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November 26, 1961

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FROM THE TENTH PEW BACK

## The Wedding

## Garment

by **Robert W. Crane\***

My job has never been easy on the hands. Broken nails, chap cracks grime and grease take their toll. But it goes with the work that helps put bread on the table, and I am grateful that I both like and can do it.

On Saturday night my wife allows me to do the dishes, which gives me a start toward cleaner hands and nails. It may seem strange to you, but to me it is part of the preparation for Holy Communion. It is as though one's thoughts are projected to the moment when the Holy Sacrament is offered, and I want to be prepared to receive with at least an outward visible sign of purity.

During Lent our parish has Holy Communion on Thursdays at an hour early enough so I am only five minutes late for



work. Going to work from church means some thought of preparation too; a clean uniform and polished work shoes will help me feel better when coming to the Lord's Table.

Perhaps this is juvenile, but somewhere along the way, the parable of the wedding feast brings the visible self into consciousness. I want to be bidden to the feast, and if clean hands and clothes are part of the wedding garments, may their preparation also help to cleanse my thoughts that I may be always received.

\*This is the first in a series of short meditations, which will appear from time to time, by Robert Crane, a communicant of St. Paul's Church, Troy, N. Y. "I have never considered myself," he says, "much more than what Sholem Asch or Thomas Costain called a cart horse for Christianity."

## Faith or Fear

When you become well acquainted with children, you discover that many of them are afraid of something. These fears are emotional reactions which have become a pattern, and this habit-pattern often continues through life, causing the unhappiness or helplessness when the fear is aroused. Most of these fears of children, we realize, can be traced to the unfortunate examples of adults. A mother clasps her small child in panic during a thunderstorm, and the child is infected with the same fear. Some fear snakes or mice or spiders. We might say a great deal about the duty of adults to conquer their own fears, and to distinguish between sensible precaution and squeamish flight.

In the Church school class, if we watch our children *when in action* — not just when they are *listening* to us — we discover some of their special fears or concerns. Some of these are a part of their experiences in social adjustment. There is the dread of failure, of ridicule, or of being hurt. These dreads are shown in little ways, in things said casually, or in the way a child acts toward other children. The alert teacher notes these, and the skilled observer catches some in her notebook.

Today, everyone is talking about the possibilities of a war of mighty bombs. Our children are concerned, involved in the discussions. In their need we who teach religion may find our sudden opportunity. Living in Florida, not far from Cape Canaveral, I find the atmosphere in this alleged "target area" to be tense. We are under a barrage of demands from the newspapers that fallout

shows a back-yard shelter surrounded by heavy barbed wire coils, with a machine gun at each corner. What can we say to the children?

We can avoid it, of course, and pass it off as of no concern to religion. But in doing so we may miss one of our finest opportunities to teach faith in God, and the Christian way. It illustrates strikingly, by the way, our new order of teaching, recommended through the Seabury Series: *Discover the pupil's concern; then help him find a solution in the resources of the Christian religion.*

"What shall we say to this?" asks St. Paul [Romans 8:31]. His answer, "If God is for us, who is against us?"

Here and elsewhere is resource toward which we can direct our class discussion. It will not be an "earnest talk" only. We shall allow the various bits of information on the subject to be mentioned. Here, as in other problems, we shall eventually ask, "What does Christianity say about this?"

The early Church went through worse than this terror, we will tell our children. During the persecutions they had to choose between Christ or Caesar and take the consequences. The Church was never stronger than in those days, though threatened with extinction. St. Paul adds, "Who shall separate us from the love of Christ? As it is written, For thy sake we are being killed all the day long; we are regarded as sheep to be slaughtered." But; "In all these things we are more than conquerors through Him who loved us."

The basic human problem here is our attitude toward living and dying. Suddenly, we feel the threat of death. Yet, as the world slips into terror and fear, we have our opportunity to witness, by our calm assurance, that God reigns. We have the "answer." Can we, being teachers, communicate this to our children?

We can, if we try. We can, if we ourselves are not afraid. Let's memorize some of the strong words of the Bible. (Your students have little to *show* for their weeks with you; here is a chance to give them something for life.) We urge that you print on a large card Romans 8:31-39, and see that everyone, teacher and pupils, knows it perfectly. At least, use verses 35 to 39. (The R.S.V. seems clearest.) And perhaps you can, together, read Psalm 99, "The Lord is King, be the people never so impatient," or, hymn 259: "O God, our help in ages past, Our hope for years to come, Our shelter from the stormy blast. . . ."



shelters be built. The anxiety thus created is being exploited to sell family shelters or to promote vast community shelters.

The futility of it all is crystallized when we hear of the 14-year-old, in a surprising bit of mature thinking, who said to his father, "Dad, what's the use of our building one, anyway? When our neighbors come knocking at our steel door, we as Christians could do nothing but let them in, too. How could we build one large enough?" In satirical vein, a cartoon in a recent number of *The New Yorker*

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## LETTERS

(Most letters are abridged by the editors.)

### Illuminating

Prof. Casserley's observation, "It is indeed the Virgin Birth which tells us what kind of incarnation the Incarnation was" [L.C., November 12th], is profoundly illuminating.

Had God become incarnate in Jesus after Mary conceived Him (as adoptionists taught), Jesus — as man — would not have been the Son of God.

The Nicene Creed affirms that the First Person of the Trinity begot the Second "before all worlds." The Apostles' Creed declares that the Third Person begot Jesus of a human mother. This will surprise readers of only the Latin and English versions of the Apostles' Creed ("*conceptus . . . de Spiritu Sancto*"; "conceived of the Holy Ghost").

The original text of the Apostles' Creed is the Old Roman Creed; its original language, Greek (*q.v.* in Canon J. N. D. Kelly's *Early Christian Creeds*, 2d ed. 1960, p. 103). "*Conceptus*" and "conceived" are mistranslations of the Greek verb here employed to describe the Holy Spirit's incarnative act — *gennēthenta* — which is normally rendered "begotten," sometimes "born," but never "conceived." The Holy Spirit's role was paternal, not maternal. The same word, *gennēthen* in the underlying Gospel narrative (Matthew 1:20) is similarly mistranslated in all English versions, I believe, save Moffatt's.

A former pupil of Prof. Pittenger recently asked me: "Suppose Joseph begot Jesus of Mary through marital intercourse. Why could not God the Son have become incarnate in Jesus simultaneously with His natural conception?" I answered that such a Jesus, whilst remaining the Divine, could not have become the human, Son of God.

Scripture and Creeds teach that Jesus is both God the Son of God, begotten (by the Father) before all worlds, and Man the Son of God, begotten (by the Holy Spirit) in this world. Only a virginal conception could make Jesus the human Son of God.

CYRIL C. MEANS, JR.  
Executive Vice President  
Technical Studies, Inc.

New York, N. Y.

**Editor's Comment:** Most theologians would agree with the Athanasian Creed and the Thirty-Nine Articles, that our Lord's humanity came from His mother, and not (in the sense of procreation) from God. The Holy Spirit caused Jesus to be born of a Virgin, but did not thereby become the Father of either the divinity or the humanity of Jesus.

May I comment on two letters in the November 12th issue of *THE LIVING CHURCH*? First, thank God for such letters as those from Dr. Casserley, and the Rev. William Ticknor, and may Bishop Banyard go from strength to strength for fulfilling, with courage, the basic duty of every bishop, to keep without fear or favor the vows that he made before God and man before he could be ordained priest or consecrated bishop — namely to defend the Faith, and to insist

that those whom he ordains shall accept and defend and teach the Faith as this Church hath received the same.

Secondly, I comment on the letter from Mrs. Lea regarding civil disobedience. I seem to recall that the Son of God and Son of Man practised dreadful civil disobedience almost constantly. For example, the most highly respected, wealthiest, most influential and socially acceptable people of our Lord's time, the Pharisees, the Saducees, the Scribes, and the lawyers either had established or approved the establishment of some highly profitable commercial enterprises for the exchange of Roman money for Jewish coin acceptable in the temple, and for the sale of sacrificial animals, in the porch of the temple. I take it that it was not too honest, for He said that they had made the House of God "a den of thieves." The Lord Jesus got a whip and drove these profaners out of the temple and upset their tables. This was civil disobedience, with a vengeance, for these were privately owned businesses owned by people acceptable to the leaders and legal people of the land. There are many other instances of such civil disobedience, because He would not compromise with that which was contrary to the will of God. And for these crimes and others of a different nature, He was crucified.

Further, for three centuries those who followed the Christ of God were disobedient to civil authority. For their pains, they were jailed, stoned, burned to death, beheaded, and crucified. If they had not practiced civil disobedience, there would not have been even the nice polite Episcopal Church that [Mrs. Lea] seems to believe it is, to which one can go and shut out the world with lovely stained glass windows. She does not seem to perceive that the Church is the place to learn to know the dynamic and saving Christian Faith and practice, and the spiritual insight and strength and courage that too few people who are members of Christian Churches have either the grace or courage to practise.

After all, this is God's world, in which, for a very short time, we live and manage that world in His Name. Yes, we have private property by the law of the land but whether there be restaurants, hotels or motels, buses, or the offices of lawyers or executives of business, or factories or banks, we will not be able to take any of them with us when we depart this life. I am sure that the dear crucified and loving Lord is bound to ask with great sorrow, in most cases, why they did not manage His business and His property in accordance with His law of love.

(Rev.) DON FRANK FENN.

Baltimore, Md.

### Do You?

Do you and your other friends in the Episcopal Church want to turn back civilization anywhere from 400 to 4,000 years?

Do you want to condemn your grandchildren and great grandchildren to lives of ignorance and superstition?

Do you want to throw over Martin Luther, Henry the Eighth and all they achieved?

Do you want to inflict men again with another Inquisition and flocks of Cotton Mathers?

Do you want to import into America the basic ideas and conceptions the very an-

Continued on page 29

# The Living CHURCH

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

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## THINGS TO COME

### November

- 26. Sunday next before Advent
- 30. St. Andrew

### December

- 2. Episcopal Overseas Missionary Fellowship, annual meeting, St. Bartholomew's Church, New York, N. Y.
- 3. First Sunday in Advent
- 8. National Council's General Division of Women's Work meeting, Greenwich, Conn., to 11th
- 10. Second Sunday in Advent
- 12. National Council meeting, Greenwich, Conn., to 14th
- 17. Third Sunday in Advent
- 20. Ember Day
- 21. St. Thomas
- 22. Ember Day
- 23. Ember Day
- 24. Fourth Sunday in Advent
- 25. Christmas 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.

