., is now curate at Trinity Church, Huntington, W. Va. Address: 520 Eleventh St.

The Rev. J. Powell Eaton, formerly rector of St. Paul's Church, Greenville, Texas, is now assistant at St. Christopher's Church, Fort Worth, Texas.

The Rev. James C. Fenhagen, formerly rector of the Church of St. Michael and All Angels, Columbia, S. C., is now director of the department of Christian education of the diocese of Washington.

The Rev. Jared F. Foster, formerly vicar of Holy Cross Church, Burleson, Texas, is now assistant at All Saints' Church, Fort Worth, Texas.

The Rev. A. Murray Goodwin, formerly rector of St. Andrew's Church, Belmont, Mass., is now assistant minister at Trinity Church, Hartford,

SCHOOLS

COLLEGES



SHIMER COLLEGE

Mt. Carroll, Illinois

Episcopal-related four-year liberal arts coeducational college . . . Integrated general education and specialization . . . Preprofessional program and secondary teacher training . . . Small class discussion method . . . Accepts qualified high school graduates and superior early entrants . . . Registration limited to 350 . . . Fully accredited . . . College chaplain jointly appointed by Shimer and the Bishop of Chicago . . . For information write

Shimer College
Mount Carroll, Illinois

FOR BOYS



The oldest Church school west of the Alleghenies integrates all parts of its program — religious, academic, military, social — to help high school age boys grow "in wisdom and stature and in favor with God and man."

write

Rev. Canon Sidney W. Goldsmith, Jr.
Rector and Headmaster
632 SHUMWAY HALL
SHATTUCK SCHOOL, FARIBAULT, MINNESOTA
Member: The Episcopal School Association.

San Rafael MILITARY ACADEMY

Founded 1890

Thirty minutes from San Francisco in beautiful Marin County.

COLLEGE PREPARATORY FULLY ACCREDITED
Episcopal boarding and day school. Grades 7-12. Small classes. Exceptional science facilities.

NON-MILITARY SUMMER SESSIONS: Grade 5-12.

For information, write:

The Rev. Sumner Walters, Ph.D., Headmaster
Fifth & Cottage Avenue, San Rafael, Calif.

SAINT ANDREW'S SCHOOL

BOCA RATON, FLORIDA

Episcopal Boarding School for boys of all denominations. College preparatory. Small enrollment. Grades 7-12. High academic standards. Broad curriculum. Individualized programs (Honors Courses for advanced work). Share-the-chores plan to develop responsibility. Sports. Healthful climate of Florida's southeastern coast. Also Summer School. Write for catalog: **The Rev. Hunter Wyatt-Brown, Jr., Headmaster, P.O. Box 130-L, Boca Raton, Fla.**

SAINT PETER'S SCHOOL

PEEKSKILL, NEW YORK

Boys, grades 9-12. Corrective reading. Music, drama. Interscholastic sports. Social activ. Sound academic, religious training. Secondary Schools Admission Test required. Self-help plan. Home life in country setting. 40 mi. NYC.

For catalog write:

Frank L. Leeming, Hdm., Phone PEekskill 7-5200

SCHOOLS

FOR GIRLS (Cont'd.)

MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

Country boarding and day school for girls, boarding 9-12, day 1-12. Fully accredited college preparatory. Main building includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOG AND "AVE CRUX," ADDRESS:
Sister Mary Joseph, O.S.H., Prin. Box B, Versailles, Ky.

ST. MARY'S SCHOOL

Episcopal School for girls. On the Hudson. Under direction of the Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Riding, music, art.

Sister Superior, St. Mary's School
Peekskill 9, New York

COEDUCATIONAL

APPALACHIAN

SCHOOL FOR BOYS & GIRLS — GRADES 1-8

Small classes with emphasis on sound basic education and character development. Under direction of Episcopal Church. Resident Chaplain. Moderate rates. Catalog.

REGISTRAR, BOX L, PENLAND, NORTH CAROLINA

Conn. Address: 57 West Point Terrace, West Hartford 7.

The Rev. John M. Howells, formerly assistant chaplain at the University of London, London, England, is now vicar of Holy Innocents' Church, Key West, Fla. Address: 901 Flagler Ave.

The Rev. William L. Kier, formerly rector of St. Clement's Church, Buffalo, N. Y., is now rector of St. Mary's Church, Wayne, Pa. Address: 104 Louella St.

The Rev. George S. King, formerly rector of St. Peter's Church, New Ulm, Minn., is now assistant minister at St. Luke's Church, Minneapolis, Minn. Address: 5552 Harriet Ave. S., Minneapolis 19.

The Rev. Silas Emmett Lucas, Jr., formerly vicar of St. Paul's Church, Carlowville, Ala., and St. Paul's, Lowndesboro, with address at Minter, is now curate at the Church of the Holy Comforter, Montgomery, Ala. Address: 3455 Wilmington Rd., Montgomery 5.

The Rev. J. Raymond McWilliam, formerly rector of the Church of the Epiphany, Walpole, Mass., is now rector of St. Paul's Church, Albany, N. Y. Address: 79 Jay St., Albany 10.