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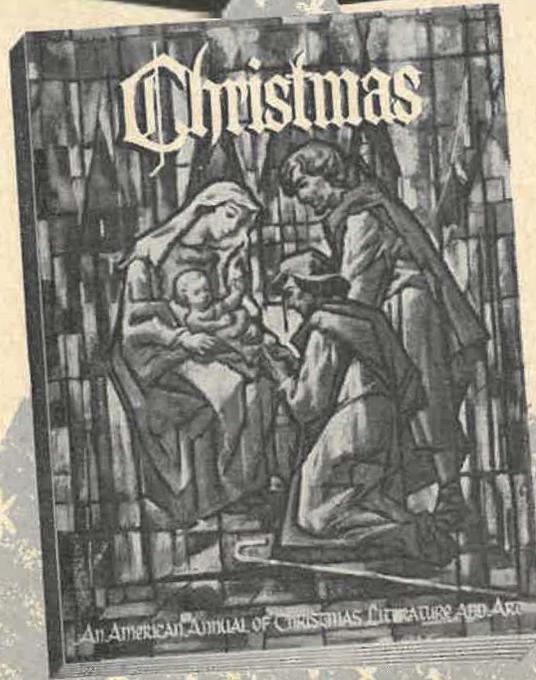
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November 26, 1961

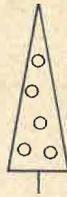
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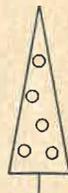
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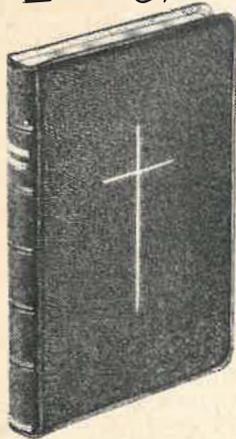
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### Breadth of Concern

**WILLIAM TEMPLE'S PHILOSOPHY OF RELIGION.** By Owen C. Thomas. S.P.C.K. and Seabury Press. Pp. x, 177. \$5.

Most books about the philosophy of religion are lengthy and sprawling but Prof. Thomas' is a brief, lucid, and independent treatment. It is true that he examines only one man's contribution but credit is due him anyway because Archbishop Temple's discussions were not very tightly drawn.

As Archbishop Ramsey and others have remarked, theologians have often thought Temple was a philosopher while philosophers thought him a theologian. Such was the breadth of his concern and the variety of his approaches to Christian faith. Temple accepted both hats, calling his work in the area that Prof. Thomas has focussed upon by the label "theological philosophy." He wrote at least three major works dealing with both faith-propositions and the religious meanings adducible from nature and human experience.

Although Thomas is duly appreciative of Temple's analysis of nature, man, and God, he is nonetheless critical. For his own part (Temple never said anything of the kind) Thomas proposes that religion be redefined along Tillich's line as "ultimate concern" rather than theistic belief — a redefinition which would wipe out

any supposed difference between theology and philosophy, since both the theologian and the philosopher are thinking about whatever it is that they take most seriously.

It is an interesting and provocative way of looking at the relation between philosophy and religion, and certainly not the classical Christian way which Temple followed. For Temple theology included philosophy in its field of operation, but the reverse would not always be true. It is to be hoped that Prof. Thomas will publish more in explanation and clarification of his proposal. Meanwhile, he has been drawn to this phase of Temple's thought in the belief that Temple was a great Christian philosopher who has yet to be fully appreciated.

JOSEPH FLETCHER

### A Valuable Introduction

**SON OF MAN.** The Life of Christ. By Leslie Paul. Dutton. Pp. 287. \$4.

The "search for the real Jesus" seems to be resuming, after an interval for the repair or replacement of shaky pre-suppositions, and it may be significant that Mr. Paul's book achieves its considerable success by forging ahead, using critical conclusions where they are important, often neglecting them where they do not seem so, and filling in gaps in the story by lavish application of background materials. One point which seems neglected is the difference between the disciples' understanding of Jesus before and after the Resurrection; the pre-Resurrection emphasis upon the reign of God is therefore (?) rather obscured.

Laymen rarely read the works of New Testament critics. In *Son of Man* they can find an intelligent approach combined with a vivid style. Though the difference between fact and conjecture is not always clear (any more than it is in more "critical" works) the book provides a valuable introduction to the Gospel accounts. One may hope that it will be used as an introduction, not as a substitute for them.

ROBERT M. GRANT

### No Evasion

**WHEN WE LOOK AROUND US.** By the Rev. H. B. Liebler. Exposition Press. Pp. 86. \$2.50.

Subtitled, "A Little Book About God and What He Has Done for Us," and dedicated to the "thousands of people who through no fault of their own have not been able to go to school more than a few years," this unpretentious little book is a tribute to the efforts of a parish priest ministering among the Navajos of



Associated Press Photo

Archbishop Temple  
Both hats accepted.

Utah, to communicate the Catholic Faith in the simplest of terms. Prayer, fasting, and alms-giving are discussed, and the meaning of the seven Sacraments is taught. The Church year is also touched upon, as are Christian morals and manners.

Though writing for persons with little education, the author does not evade important issues. His treatment of the precedence of Scripture or Church is illuminating. One gains the impression that the simple folk instructed by the author would understand the appropriateness of the Catholic forms of Baptism, of Holy Matrimony (being married God's way), and Unction.

In speaking of the Mass the author, instead of using the word, "catechumens," calls the first part, "The Mass of the Learners," saying "every time you go to Mass you will learn something." This book in its quaint style arouses an expectation that with or without theological degrees the reader should learn something.

Though the book is written in conversational style, it probably could have been improved by chapter headings and subtitles, or other clear marks of division.

WILLIAM H. BAAR

## A Useful Guide

**A HANDBOOK FOR EPISCOPALIANS.** By William B. Williamson. Morehouse-Barlow. Pp. 223. Paper, \$3.75.

There are many books in circulation that were written to introduce readers to the Episcopal Church. *A Handbook for Episcopalians*, by William B. Williamson, is certainly worthy of a place in this collection.

In 25 short chapters, with "Questions for Reflection or Discussion" and "Books for Further Reading," Fr. Williamson, who is rector of the Church of the Atonement, Philadelphia, Pa., gives an overall account in readable language of the Church's doctrine, discipline, and worship. Included also is a "Short Glossary of Key Words for Episcopalians."

A book of this sort is obviously aimed at popular readership; and in this respect Fr. Williamson has provided a useful guide for new — and perhaps also for old — Episcopalians: It is geared especially to Prayer Book Catholic parishes. The reviewer finds it hard to accept the statement (p. 39) that "Episcopal sermons are usually mostly expository and evangelical." It seems that very few of the Episcopal Church's sermons are truly expository, unfortunate though this may be.

However, here is a book that will prove useful to many as they seek to know their Church better.

F.C.L.



## Required Reading

**A NEW LOOK IN PREACHING.**  
By James A. Pike, Bishop of California.  
Scribners. Pp. xx, 107. \$2.50.

Bishop Pike may be a controversial figure, but there is little or nothing controversial (though there may be debatable points here and there) in his latest book, appropriately titled *A New Look in Preaching*.

The book consists of the George Craig Stewart Memorial Lectures given in a recent year at Seabury-Western Theological Seminary. In it the Bishop of California takes what is indeed a "new look" at one of the principal tasks of the clergy as he surveys the difficulties which beset it and the means by which these difficulties are to be overcome.

This is a book that should be required reading for all of the clergy (including bishops), and it would do no harm for the laity also to read it. Not only will they learn something of the difficulty of their rector's (or, as the case may be, their vicar's) job as a preacher, but they will learn not a little of just what the Gospel is, as Bishop Pike expounds it in plain, simple, and straightforward language.

FRANCIS C. LIGHTBOURN

## Without Warrant

**LET THE PSALMS SPEAK.** By Charles L. Taylor. Seabury Press. Pp. x, 149. \$3. (The Seabury Book for Advent 1961.)

In many respects this book, by the former dean of the Episcopal Theological School in Cambridge, Mass., and present executive director of the American Association of Theological Schools, is a valuable addition to the increasing number of books which aim at bringing the Scriptures back to the people. He admirably succeeds in bringing the Psalms

*Continued on page 24*



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as a sacramental offering of ourselves  
and all that thou hast given us: accept  
the offerings which we here make unto thee,  
and grant that our lives may ever be spent  
in the service of him who came not to be  
ministered unto but to minister, even  
Jesus Christ thy Son our Lord. *Amen.*

F.C.L.



### Silver Alms Basin

Our picture this week shows the solid silver alms basin recently made for Trinity Church, Columbus, Ga. A memorial to Gertrude Joseph Wood, the alms basin is a twelve-sided dish merging into the round. The center is a repoussé pelican pecking its breast to feed its young — the symbol of Christian sacrifice and alms-giving. The border has a motif of vines, also in repoussé. The basin was made by R. Geissler, Inc., Little Neck, N. Y.

# The Living Church

**For 83 Years:**

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

**Sunday next before Advent  
November 26, 1961**

## ECUMENICAL

### Vatican Visit

The Most Rev. Arthur Lichtenberger, Presiding Bishop, paid an unofficial courtesy call to Pope John XXIII on November 15th. The Presiding Bishop, en route to the Third Assembly of the World Council of Churches at New Delhi, India, was received by the Pope in a private audience at the Vatican.

The two Church leaders exchanged gifts after their conversation, which was described by the Pope as "affable," and by the Presiding Bishop as of a "cordial spirit." Bishop Lichtenberger was quoted as saying that he and the Pope were soon talking, even through an interpreter, as friends.

"We didn't discuss our differences," said the bishop. "This would have been beside the point at this time."

The Presiding Bishop is reported to have worn a rochet and chimere during his conversation with Pope John, who wore a white cassock.

Bishop Lichtenberger's visit, like that last year of the Most Rev. Geoffrey Fisher, then Archbishop of Canterbury, was of a private nature, intended as a response to the attitude of good will shown by the present Pope toward those who are seeking to foster understanding and unity among all Christians.



Pope John XXIII: "Affable" conversation.

November 26, 1961

After the audience, Bishop Lichtenberger presented to Pope John Bishop Scaife of Western New York, and Clifford P. Morehouse, President of the House of Deputies.

While in Rome, the Presiding Bishop celebrated the Holy Communion at St. Paul's Church (the American church), assisted by its rector, the Rev. Wilbur C. Woodhams. Fr. Woodhams and the Rev. Canon Bernard C. Pawley, of Ely, England, accompanied the Presiding Bishop and his party on their visit to the Vatican.

This is the first time that a Presiding Bishop of the American Church has been received in private audience by the head of the Roman Catholic Church.

Some two weeks before Bishop Lichtenberger's visit to Pope John, Bishop Mosley of Delaware, also on his way to New Delhi, stopped in Rome and received an appointment for an audience with the Pope. Unfortunately, Bishop Mosley was later told that Pope John was slightly ill, had a fever, and had been ordered to bed for several days by his doctors. Bishop Mosley was asked to stay in Rome for a week, in the hope that he could then carry out his intended visit, but he was unable to stay. He left a gift for the Pope, however — a small sample of a fire-proof fabric (M.T. #10) made by the DuPont Co. of Wilmington, Del., and several yards of Dacron/cotton material. He was given, in return, a book of photographs of the Sistine Chapel.

In England, the Most Rev. J. C. Heenan, [Roman Catholic] Archbishop of Liverpool, speaking of Archbishop Fisher's papal visit last year, said that "this in itself led to a great outburst of friendship here in England between [Roman] Catholics" and others. He said that that visit was just one illustration of the way in which a new wind of charity and tolerance is blowing between Roman Catholics and other Christian Churches.

## EPISCOPATE

### Bishop Ludlow is Dead

The Rt. Rev. Theodore Russell Ludlow, retired Suffragan Bishop of Newark, died in his home at Wareham, Mass., on November 13th.

He died in the presence of his wife and one of his sons, while listening to



Bishop Ludlow dies in Wareham.

"He that keepeth Israel shall neither slumber nor sleep," by J. S. Bach.

Bishop Ludlow, who was born in Valley Creek, Texas, in 1883, was consecrated Newark's suffragan in 1936 and remained in that post until he retired in 1953. He was the author of *Twenty-five Years of Anglican Mission Work, A Survey of Oriental Communities in the United States*, and *I am a Vestryman*.

After serving on the faculty of Austin College in 1907 and 1908, and Boone University, Wuchang, China, from 1911 until 1916, he served with the Board of Missions from 1916 until 1918. In 1918 and 1919 he was a welfare worker with the Army Expeditionary Forces' Chinese battalion in France. He assisted at St. John's Church, Waterbury, Conn., in 1920, and was rector of St. Paul's Church, Newton Highlands, Mass., from 1920 until 1923.

He was dean of Grace Cathedral, Topeka, Kan., from 1923 until 1927, when he became secretary for adult education with the National Council's Department of Religious Education, a post which he held until 1931. In 1931 he became rector of the Church of the Holy Communion, South Orange, N. J., where he remained until he was elected to the episcopate in 1936.

Bishop Ludlow, who was a deputy to

General Convention in 1919 and 1925, served as president of the New Jersey Council of Churches from 1947 until 1949. He was an exchange preacher in England in 1939.

He is survived by his wife, Helen Roosevelt Lincoln Ludlow, and three sons: the Rev. Theodore L. Ludlow, rector of St. Thomas' Church, Newark, Del.; the Rev. Ogden R. Ludlow, rector of St. Mark's Church, New Milford, Pa.; and James Ludlow.

## Connecticut Consecration

The Rt. Rev. Joseph Warren, who was rector of St. John's Church, Bridgeport, Conn., for more than 20 years, was consecrated second Suffragan Bishop of Connecticut in Christ Church Cathedral, Hartford, on November 14th. He was elected on September 12th [L.C., September 24th].

Bishop Gray of Connecticut, acting for Presiding Bishop Lichtenberger, was the consecrator. Co-consecrators were Bishop Esquirol, Suffragan of Connecticut, and Bishop Loring of Maine.

The bishop-elect was presented by Bishop Hatch of Western Massachusetts and Bishop Sterling of Montana. He was attended by the Rev. John P. Wilkins and the Rev. Kenneth W. Cameron. Bishop Lawrence, retired, of Western Massachusetts read the Gospel, and Bishop Butterfield of Vermont was the litanist. Bishop Higgins of Rhode Island preached.

The consecration was televised locally. The Rev. Dana F. Kennedy, rector of Christ and Holy Trinity Church, Westport, Conn., and former executive secretary of the National Council's Division of Radio and Television, narrated the telecast.

## UNITY

### First Reply

The United Church of Christ has accepted an invitation to join in exploratory conversations looking toward union with the United Presbyterian Church in the U.S.A., the Episcopal Church and the Methodist Church.

Dr. Ben M. Herbst, United Church president, accepted the invitation in a letter to Dr. Charles D. Kean, secretary of the Episcopal Church's Joint Commission on Approaches to Unity. It had been extended by the Episcopal Church and the United Presbyterian Church [L.C., November 19th]. [RNS]

### Calvary Conference

A two-day conference on "the Episcopal Church and the unity we seek," held at Calvary Church, New York City, began with choral Evensong sung by the choir of the General Theological Seminary on November 8th. A congregation of clergy and laity filled most of the



Holy Trinity Episcopal Church ("Old Swedes'"), Wilmington, Del., has been entered in the Registry of National Landmarks by the Department of the Interior. According to Stewart L. Udall, Secretary of the Interior, Old Swedes' is the "oldest surviving Delaware Valley Swedish church," having been erected in 1698. He said that "no other structure so closely related to Swedish settlement contains such architectural integrity."

church pews and heard two clergymen discuss the conference theme.

Bishop Dun of Washington, the first speaker of the evening, said that "the Church is first of all a community, a special community with a special center and a special dimension." Bishop Dun went on to say that "the Church in all its manifestations is also an institution." He said that "one of the functions of the Church as institution is to hold God's people together as one people." The bishop added:

"All of us are confronted with a profound and certain question which we wrestle with. At any rate we can hardly avoid noting that there are impressive Christians, and impressive communities of Christian life in Christ found with many of the rival institutional structures. And the more we get to know these other communities of life and these churches, as we say, the more we are compelled to recognize that there is deep life in Christ over there, there is community of life in Christ over there, and these people — these Baptists, these Roman Catholics, these Orthodox, these Methodists, these Anglicans, from whatever standpoint you take it — they testify, they bear witness to the fact that they have found this life in Christ within their particular institutional structures."

The second speaker for the evening was the Rev. Robert McAfee Brown, Auburn Professor of Systematic Theology at Union Theological Seminary, New York City, and a Presbyterian minister.

Dr. Brown stated, "I would be prepared to say from the Presbyterian side that we must be willing to see the death of many of our structures and ways of doing things, if this be needed in order

that a new church may rise. The fulfillment of the Gospel required the Death and Resurrection of our Lord. I see no reason to believe that the fulfillment of His body, the Church, will be realized by any less demanding route."

The Rev. Arthur Vogel, professor of Apologetics and Dogmatic Theology at Nashotah House, was the first speaker for the second half of the conference.

Fr. Vogel stated that "It is obvious that Christian living in general and church unity in particular now stand in need of a radical approach. The only treatment which can restore conventional living to a vital, healthy relationship with reality is the shock of radical insight. To shake his lethargy and the lethargy of society around him, the Christian must be a radical. One can only be a Christian if he is a radical." He continued:

"To be a true radical in theology, one must often stand alone and unbending in the face of the latest and newest theological fads. A person is a radical theologian only on the condition that he never consider a theological problem apart from that problem's full, theological context. . . .

"As we view the evolution of the world and the history of men we must think of them as sustained and governed in the context of God's providence. . . . The reunion of Christian Communions can be considered only in the context of the nature of the Church; while the Church itself must be considered in the full context of its historical founding, the doctrine of the Holy Ghost, and the gift of grace. All agreements and disagreements among men should be considered in the context of the Christian doctrine of man, but this doctrine of man cannot be considered apart from mankind's historic redemption in the sacrificial life and death of Christ."

The Rev. Charles D. Kean, rector of the Church of the Epiphany, Washington, D. C., was the final speaker of the conference sessions. He said that he was "against all rephrasing of creeds."

After the conference many of the congregation went to the parish hall and listened to a panel discussion. The Rev. Albert B. Buchanan, rector of Calvary Church, was the moderator, and the panel comprised Dr. Kean, the Rev. Richard A. Norris, Jr., assistant professor of Church history at Philadelphia Divinity School; Dr. John Knox, of the Union Theological Seminary; Dr. Paul Anderson, of the National Council of Y.M.C.A. (a Churchman), and Fr. Vogel.

### The Living Church Development Program

Contributions currently received for the Development Fund will be used to defray the cost of reporting the activities and pronouncements of General Convention more fully than would otherwise have been possible.

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$11,228.65
Receipts Nos. 3572-3478, Nov. 6-15	50.00
	<hr/> \$11,278.65



Not a reference to the fate of aged horses, the GLUE spelled out here stands for "Group of the Loquacious United Episcopalians," shown cheering Louisiana State University's efforts against Georgia Tech's football squad. "Operation GLUE" was the nickname of the fourth ("IV" in the picture) diocesan meeting of the young people of Louisiana, held recently at Trinity Church, Baton Rouge. More than 1,000 attended.

#### COMMUNICATIONS

### Filmstrip for ACI

*A Place to Go*, a 47-frame, color filmstrip about the four colleges sponsored by the American Church Institute, is scheduled to become available by the end of November.

The colleges, located in the south, offer Negro students an opportunity for education. They are now experiencing financial difficulties, and it is hoped that the filmstrip will cause Churchmen to come to their support. The strip is accompanied with narration by Judge Hubert T. Delany, a graduate of one of the colleges. It will be supplied, for \$5.00, from the National Council's Audio Visual Film Library.

#### IRELAND

### To Downpatrick

The Archbishop of Canterbury is expected to participate in next year's pilgrimage to Saul in County Down in connection with the Church of Ireland's observance of St. Patrick's Day.

The pilgrimage is made on foot from Downpatrick, where the saint is buried, to the tiny church at Saul on the shores of Strangford Lough. The church is built on the spot where St. Patrick allegedly stepped ashore on his return to Ireland to begin his great evangelizing mission.

A special service also will be held in St. Patrick's cathedral in Downpatrick and it is thought that if the Archbishop should take part in the pilgrimage, he also will be asked to preach. [RNS]

#### HOLY LAND

### O Little Town

Some 15,000 Israeli Christians have requested permission to cross the Israel-Jordan border to participate in the traditional Christmas pilgrimage to Bethlehem.

This number represents about one-third of all Christians in Israel. Last year, 10,000 applied for permits to attend the annual observance at the birthplace of Christ.

However, after studying the list, Israeli and Jordan authorities reduced the number of pilgrims to 3,500.

A Ministry of the Interior spokesman declined to comment on reports that only a fixed quota will be permitted to enter Jordan from Israel. He stressed that priority will be given to clergymen and nuns, community leaders, people who have never gone to Bethlehem or went many years ago, and people over the age of 65.

Children under 10 are permitted to accompany their parents without affecting any participation schedule agreed on by Israel and Jordan. Tourists and temporary foreign residents make their own arrangements to attend the pilgrimage through their consulates.

Because their Christmas Eve falls on January 6th, a Saturday and the Jewish sabbath, Orthodox Christians will leave Israel on January 5th for Bethlehem and return on January 7th.

Western Christians and Armenian Orthodox, however, will stay in Jordan only 24 hours; from December 24th to December 25th for Western worshipers and from January 18th to January 19th for the Armenian Orthodox pilgrims.