The Rev. Albert V. Opdenbrow, formerly assistant at All Saints' Church, Lakeland, Fla., is now vicar of St. John's Church, Brooksville, Fla. Address: Box 644, Brooksville.

The Rev. Reginald Rodriguez, formerly vicar of Holy Trinity Church, Honolulu, will on May 15 become vicar of Good Shepherd Mission Chapel, Fort Defiance, Ariz.

The Rev. Mr. Rodriguez will be returning to the diocese of Arizona and will minister to the Navajo Indians. He is a Laguna Indian, born not too far from the Navajo territory.

Armed Forces

Chaplain (Major) Alfred L. Alley, who served for the last four and a half years as chaplain at Scott Air Force Base in Illinois, recently received the Air Force Commendation Medal. He was cited for his contribution to the military religious program, particularly for organizing and directing the Scott Choral Society, which performs on the base and in nearby civilian communities. Chaplain Alley has been reassigned and will now serve on Guam.

Births

Bishop Emrich of Michigan had a very special present when Frederick Earnest Emrich, IV, his third grandchild, arrived on the bishop's birthday, March 11. Little Frederick is the son of Fred and Nancy Emrich, of Weymouth, Mass.

The Rev. Donald F. Etherton and Mrs. Etherton, of Christ Church, St. Michael's, Md., announce the birth of a son, Daniel Ernest, on April 3. They have another son and two daughters. The Ethertons were formerly at the Church of the Ascension, Middle River, Md.

The Rev. Duff Green and Mrs. Green, of the Cathedral Church of St. Mary, Memphis, Tenn., announce the birth of their third child and third daughter, Kathryn Elaine, on February 10.

The Rev. Courtland M. Moore and Mrs. Moore, of All Saints' Church, Weatherford, Texas, announce the birth of twin sons, John Gregory and Timothy Michael, on April 1. The Moores have one other child, a daughter.

The Rev. Robert F. Underwood and Mrs. Underwood, of Scranton, Pa., announce the birth of their first child, Robert Franklin, Jr., on March 29. Fr. Underwood is rector of St. David's Church and vicar of the Church of St. John the Baptist, both in Scranton.

The Rev. Leonard Price Wittlinger and Mrs. Wittlinger, of St. Martha's Church, West Covina, Calif., announce the birth of their third child and second son, John McLane, on April 6.

Changes of Address

Correct address for the Church of the Messiah, Philadelphia, is Large and Comly Sts., Philadelphia 49, Pa., rather than 1436 Comley or Conly St.

The Rev. William L. Hicks, who is serving Christ Church, Lancaster, S. C., formerly addressed on Camelia Circle, should now be addressed for all mail at Box 488, Lancaster.

The Rev. Dr. Shirley G. Sanchez, retired priest of the diocese of Oklahoma, should be addressed at 1925 N. Thirtieth Ave., number 1625, Omaha 11, Neb.

Correct address for the Rev. John Schultz, rector of Trinity Church, Ambler, Pa., is 708 (not 108) Bethlehem Pike, Ambler.

The Rev. William H. Strain, vicar of St. Michael's Church, Wayne Township, N. J., should be addressed at 11 Hinchman Ave., Wayne, N. J.

The Rev. Louis G. Wappler, assistant at Christ Church, Media, Pa., formerly addressed at 306 South Ave., may now be addressed at 311 S. Orange St., Media.

Change of address for all mail directed to the Rev. Alexander C. Zabriskie, Jr. and to St. Mary's Church, Anchorage, Alaska: formerly Box 4-1126, now 4502 Cassin Dr., Anchorage.

Resignations

The Rev. Russell S. Carleton, rector of Holy Trinity Church, Bartow, Fla., has retired.

DEATHS

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

Thomas Pearson, 69, of Richmond Hill, Asheville, N. C.; died on April 16th, after a heart attack.

Mr. Pearson was a graduate of Princeton University in 1915. He was a life-long member of Trinity Church, Asheville. He was the son of Richmond Pearson, American minister to Persia, Greece, and Montenegro, under President Theodore Roosevelt, and the grandson of Richard Mumford Pearson, a chief justice of North Carolina Supreme Court during the war between the states.

Mr. Pearson was appointed by President Franklin D. Roosevelt as deputy receiver of customs in the Dominican Republic. He was named vice president of the National Bank of Haiti in charge of the government's fiscal affairs. From 1922 to 1927 he was in Persia with a group that took over the finances of the government by request and operated them during that period, and from 1929 to 1936 he was with the International Chamber of Commerce in Paris. Mr. Pearson returned to the Dominican Republic in 1948 and was director of the Dominican-American Cultural Institute. He retired in 1951.

He is survived by one sister.

CLASSIFIED

advertising in **The Living Church** gets results.

FOR RENT

FOR THE MONTH OF AUGUST. Cottage, six rooms, porch, located on Long Lake, Adirondack Mountains, N. Y. Cooking, refrigeration, and hot water by gas. No electricity. Sandy beach, rowboat and canoe available. Private road. Per month \$250.00. Reply Box B-910.*

THREE BEDROOM COTTAGE furnished, for July. St. Joseph's Island, Canada. M. M. Herrick, 120 W. Newhall, Waukesha, Wis.