Municipal officials of Bethlehem, meanwhile, have widened the entrance to the town and the so-called "manger road" leading to Nativity Square. On Christmas Eve they will illuminate trees in the square. The trees are the gift of American cities. [RNS]

#### PUBLIC AFFAIRS

### Obligated to Inform

Bishop Crittenden of Erie, saying that he hoped the conference center of his diocese would be used often for meetings of common interest to various Churches, opened a meeting of 41 clergymen of the Erie, Pa., Ministerial Association at the center on November 9th.

The meeting was called by Bishop Crittenden to consider the implications of the growth of "right-wing" groups in this country engaged in attacks on the National Council of Churches and the efforts of the various Churches to interpret the Gospel in the areas of race relations, public affairs, and social welfare.

Describing forces at work seeking, as he said, to exploit the Christian religion to justify racial or religious hate, to sow discord and dissension, and to advocate economic and political extremism, the bishop called attention to ways in which, under the banner of "anti-Communism," these groups allegedly aid the cause of international Communism by weakening the Church and American democracy.

The clergymen, after meeting in small groups, reported that the clergy have an obligation to inform themselves about Communism, the John Birch Society, and other extremist groups, and to see that their parishioners are aware of the issues involved.

They also said that, while care should be exercised not to overestimate the importance of the extremist forces, clergymen should preach on the dangers involved in a firm and positive manner, since the Christian Church is eternally opposed to untruth and uncharitableness.

There was general agreement that most clergymen do not have the time and resources needed readily to ascertain the truth or untruth of charges made by extremists in order to answer questions of church members who are concerned. To meet this need, it was suggested that the Erie Council of Churches should prepare and place in the hands of all clergymen a statement of policy and principles of the NCC, and, additionally, brief, occasional "fact sheets" exposing untruth or half-truths in such charges.

#### NEW YORK

### Stepping Out

"For a great door and effectual is opened unto me, and there are many adversaries," said the Rt. Rev. Trevor Huddleston, Bishop of Masasi, Tanganyika, recently, quoting the first epistle of St. Paul to the Church at Corinth.

Bishop Huddleston, on tour of the United States, spoke at an evening service at St. Thomas' Church, New York City, on November 10th.

St. Thomas' Church was nearly filled

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© 1961, Rand McNally & Co.

Illustration by Dorothy Grider from *God Speaks To Me*, by Mary Alice Jones.

Though children may momentarily  
put books aside to try weeping dolls  
or repeating rifles, most children are  
pleased to receive

# Books For Christmas

by Alice Kelley

*Mrs. Kelley is a former managing editor of THE LIVING CHURCH, and the wife of David Kelley, a Mishicot, Wis., high school teacher. The Kelley's are the parents of a four-year-old daughter.*

Most children are pleased to receive books for Christmas, even though they may momentarily put the books aside to try out the dolls that weep or the rifles that repeat.

Some youngsters prefer children's books above all other gifts; and this can be said of many parents.

Also, some children's books make good gifts for adults — consider the Church school teacher, the grandparent or aunt who keeps a special shelf for young visitors, expectant parents (who may forget books in the flurry of buying cribs, diapers, and foam-stuffed elephants).

Books need not be Christmas books or religious books to make suitable gifts. However, this being a Church magazine, the books surveyed here are, in one way or another, one or the other — or both, since Christmas after all is a Christian festival.

All the books surveyed, except two, are 1961 publications. This by no means includes all of the best of 1961 in the Christian or Christmas categories. Some excellent books were not available in review copy, and the parade of good juveniles is a parade without end.

New books are not necessarily the best of all books, however. My mentor for this article, Miss Marjorie Warner, Churchwoman and librarian, reminded me of this the other day when she hunted out some of the best of previous years at the Manitowoc, Wis., public library where she is in charge of the children's department. These books alone, it seemed, would make good meat for an article. For now, however, Miss Warner agreed, Christmas shoppers can get sound help from their own local children's librarians in choosing Christian books which have stood the test of time, and most of which are still available in bookstores. Librarians can also help in choosing books for specific ages, and, in some cases, for specific children.

Many bookstores have salespeople who are qualified to assist in choosing appropriate books.

Good periodical sources of information, suggests Miss Warner, are the *Horn Book Magazine* which reviews new children's books and lists good old ones, and the *Library Journal* and *Saturday Review*, each of which customarily have enlarged children's sections in a spring and a fall issue.

The two books published before 1961 included in this survey are *Our Prayers and Praise* and *Jesus of Israel* — the former, first published in 1957, because of its special quality and singular appropriateness as a gift for young Episcopalians, and the latter because of its quality and because, again this year, good Christian books for teenagers are not so plentiful as those for younger children.

A book which will not be available until spring of 1962, but which may be ordered now is *The Children's 'King*

*James' Bible, Old Testament.* A note to a child (or adult) explaining that this book has been ordered for him and will be delivered in spring would make a good Christmas gift, especially for a person who already owns *The Children's 'King James' New Testament*. Published by Harpers in 1960, the *Children's New Testament*, is the complete King James Version with the most difficult words marked for self-pronouncing and/or put into simple English. In addition to the text there are Bible stories, 400 pictures, half of them in full color, and Old Testament quotations marked "to inspire further reading." Verses commonly memorized are left in their familiar wording. Copies in cloth binding sell for \$5.95, in Fabrikoid for \$6.95, and the deluxe limp binding is \$8.00. Prices on the Old Testament have not yet been announced. The Morehouse-Barlow Company thinks enough of this children's Bible to have sent out a special flyer on it. Morehouse can fill orders now for the children's New Testament and is taking orders for the Old Testament.

Because each child has his own individual reading interests and abilities, the age levels suggested in this review are not intended to be specific. One test of the quality of a book is whether it appeals to all to children who are older than the age group for which the book is slanted; it cannot be said with certainty that every book surveyed here will pass that test, but it does appear certain that most of them will not bore an adult who takes the time to read them.

#### All Ages

**OUR PRAYERS AND PRAISE.** "The Order for Daily Morning Prayer and the Order for the Administration of the Lord's Supper or Holy Communion, with Simplified Rubrics and Explanatory Notes, Together with Notes on the Church Year and the Collects to be Used Throughout the Year." Resplendently and reverently illustrated by a **Sister of the Community of the Holy Spirit**. The notes on Morning Prayer and Holy Communion, prepared by two of the Church's scholars, the Rev. Messrs. **Massey H. Shepherd, Jr.**, and **Robert N. Rodenmayer**, will help children understand and participate in the worship of the Church. Seabury Press, revised printing, 1960. Pp. 108. \$2.55. Used in Church, at Church school, and at home this book can strengthen the growing and proper re-emphasis on the Eucharist as the center of life.

**THE LITTLE JUGGLER.** Adapted and illustrated by **Barbara Cooney** in a way that will give new dimension to the old French legend which Anatole France made into a short story and Massenet turned into an opera. Hastings House, 1961. Pp. 47. \$3. In 1958 Mrs. Cooney won the Caldecott Medal for her *Chanticleer and the Fox*. The success of her

publications for children can be attributed to the painstaking effort she adds to her talent: to prepare for the 1961 Christmas book she traveled to France to find and draw places where the little juggler may have wandered.

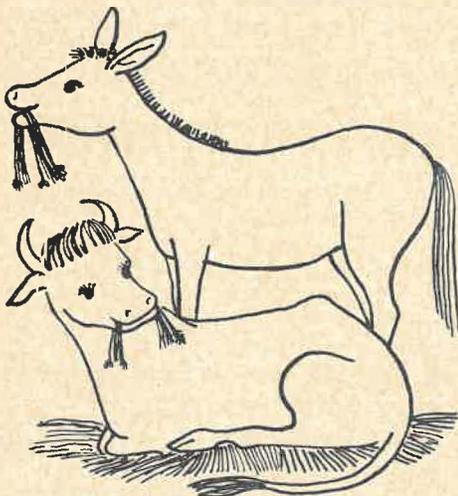
**POEMS FOR SEASONS AND CELEBRATIONS.** Edited by **William Cole**. Illustrated by **Johannes Troyer**. World Publishing Co., 1961. Pp. 191. \$3.95. Poems to honor the four seasons and 22 celebrations of the year — including Christmas. Among Christmas selections are poems by H. W. Longfellow and E. E. Cummings and "Winds Through the Olive Trees."

**A BOOK OF THE SEASONS.** An anthology, made and decorated by **Eve Garnett**. Robert Bentley, Inc., British Books, 1961. Pp. 80. \$3.95. Miss Garnett's technique is to attract first the eye, with line and pastel drawings, and then the imagination, with pertinent poetry from a variety of sources (e.g., Shelley, Tennyson, Whitman, St. Matthew). An index of sources is tucked into the last two pages for children who want to develop their friendship with poetry.

#### Pre-school and Primary

**CHRISTMAS IS A TIME OF GIVING.** Winsomely written and illustrated by **Joan Walsh Anglund**. Harcourt, Brace and World, 1961. Pp. 27. \$1.75. Anyone who has read Mrs. Anglund's *A Friend Is Someone Who Likes You* or *Love Is a Special Way of Feeling* will know what to expect in this book. Warmly and gently and with poetic simplicity, she conveys the happiness of Christmas. The book, even after numerous readings, does not pall.

**THE CHRISTMAS DONKEY.** By **Wilma Swedburg**. Illustrated by **Robert Knutson**. Augsburg, 1961. \$1.00. Pp. 42. The Christmas story, from the viewpoint of a little gray donkey named Dinky, will



© 1961, Seabury Press, Greenwich, Conn. Illustrating "The Friendly Beasts," from *Sing For Joy*.

charm children and adults. Its illustrations, in gray, green, and yellow, are animated, but not overwhelming. The story is true to the Gospel. It aims directly at the interests of little children, but it is not merely cute and sweet.

**SING FOR JOY.** A Songbook for Young Children. Compiled and edited by **Norman and Margaret Mealy**. Illustrated by **Karla Kuskin**. Seabury Press, 1961 (part of the Seabury Series). Pp. 138. \$4. Most little children like to stand up in church and try to sing the hymns, undaunted by not knowing words or tunes. In this book of songs for Christian living, tunes and texts were chosen for children aged three to eight. Words are easy to understand and remember; tunes are easy to learn and, with few exceptions, easy to pick out on a piano. Illustrations are in black and white and light blue, with a dash of red (e.g., for the fire engine in the section "God Cares for My Friends and Neighbors"). *Sing for Joy* is intended to supplement but not substitute for the *Hymnal, 1940*. It includes many good and familiar tunes from the *Hymnal*. It also lists, by topic, *Hymnal* selections "which clergymen and teachers have found useful for their children," and suggested service music from the *Hymnal*. There are a list of hymnals and songbooks for additional materials and four pages of techniques for "The Use of Music with Young Children." The Rev. Mr. Mealy is assistant professor of Church music at the Church Divinity School of the Pacific, and his wife, Margaret, was formerly assistant professor of music at Skidmore College, Saratoga Springs, N. Y., and lecturer in Christian education at St. Margaret's House, Berkeley, Calif.\*

**GOD SPEAKS TO ME.** By **Mary Alice Jones**. Illustrated by **Dorothy Grider**. Rand McNally, 1961. Pp. 45. \$2. Sooner or later the pre-schooler stops in the midst of his prayers and wants to know, "Why doesn't God answer me?" Whether or not mother and dad have a ready answer, this book will help develop the child's understanding of how God communicates with us. It includes a list of Bible passages referred to in the text. Mary Alice Jones is director of the Department of Christian Education for the Methodist Church, and former children's book editor for Rand McNally.

#### Intermediate (ages 8 to 14)

**THE TIME OF THE LAMB.** By **Leonard Wibberley**. Illustrated by **Fritz Kredel**. Washburn, 1961. Pp. 47. \$2.50. The shepherd boy thought God stayed down in the village where the church was, and that he was all alone with the

*Continued on page 23*

\*Text of one of the Christmas songs is by LIVING CHURCH's managing editor, Christine Fleming Hefner.

**January 1**

CIRCUMCISION

**May 31**

ASCENSION DAY

**June 29**

ST. PETER

**August 24**

ST. BARTHOLOMEW

**December 25**

CHRISTMAS DAY

*For Churchpeople,  
who wish to follow  
the annual round  
of feast and fast,  
a survey of*

# Church Calendars

by the Rev. Francis C. Lighbourn, S.T.M.

Literary Editor of *The Living Church*

Until a reformed calendar is adopted, which will be the same every year, calendars will have to be printed each year anew.

Episcopalians who wish to follow the annual round of feast and fast run into a further complication, for the Church's year has to be integrated with the year that we all follow in our business and social undertakings. Fortunately, however, the individual Churchman does not have to do the integrating; this is all attractively done for him by the publishers of the various Church calendars.

These come in a variety of sizes and formats — all the way from calendars that you can hang on the wall and read from a distance to calendars the size of your driver's license — or nearly so.

Two old standbys are the *Ashby Church Kalendar* and the *Churchman's Ordo Kalendar*. These are similar in format, but while the former contains only Prayer Book commemorations the latter provides for the extra holy days of the

various unofficial Missals. Both calendars hang on the wall. They are favorites of altar guilds because the days are indicated in the proper liturgical color, which can be seen at a glance. Both calendars can be had from Morehouse-Barlow Co. (14 E. 41st St., New York 17, N. Y.) at 75¢ the single copy (6 copies — \$3.75; 12 copies — \$6; 25 copies — \$10.75).

Available also from Morehouse-Barlow is *The Christian Year Kalendar*, now in its 86th year. This, too, is a wall calendar but it could also be made to lie open upon a desk. While Ashby Kalendars run from January to January *The Christian Year Kalendar* runs from Advent to Advent. It does not print the days in their liturgical colors, but it does state what the liturgical color for every day in the year is — along with a lot of other useful information, including a liturgical dictionary. This calendar sells for \$2.50.

*The Episcopal Church Lesson Calendar* comes in convenient size and consists of reduced reproductions of the calendar

pages of *The Christian Year Calendar* (Morehouse-Barlow, \$1.25).

The *College Work Calendar* fills a need of college students, faculty members, parish leaders, and others who must note appointments and deadlines. It comes in two editions: one for the academic year (which is also the parish and social activity year), September, 1961-August, 1962; the other for the calendar year, January-December, 1962. Otherwise the two editions are the same. *College Work Calendar* opens to lie flat on a desk or can also be hung on a wall. The days of the month have blank squares for the noting of appointments; Prayer Book holy days are indicated. An ideal gift for parish or community leader, or the boy or girl away at school. In ordering, specify which edition is desired. Both sell at \$1 each for less than 10; 10 or more at 80¢ each. Available from Forward Movement Publications, 412 Sycamore St., Cincinnati 2, Ohio.

At the other extreme in size, but of great potential usefulness, the National Council puts out a "calendar card" — hardly bigger than your calling card — which slips easily into your wallet. Copies sell at 60¢ a hundred, available from Church Missions House, 281 Park Avenue South, New York 10, N. Y. This card prints Sundays and Prayer Book holy days in red.

*Historic Churches Date Book* opens flat on a desk or table. Morning, afternoon, and evening of each day are blocked off in small squares for noting appointments, etc. Facing pages have pictures of historic churches. There are no holy days indicated. Be sure to ask for Episcopal Church edition if that one is desired. Available from Colonial Publishing Co., 10 Thacher St., Boston, Mass.

*Colonial Frame Calendar* hangs on the wall. "Framed" at the head of every month is a picture in color of some Episcopal Church. Days of the month are given, 1, 2, 3, etc., but no days of the week are indicated save for the fact that Sundays will be the left hand column of figures. No holy days. Available from Colonial Publishing Co., 10 Thacher St., Boston, Mass. (*Colonial Frame Calendar* and *Historic Churches Datebook* both sell at \$1.65, postpaid. Church organizations may purchase at a discount. Write for details.)

A *Scripture Text Calendar* is put out by Messenger Corporation, Auburn, Ind., and handled by Morehouse-Barlow. It lists a Scripture text for every day in the year. Prayer Book holy days and liturgical colors are also indicated. Single copies sell for 45¢ each. Quantity prices (for sale at bazaars, etc.) are available from Morehouse-Barlow Co.

Among the assortment here surveyed there should surely be a calendar for every kind of Churchman.

## The Visit

We rejoice that the Presiding Bishop of the American Episcopal Church has called upon the Church of Rome's supreme bishop, even as last year the Archbishop of Canterbury called on him. We know, of course, that the call was a matter of courtesy rather than an official act. We know that the theological differences between the Anglican Communion and the Roman Church have been in no way lessened. Ancient barriers to unity and even to Christian fellowship still stand.

But this act is both another small chink in those barriers and an evidence that the presence of barriers is becoming unwelcome to both sides. There has been a change, during late months, not so much in what is said by the two Churches, as in the way the same things are being said, and in the climate of discussion. True ecumenical progress may not yet have begun, but the ability to communicate with each other which is the fundamental necessity of any first step toward unity has come into being.

"... the grace of God is in courtesy," said Hilaire Belloc. Even if these conversations between the heads of Churches have been no more than a matter of courtesy, yet we feel that the grace of God must be in them.

## Too Much Security

It is being supposed, by some, that one good thing to come out of the increasing acknowledgement of the threat of nuclear warfare will be an increased interest in the Church. The idea is that people will turn to the Church for the security they cannot find anywhere else. This may or may not happen, and certainly it is true that the Church offers solace to the grieved and comfort to the fearful, but that comfort should be given in the older sense of the word, the sense of strengthening. Too much now the Church is looked on as a retreat from reality, a place to hide from the dismays and distresses of life.

Psychologists, sociologists, and educators have talked about the human need for security. But parents, teachers, and — too often — the clergy have ignored another human craving, the craving for adventure.

It is a theological precept that God does not give His creatures appetites for that which does not exist. Men hunger because there is real food, even if there is none within their reach. Men are curious because there is more to be known and seen and learned, in this world and outside it, and most of it is worth knowing. This is the human attribute from which stemmed the tales primitive man told, and the books,



Fabian Bachrach

Bishop Lichtenberger: A matter of courtesy.

such as those dealt with in this issue of THE LIVING CHURCH, which modern man devours. Men hunger for the dramatic because there does exist that which is larger than life, that which is awe-inspiring and enormous and of ultimate value. And that human life which can conceive of nothing larger than itself is a living death.

Most lives in the 20th-century United States are lives couched in comfort, circumscribed, progressing in sameness from day to day to day. They who live these lives know security, but lack drama. This may well explain the public's demand (as evidenced by the supply) for violence in its entertainment. The very virtues of a society with more security than men have ever known are also its weakness. Where there is little danger there is little adventure, it seems, and things that are assured in some way lose their value.

Unfortunately, the Church, which should keep the balance of reality and counteract the faults of any age, sometimes falls victim to these same weaknesses. The Church should be saying to the sated that there is glory they have never tasted, to the secure that there is danger that is eternal. She should present the mystery of God to the men "who have everything," and she should present the colorful magnificence of God to the grey, humdrum world of monotony that is the milieu in which most people live today.

Men seek adventure, really, because they seek the majesty and power and glory that, paradoxically, they can never find on earth and yet that waits at the altar of the church at the corner. Men read avidly of great tragedy and disaster primarily because it is the only greatness with which they come in contact, because it breaks in with drama, into the world of everydayness that they sense is incomplete. And the threat of total war has, along with its repulsion, a fascination, because it is a reminder that drama and hugeness, even if it is evil, still waits in the wings, after all.

Meanwhile the Church — the earthly manifestation

of the ultimate and tremendous Reality; the embodiment of the greatest drama that has ever been or ever will be, the Incarnation; the enlistment in the supreme adventure — herself gets lost in the commonplace and talks in terms of human security. It is not security, but salvation, that the Church must offer to men bogged down in sin, frustration, and the forgotten search for the Holy. It is not psychology but the human spirit with which she deals. Her task is to offer beauty for ashes, meaning for futility, love for mere gregariousness, glory and majesty and power to those who know only a treadmill existence. Too long and too often has the Church presented herself as a shelter from the impact of reality. The Christian must live, not in a bombshelter, but on a battlefield.

## Christmas Book Number

A feature that may be described as a “natural” for a Christmas Book Number is a roundup of religious books for children. We are happy, therefore, to present one this year by Alice Kelley [p. 12].

The Christmas Book Number is also the appropriate one for a survey of the available Church Calendars for the coming year. As has been his custom, the literary editor has prepared such a survey, which appears on page 14 of this issue.

The reviews of individual recent publications round out an issue which we hope may simplify somewhat the annual problem of Christmas shopping.

## NEWS

*Continued from page 11*

to capacity when Bishop Huddleston spoke.

Bishop Huddleston expressed his “great fear” that people see Africa in a “dangerously false image,” that when people speak of Africa today, thoughts turn to false mental images of violence throughout the Congo.

The bishop asked three questions:

“What is happening in Africa?”

“What is the Church doing about it?”

“What are . . . you . . . doing about it?”

Answering the first question, Bishop Huddleston said that for the past 15 years Africa has experienced “an achievement the like of which the world has never seen . . . more new nations have come into being than at any other time in history.” Bishop Huddleston went on to say that “the stepping out to freedom of over 200 million people” is happening. “Tanganyika, the size of Germany,” is “stepping out to freedom . . . December 9th” of this year, he said, adding that Tanganyika is “rich in human relations, rich in wisdom . . . but very poor” in material things, because the country is primarily an agricultural country and many of the farmers put all their meager earnings into building up their farms.

To the second question, “What is the Church doing about it,” Bishop Huddleston said, “I have only been . . . in Tan-

ganyika . . . for one year. . . My doctors and teachers secure no salary — they work for love.”