FOR SALE

FIVE RANK Skinner Pipe Organ, delivered and installed within 200 miles of Boston, with new organ guarantee, \$4800. Frazee Organ Co., Inc., South Natick, Mass.

NUN DOLLS Hand crafted authorized authentic reproductions of habits worn by sisters of the Religious Orders in the Church. \$4.50 each. Francinette, 4187 Culver Road, Rochester 22, New York.

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dacron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our new catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

EXPERIENCED organist-choirmaster for men and boys' choir in large parish in East. Reply Box M-915.*

PRIEST to supply in Chicago suburban area during month of July. Use of rectory and small stipend. Reply Box A-919.*

May 5, 1963

POSITIONS WANTED

FREE JULY SUPPLY (east coast) in return for careful use of your rectory. Reply Box K-913.*

MATURE PRIEST seeking change invites correspondence, small parish or curacy. Experienced all phases of parish life. Reply Box L-918.*

MATURE PRIEST, 33, with initiative, imagination, and experience as head of rapidly growing church, desires correspondence or interview with vestry seeking to fill a challenging vacancy. Excellent references. Reply Box N-909.

ORGANIST-CHOIRMASTER seeks position in Episcopal Church. B. Mus., June, 1962, in organ, Lewis and Clark College. M. Mus., June, 1963, in Church Music, Northwestern University. Ten years' experience in Episcopal liturgy. Reply Box D-917.*

RESIDENT SUPPLY, Chicago, August. Follow parish use. References, Housing (priest only), and stipend. Reply Box T-916.*

RELIGIOUS COMMUNITIES

THE SOCIETY OF ST. PAUL — Operates St. Jude's Nursing Homes, Gresham and Sandy, Holy Trinity elementary school, St. Paul's Press, St. Paul's Retreat House, St. Paul's Mission for overseas medical aid and St. Peter's Priory in South West Africa. Second Order — The Sisters of St. Paul. There is a Third Order for men or women in the world. Send a gift or write for information to the Father Rector, P.O. Box 446, Gresham, Oregon. An Active Order for Lay Brothers and Sisters. Inquiries welcomed from possible postulants.

SUMMER RENTAL

CAPE COD, MASS. Seven room house, with garage, completely furnished, two sunporches, overlooking Buzzard's Bay, beautiful beach across street, less than 1 1/2 hours from Boston. July and August, \$450 per month. Mid-June to Mid-September \$1100. Write: Mrs. H. N. Frazee, 32 Park Avenue, Natick, Mass.

*In care of **The Living Church**, 407 E. Michigan St., Milwaukee 2, Wis.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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

NOTICE TO SUBSCRIBERS

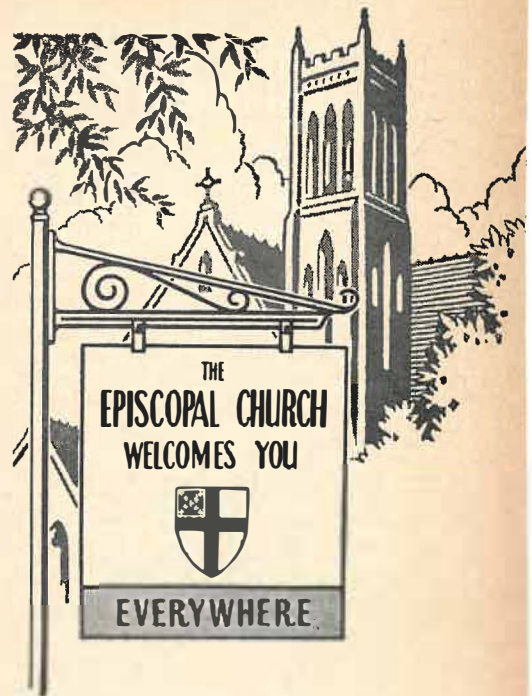
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHURCH DIRECTORY

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. & Wilmet
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 N. 7th & Mandie 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.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
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

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

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

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, M.A., 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

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, Inter-
cessions; 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.

EVANSTON, ILL.

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

BALTIMORE, MD.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, S.T.D., r
Sun HC 8, 9, 11, 1S, 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

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

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 (& 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 Eu 11; Weekdays HC Mon,
Wed, Fri 7:30, Tues, Thurs, Sat 10, HD 7:30 & 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Aves.
Rev. Grieg Taber, D.D.
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

115 East 74th St.
Rev. Leopold Damosch, r; Rev. C. O. Moore, 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
4:30-5:30. Organ Recital Wed 12:30

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

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, Sat 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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 11th 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

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. Harshman
Sun 7:30, 9 H Eu, 11 Mat & H Eu

MEXICO CITY, MEXICO

CHRIST CHURCH Articulo 123, No. 134
(in downtown Mexico City)
Rev. Thomas D. Bond, associate r & p-in-c
Sun 8 HC & Meditation, 9:30 Family Service & Ch S,
11:15 MP or HC & Ser; Thurs 11 HC

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Rev. 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 Vincent (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)