The bishop said that he has in his charge, 60 African priests, over 100 schools, a seminary, and over 40,000 Anglican Christians to care for, as well as “three hospitals . . . [with] no running water in any. . . .” He said that there are two doctors to run the three hospitals, and that each hospital has 100 beds, made of wood and leather thongs. His clergy are being paid less than dock workers, the bishop said.

“For the Christian the other word for love is the cross,” Bishop Huddleston emphasized, and he went on to say — in answer to the third question — “you can help by understanding,” by “making a caring interest,” . . . and by prayer.

The Episcopal Churchmen for South Africa, c/o St. Thomas’ Chapel, 229 East 59th Street, New York 22, N. Y., sponsored the service.

### LONG ISLAND

#### For Clearer Understanding

In a letter to the deputies of the convention of his diocese, Bishop DeWolfe of Long Island made some suggestions relating to the election of a second suffragan for the diocese. [The convention, meeting on November 4th, resulted in a deadlock, and another session was called for November 18th. In the earlier try, the lay delegates voted for one candidate in six of the eight ballots cast, and the clergy voted for another in four of the ballots. L.C., November 19th.]

In his letter to the deputies, Bishop DeWolfe said:

“The suffragan bishop the bishop has asked for should primarily assist the bishop in his over-all extension of the episcopal ministry to the diocese. The bishop is in the best position to determine who in the diocese gives best promise of affording such needed assistance. Yet, relatively few members of the convention have sought his counsel regarding their judgment in such a weighty

matter. The bishop trusts that on November 18th the delegates to the convention will assemble with clearer understanding of the needs of the diocese.

“He trusts also that both clerical and lay delegates will clearly understand that on November 18th they will be concerned with the election of a suffragan bishop to be of immediate assistance, not of a diocesan bishop to succeed the present ordinary.”

### ECUADOR

#### All Secure

A report has been received that all Churchpeople and Church property in Guayaquil, Ecuador, came through the recent change of government in that country unscathed.

A feud that developed among the armed forces of Ecuador as to who should succeed the former President resulted in gunfire and rocket fire before the issue was resolved.

The Rev. Charles Pickett, priest-in-charge of the Church of Christ the King, Guayaquil, said there was firing in front of the church, but no damage was done.

The work in Ecuador is under the jurisdiction of the missionary district of the Panama Canal Zone.

### COLLEGE WORK

#### Witness to the Uncommitted

With the blessing of “Canterbury House” near New York University’s College of Education at Buffalo on October 6th, the first annual Faculty-Student Weekend was under way. The down-payment on this house was provided by a special grant from the National Council, providing a residence and basis of operation for the newly appointed executive director of the diocesan department of college work, the Rev. R. Sherman Beattie.

On October 7th, college people from all over the diocese converged on Norton Hall at the University of Buffalo to hear

### Correction

The Rev. George F. Tittmann, rector of the Church of the Holy Spirit, Lake Forest, Ill., tells us that the “Litany for the City,” published in the November 5th issue of *THE LIVING CHURCH* is the work of the Rev. Canon Francis W. Tyndall, canon missioner of the diocese of Chicago. The litany was reprinted, with permission, from the *Witness*, parish paper of the Church of the Holy Spirit. The litany was published originally in *Advance*, periodical of the diocese of Chicago, and was authorized by the Bishop of Chicago for use in the diocese.



Student-faculty banquet at Norton Hall  
With the blessing, the weekend was under way.\*

Prof. J. V. Langmead Casserley speak on "The Anatomy of Irreligion." Then, on Sunday morning, Bishop Scaife celebrated a Corporate Communion for college people and spoke at the breakfast which followed.

Featured speakers at other major diocese-wide college events for the current academic year will include the Rev. Albert T. Mollegen, Dr. Lee Hastings Bristol, Jr., and the Rev. William G. Pollard. These gatherings are planned to supplement the local meetings of student and faculty groups and as Chaplain Beattie says: "Not only will they provide leadership training for the committed, but they will also present a powerful witness to the uncommitted in these academic communities."

#### ENGLAND

### Closer to All

The Assembly of the Church of England adopted a resolution at its autumn sessions calling for closer relations with all other Christian bodies.

As originally proposed the resolution urged closer ties only with the Church of Scotland (Presbyterian), but an amendment introduced by Arthur Macmillan, brother of Prime Minister Macmillan of England, suggested that all Christian Churches be included. This new version of the resolution was then approved.

In proposing the amendment, Mr. Macmillan told the delegates, "For this Assembly to pass a motion specifying particular branches (of Churches) would be taken by the ones not mentioned as a great slap in the face."

The amendment was supported by the Rev. Michael Bruce, who said the Assembly should make "perfectly clear that we want closer relations with all branches, Orthodox, Roman Catholic, Presbyterian, Free Church, and our friends in the continental Protestant Churches." [RNS]

### Call for Reform

by the Rev. DEWI MORGAN

One would have to be very deaf not to hear the rising clamor for reform of Church-State relations in England. To it has now been added the voice of the Rev. Canon Eric W. Kemp, Oxford scholar and a leading "high Churchman."

Under the title of *Counsel and Consent* (SPCK, 27/6d), he has published his Bampton lectures — which were delivered in the same university pulpit, at Oxford, where some of the reforms which have become a part of Anglican history were sparked.

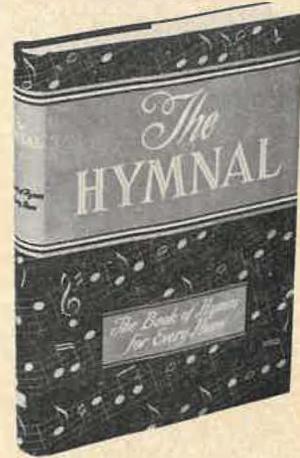
Canon Kemp is highly critical of Parliament's continuing power to hold up internal reform within the Church, and sees little hope of any worthwhile change in the structure, law, or Prayer Book of the Church of England until the Church is free of the shackles of secular authority.

He does not anticipate that this is going to happen easily, for "already certain persons have undertaken extensive propaganda among members of Parliament with the aim of securing the rejection of some of the measures necessary to prepare the way for the revised canons." These persons must be the inveterate Protestants who see in Parliament a support in their fight against anything they deem might savour of Rome. They were influential in the Parliamentary rejection of the 1928 Prayer Book revision.

Canon Kemp thinks that Parliament will relinquish its veto power only if

\*Seated at the head table were (from left) the Rev. D. M. Veale, chaplain, Erie County Technical Institute, Uetta Solomona, Samoan student at Fredonia State Teachers' College, the Rev. M. A. Garland, chaplain, Fredonia State, Mrs. Robert Berner, Dr. Casserley, the Rev. R. S. Beattie, director, college work, diocese of Western New York, Bishop Scaife, Mrs. Beattie, Mrs. Veale, Dr. Robert Nossen, professor, Fredonia State, Robert Berner, dean, Millard-Fillmore College, University of Buffalo.

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more authority is given to the laity in the Church of England, and he suggests this should be done forthwith, not only at the national level but also in diocesan conferences.

A still more radical suggestion is that the present 43 dioceses in England should be increased to about 85. The acknowledged leaders of the Church of England should continue to be the Archbishops of Canterbury and York, but there should also be about 12 other senior bishops, perhaps called metropolitans, who would be regional leaders.

The fact that there is at least one English diocese with nearly 600 parishes is strong support for the argument.

He would be a brave prophet who said that change was imminent in England. He would be an entirely foolhardy one who dismissed the possibility.

### The Matter of Crown Appointments

The Church Assembly of the Church of England, at its meeting in Westminster on November 7th, voted to ask the establishment of an Archbishops' commission to consider the method of Crown appointments to Church offices.

The matter of Crown appointments came into focus last summer when the Rev. Canon Lewis J. Collins of St. Paul's Cathedral, London, voted against the sovereign's nominee for the London bishopric, the Rt. Rev. Robert W. Stopford, thereby technically placing himself under threat of confiscation and outlawry [L.C., September 3d]. Archbishop Ramsey of Canterbury had previously proposed a reëxamination of the present system of appointments [L.C., August 6th].

In the Church Assembly debate, the study was proposed by Sir Kenneth Grubb of London, who, however, added

a tribute to the care taken by the Prime Minister in Crown appointments. Sir Kenneth said he had "every confidence" that a commission appointed by the archbishops would be wholly competent.

One opponent of the commission study said he felt that, in the history of the country, the English bishops appointed by the Crown towered over those of other European Churches. Another opponent, the Rev. Canon F. F. G. Warman of Birmingham, said, according to the *Church Times*, that if a commission was going to do anything useful, it had to produce a controversial report or else say there was nothing to report on. If it produced something in between, Canon Warman said, it would not satisfy anyone; if it produced a controversial report the great body of the public would misunderstand it.

The Rev. J. C. Wansey of Chelmsford, who supported the study, said that the scandal which faces the Church today is the fact that Parliament, which has ceased to be necessarily Christian and Anglican, retains the power of its Christian predecessors and imposes on the Church, through the Crown, bishops of its choice.

D.M.

### RELIGIOUS ORDERS

#### Georgian Convent

Bishop Stuart of Georgia officiated at the blessing of the new Convent of St. Helena on October 26th at Augusta, Ga.

The Rev. Lincoln A. Taylor, OHC, superior of the Order of St. Helena, celebrated the Solemn Pontifical High Mass which followed the blessing. Several hundred clergymen and laymen from the area attended the service.

This marked the beginning of the Regular Life in the first Episcopal convent to



Eucharist at the convent: In Georgia, the Regular Life begins.

Augusta Chronicle

The Living Church

be established in the area. The sisters expect soon to have provision for guests to visit the convent for retreats, and are beginning to visit parishes in the diocese of Georgia and nearby dioceses for quiet days, talks, and schools of prayer.

#### DISASTERS

### Honduran Hurricane

Help ranging from money and blankets to anti-snake venom serum is needed at Belize, British Honduras, in the wake of a hurricane which struck the area late last month.

Episcopalians' contributions to the Presiding Bishop's Fund for World Relief were ready for immediate emergency use by Church World Service, but much more extensive help is now necessary.

Because of lack of facilities, emergency supplies brought in by plane or ship could not be transported to the stricken city. Most of the populace of Belize was reportedly living at the airport early in November. The capital city of 22,000 people was 75% leveled by the hurricane, and was without electricity or fresh water.

Episcopal help will be used in two ways: through Church World Service, the relief and rehabilitation agency of major Protestant, Anglican, and Orthodox Churches in America; and through the Episcopal Church itself.

Bishop Bentley, director of the National Council's Overseas Department, has wired Bishop Brooks, of Honduras, asking what is needed directly from the Church here.

The Presiding Bishop's Fund for World Relief allots \$25,000 annually to Church World Service to be used for emergencies during the year. It then provides further direct aid, as far as possible, from the contributions received.

Those sending gifts now to help in this disaster may mark their checks: "For British Honduras hurricane relief," sending them to the Presiding Bishop's Fund for World Relief, 281 Park Avenue South, New York 10, N. Y.

#### AUSTRALIA

### Working Wives?

Social welfare officials of the Anglican and Roman Catholic Churches in Australia differed on the individual and social effects of "working wives," at a symposium conducted recently by the Australian Council of Salaried and Professional Associations.

The Anglican speaker, the Rev. H. W. Baker, of the Australian Church's Public and Social Affairs Committee, said that employed married women were more contented and led a fuller life, while the Roman Catholic speaker, the Rev. William Murray, director of the Roman Catholic Family Welfare Bureau in Sydney, Australia, said that employment of

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RNS

Churchman Nathan Pusey (second from right), president of Harvard University, cuts into a welcoming cake presented by the Japan International Christian University, Mitaka, Japan, while his wife (at his right) and Dr. and Mrs. Nobushige Ukai look on. Dr. Ukai is president of the interdenominational university.

Dr. Pusey and his wife were on their way to New Delhi, India, where he expected to attend the Third Assembly of the World Council of Churches.

He was named by Patriarch Athenagoras of Istanbul. At the same time, his church has been elevated to a patriarchal shrine, reportedly the first such Greek Orthodox shrine in this country.

An abbot usually heads an abbey, but Fr. Gambriilis will continue as pastor of his church.

The Greek Orthodox Church in this country has no abbey or monastery, but Fr. Gambriilis expressed the hope that some day a monastery may be founded at St. Nicholas'.

Fr. Gambriilis, 76, has been pastor of St. Nicholas' parish since it was founded 34 years ago. [RNS]

### URBAN WORK

#### Mass Amnesia

Life in suburbia often produces a "mass amnesia or morbid forgetfulness," the Rev. Dr. Gibson Winter told a recent "conference on the effective city church" held in St. Louis, Mo. The conference was sponsored by the committee on the urban church of the United Church of Christ.

Dr. Winter, a Churchman, is a former member of the Parishfield Community, Brighton, Mich. He is presently on the faculty of the University of Chicago, and is the author of *The Suburban Captivity of the Churches*.

He said that "morbid forgetfulness" is diametrically opposed to the character of the Church.

He described this kind of "amnesia" as a "blacking out of productive public

married women tends to weaken the family.

"I am not saying," said Mr. Baker, "that a woman who devotes herself to her home and family does not lead, a full, happy life, but I am persuaded that women who go to work lead a fuller life."

Said Fr. Murray, "The Church realizes that there will always be a certain percentage of the female population which will need to be engaged in a career most of their lives, and they must be provided for.

"We maintain that the basis of human society is the family, and the importance of the wife and mother in providing love and stability for the family cannot be overstated." [RNS]

### HEALING

#### Hands on Hundreds

At a healing service in St. Bartholomew's Church, New York City, on October 30th, Miss Dorothy Kerin of Burrswood, England, told of her own experience of spiritual healing and laid her hands on the heads of several hundred people, while the Rev. Terence J. Finlay, rector of St. Bartholomew's, repeated a prayer.

An estimated 500 people heard Miss Kerin tell, from the pulpit, of her "incurable" tuberculosis, of 28 physicians having given her up as a "hopeless case," and of her sudden cure. Miss Kerin, an Anglican, held the service at Dr. Finlay's invitation.

### ORTHODOX

#### Abbot of Shrine

The Very Rev. Daniel Gambriilis, pastor of St. Nicholas' Orthodox Church in Chicago, has been designated as abbot of the Greek Archdiocese of North and South America.

life for a private world." In effect, he said, "cultural amnesia is a rejection of past and the old; social amnesia is a rejection of social differences, and civic amnesia a rejection of the public sphere."

"Civic amnesia is a profound problem to which the Church has much to say," he stated. "The problem manifests itself as a task and structure of the heavenly city, in the world — the true city."

The churches must learn to live "with metropolitan areas which are missionary areas," Dr. Winter said. "We must begin to ask ourselves what form this ministry takes. It is an enormous problem."

"The concern of the church should be the total renewal of the Church on behalf of the total renewal of the metropolis. New approaches are needed and new types of ministries." [RNS]

**MICHIGAN**

**Object: Corn Island**

On Saturday, November 4th, about 300 Girls' Friendly Society members of the diocese of Michigan held their annual festival service in St. Paul's Cathedral, Detroit.

The girls proceeded into the cathedral, bearing banners from their parish GFS branches. Two girls — Carolyn Worel and Marilyn Vincent — read the lessons, and each branch presented its Mission Object money, which was designated for the work on Corn Island, Nicaragua. The offering, amounting to more than \$300, was received by the Rev. Canon Leslie Warren, who read the service and was the preacher.

**UNITED CHURCHWOMEN**

**Prayer Day**

The World Day of Prayer for 1962, sponsored by United Church Women, has been set for March 9th. United Churchwomen is a general department of the National Council of Churches.

Day of Prayer services start each year at dawn on the Tonga Islands, with prayers continuing around the globe for 24 hours, in some 60 languages and 1,000 dialects. The final service is held on St. Lawrence Island in the Bering Sea.

Every year the service of worship for the Day of Prayer is prepared by a woman in a different country. For 1962 the service comes from Uruguay, and its theme is, "For God so loved the world."

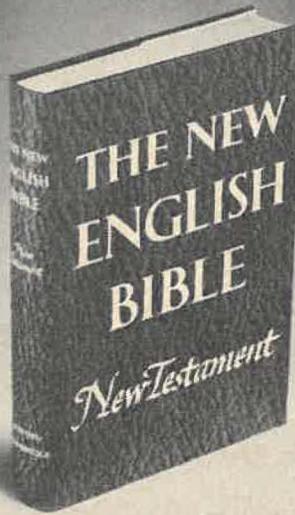
[RNS]

**WCC**

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Archbishop Nikodim, head of the foreign relations department of the Russian Orthodox Church, has expressed hopes for "fraternal coöperation with all Christian denominations" affiliated with the

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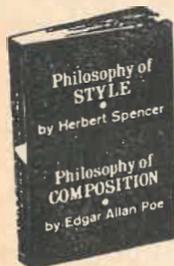
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World Council of Churches. The Russian Church has applied for membership in the WCC.

The archbishop was quoted by Religious News Service as saying that he was "quite certain that coöperation in the framework of [the WCC] will prove mutually fruitful and useful." He was interviewed after an announcement that the Moscow patriarchate was planning to send 17 delegates to the Third Assembly of the WCC, scheduled to be held at New Delhi, India, starting November 18th. The question of membership for the Russian Church was expected to be brought up on November 20th.

"I am sure," the archbishop was quoted as saying, "that the participation of the Russian Church in the ecumenical movement will broaden its contacts with other Churches. It will strengthen the representation of the Orthodox religion in its ranks and thus more fully represent the world's religious life. It is with these thoughts that the Russian delegation [will leave] for New Delhi."

### NEWARK

## Reasons for Failure

The "gentle people of prejudice," those persons "who have deep doubts about racial equality, though they are educated enough to suspect that the desegregation process is inevitable," are the real threat to Protestantism, Dr. Thomas F. Pettigrew, a Churchman, and associate professor of social psychology at Harvard University, said in addressing a conference on Christian social relations on October 28th in the Cathedral House, Newark, N. J.

"Organized Christianity has almost totally failed in its responsibility in the field of race relations, and there are four reasons why," he said. He said that (1) we have overemphasized money and members, and underemphasized Christian ideals; (2) we have misused the great Protestant contribution to religion: the dignity and responsibility conferred on the individual worshiper; (3) we have fallen prey to the myth of moderation; and (4) those who are working in the Church for better race relations are made ineffective by fallacies that people hold about the way of doing the job.

"The first failure can be overcome," Dr. Pettigrew said, "only by a proper balance between the organizational and idealistic emphases in church life." He said that the problem is pressing, because Protestantism has deeply committed itself to the Christian imperative of racial integration. The second failure, he said, is chargeable to the laity, who, in many instances, fail to follow the lead of their clergy in accepting fellow Christians or working to improve relations. Those responsible for the third failure, the followers of the moderation myth, are "anaesthetists of the Church's conscience,"

who say that really standing up for Christian principles is "extremism." The moderate believes that time offers the only solution, and thus, the moderate is on the side of the racist. He is unable to call for any constructive action. Moderation, Dr. Pettigrew said, has become a Christian delusion, frustrating the attempts of organized religion to fulfill its ideals. "The Church cannot afford to avoid controversy at the cost of its principles," he said.

The fourth failure can be overcome only by correcting such fallacies as the moderation myth and the idea that brotherhood is something to be practised seriously only during an annual "Brother-



Dr. Pettigrew: The gentle are a threat.

hood Week." Brotherhood has to move on the local parish level, if it is to have any real effect on race relations, he said, adding:

"We need, then, to begin direct and positive witness to our highest religious principles of inclusiveness. We need to develop fresh approaches that can simultaneously challenge the moderate and attack the real complexities of the racial issue."

Speaking at the opening session of the conference, the Rev. Hugh McCandless, rector of the Church of the Epiphany in New York City, called upon Episcopalians to broaden their ideas about the role of the parish in neighborhood life, in line with the view held by the English Church, that a parish includes all the souls in a given community and that it is not just a "holy club" wherein Church work becomes something you can do only within the church building.

Attended by 200 delegates from parishes in the diocese of Newark, the conference included workshops on the problems of aging, alcoholism, Christian citizenship, the urban church, human relations, and volunteer work in penal institutions and public hospitals.

## CHILDREN'S BOOKS

Continued from page 13

shepherd and his sheep in the frightening immensity of the downs. Then, what some might call a miracle happened, on Christmas Day.

**THE NOBLE DOLL.** By Elizabeth Coatsworth. Illustrated by Leo Politi. Viking, 1961. Pp. 47. A sad and gay Mexican Christmas story, illustrated with colors that could be garish, but are not because Mr. Politi knows how to use them to get across the savor of Mexico.

**THE BIBLE STORY WITH LIVING PICTURES.** By Ralph Kirby. Harper, 1961. Pp. 320. \$5.95. Major stories from the Old and New Testaments are presented simply, yet in language "as close as possible" to that of the Bible. There are also sections on early Christian history and everyday life in the Holy Land. Introductory material, short and to the point, explains how the Bible came into existence, and why it is readable and relevant today. Ten full-color plates are from such motion pictures as *The Ten Commandments* and *Ben-Hur*, and are Hollywood-spectacular. Most of the 250 black and white cuts are from Cathedral Films and the Dawn Trust Film Library. (Some of the pictures may raise some eyebrows; for instance, did Eve really wear eye make-up?) Mr. Kirby has accomplished a difficult piece of work. He gives credit to Anglican, Free Church, and Roman Catholic consultant editors: E. O. James, professor emeritus of the philosophy of religion, University of London; Dr. Harold Roberts, principal of Richmond College (Divinity School, University of London); and Sebastian Bulough, O.P., extension lecturer in the University of London.

**MINCE PIE AND MISTLETOE.** By Phyllis McGinley. Pictures by Harold Berson. Lippincott, 1961. Pp. 32. \$2.95. Some of our variegated American Christmas customs and how and where they originated are described in verse. There are a few McGinleyisms such as:

"Why, even the Puritans, who called  
A merry man a sinner,  
Gave us, at least,  
Our favorite feast —  
Mince pie and turkey dinner."

### The Teens

**THE BRONZE BOW.** By Elizabeth George Speare. Houghton Mifflin, 1961. Pp. 255. \$3.25. In the early days of Christianity, a young Jewish boy, orphaned by the Roman legions, fights for revenge and for freedom in an exciting, well told story. Actually, there is more than a story; in her narrative, Mrs. Speare will succeed in conveying to many readers the truth of the superior power of love. Adults who read this book will not be wasting their time. In 1958, Mrs.



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Illustration by Fritz Kredel  
from *The Time of the Lamb*.

Speare won the American Library Association's Newbury Medal, given annually for the most distinguished contribution to American literature for boys and girls.

**JESUS OF ISRAEL.** By Marchette Chute. Dutton, 1960. Pp. 116. \$3. A biography of Jesus based only on evidence contemporary to His life on earth. The author intends the book to be of assistance in reading the four Gospels, and says, "Whatever can be grasped by faith should also be tested by reason, and the prophets themselves did not think otherwise."

**THE SHEPHERD OF BETHLEHEM.** By Gordon Powell. Illustrated with good line drawings by John Robinson. Revell, 1961. Pp. 32. \$1.50. The question is, why did the shepherds for so long keep secret their awesome experiences on the night Christ was born? Dr. Powell, a Presbyterian clergyman, presents the story in a style strongly reminiscent of a modern news interview, with the distinguished doctor, Luke, interviewing one of the shepherds, a man modest but of strong conviction.

**CHRISTMAS STORIES FROM MANY LANDS.** Edited by Herbert H. Wernecke. Westminster, 1961. Pp. 302. \$3.95. The author, a former junior high school principal and now professor of Biblical interpretation and librarian at Eden Theological Seminary, says: "People of other faiths and of no religious faith join in the observance of this season of 'good will toward men.' . . . It is in this broader sense of the observance . . . that this volume of Christmas stories has been gathered." Stories from 35 countries are by authors ranging from St. Francis of Assisi to O. Henry.

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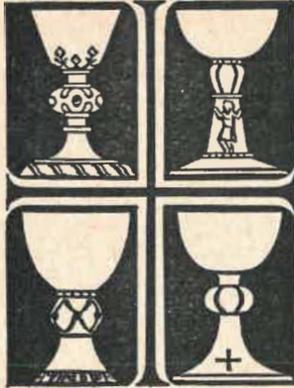
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## BOOKS

Continued from page 7

to life and making them contemporary. For this he deserves high praise. Undoubtedly, many a lay person or priest will be able to use the Psalms with more intelligence and devotion after reading this book.

This is not to say that the book is without its flaws. Dr. Taylor aims at popularizing, but that does not excuse superficiality, which, unfortunately, he has not avoided. Not a word is said about the liturgical background of the Psalms in Israel's worship, which surely is not without its relevance in the modern liturgical setting. Possibly it is because the author adheres to the obsolescent view which assigns dates in the Macabean age to some Psalms, and, which, to put it mildly, is extremely dubious (see p. 127). Further, in his translations he is constantly doing violence to the text, ostensibly on the grounds of Hebrew meter and poetic structure, which, in the opinion of an increasing number of scholars are insufficiently certain to warrant such drastic procedures (see p. 87 for a typical case).

One would wish for a popular book on the Psalms which could be unhesitatingly commended; unfortunately this book does not qualify. CARMINO DE CATANZARO

## Good Company

**THE BRIDGE BUILDERS.** Biographical Studies in the History of Anglicanism. By **Hugh A. Lawrence Rice.** Longmans. Pp. ix, 193. \$4.

It has been said that if all Anglicans are going to hell no individual Anglican need worry overmuch for he can count on being in good company. Waving the eschatological element in this dictum, one can readily admit that Hugh A. Lawrence Rice has picked out "good company" for inclusion in *The Bridge Builders*.

The book consists of chapters on such worthies as Thomas Cranmer, Richard Hooker, Thomas Ken, William Law, Thomas Wilson, etc. American Churchmen generally may find the chapters somewhat slow-moving. Especially is this true of the chapter on Nathaniel Woodard (great Churchman though he must have been), which could better have been replaced by a couple of chapters devoted to Anglican worthies on this side of the Atlantic — or does "Anglican" still to British writers mean "confined to the British Isles"? (Thomas Bray, it is true, is included, and he had certainly set foot in America, but that was in colonial days.)

American Churchmen none the less are well advised to read this book, which was the Autumn Embertide Selection of the Episcopal Book Club. We still use what is basically Cranmer's liturgy and we sing

the hymns of John Mason Neale, to whom one of the chapters is devoted. The sprightliest chapter I found to be the one on Bishop Gore; but then he appears to have been a sprightly individual. F.C.L.

## 20,000 of them

**THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN.** Edited at the Birmingham Oratory with notes and an introduction by **Charles Stephen Dessain** of the same Oratory. Volume IX: Littlemore to Rome (October 1845 to December 1846.) Thomas Nelson. Pp. xxviii, 363. \$15.

Much has been written about John Henry Cardinal Newman, theologian and man of letters, who began his career as an Anglican clergyman and ended up as a cardinal of the Holy Roman Church. Only a fraction, however, of the letters that he wrote have been published, although an estimated 20,000 are extant.

A project which has as its aim the publication of all of these letters, together with Newman's diary entries, is *The Letters and Diaries of John Henry Newman*, of which Volume IX is the first to appear in print. This begins on the eve of Newman's reception into the Church of Rome. This section of his extant letters (which will fill some 20 volumes) will be published first — chiefly because it has been proportionately the more neglected — and will be followed by his letters as an Anglican.

Editorial procedure is explained in the preface to the present volume. It would appear that the English-speaking world will have in the completed project a most meticulously edited tool for the study of Newman's thinking as it developed in the 89 years of his life.

FRANCIS C. LIGHTBOURN

## A Sound Treatment

**THE REAL CHRISTMAS.** By **Pat Boone.** Revell. Pp. 62. \$1.50.

It seems that a few years ago Dale Evans Rogers wrote a little book about Christmas, and now Pat Boone, hero of teenagers, has done the same.

Although *The Real Christmas* does not go as far in the liturgical and sacramental



direction as Episcopalians might desire, yet it is sound as far as it goes, and told in a language calculated to appeal to Pat's many admirers.

This little book will leave no one in doubt that Christmas is primarily Christ's birthday, and that everything else connected with it should be seen in that relationship. F.C.L.

## The Reviewers

The Rev. **William H. Baar**, Ph.D. [p. 6] is rector of St. Elisabeth's Church, Glencoe, Ill.

The Rev. **Carmino J. de Catanzaro**, Ph.D. [p. 6] is professor of Old Testament literature and Semitic language at Seabury-Western Theological Seminary, Evanston, Ill.

The Rev. **Joseph F. Fletcher**, S.T.D. [p. 6] is professor of social ethics, Episcopal Theological School, Cambridge, Mass.

**Howard T. Foulkes** [p. 25] is chancellor of the diocese of Milwaukee.

The Rev. **Robert M. Grant**, Th.D. [p. 6], is professor of New Testament on the Federated Theological Faculty of the University of Chicago. His most recent work, *The Earliest Lives of Jesus* (just published by Harpers) will be reviewed in an early issue of THE LIVING CHURCH.

The Rev. **Francis C. Lightbourn**, S.T.M. is literary editor of THE LIVING CHURCH.

## Plea for Study

**SOME DEFICIENCIES IN THE CANON LAW OF THE AMERICAN EPISCOPAL CHURCH and Related Matters.** By **Spencer Ervin**. American Church Publications, 347 Madison Ave., New York 17, N. Y. Pp. iv, 73. Paper, \$1.25.

Spencer Ervin, whose former pamphlets on canon law have enlightened the Church and especially its chancellors, has again put us in his debt by this, his most recent publication. While his previous opinions have met with some serious opposition, and this criticism of our canon law will probably not meet with universal approval, nevertheless his comments are worthy of serious thought.

He contends that our canon law is de-



ficient in that it does not provide for true provinces with adequate powers. He also states that the episcopal order in many dioceses has been reduced to the function of presiding, that the canons in regard to episcopal retirement are defective, and that they do not concede to a diocesan the right to a diocesan court.

The main part of his argument, however, relates to the alleged defects in our canons in regard to the powers and duties

of vestries. He concludes with a plea for a more thorough study of canon law both inside and outside our seminaries to remedy its defects.

HOWARD T. FOULKES

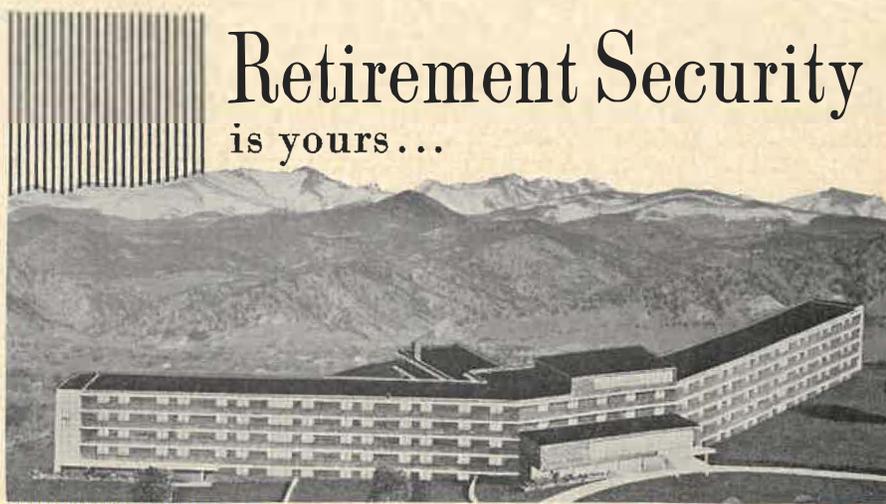
## A Need Filled

**THE CHRISTIAN WAY.** Prepared by **Frank D. Gifford**, Ph.D. Morehouse-Barlow Co. Pp. 136. \$2.50; paper, \$1.50.

In *The Christian Way* the Very Rev. Frank D. Gifford, dean emeritus, Philadelphia Divinity School, has given

to Churchpeople a book that admirably lives up to its subtitle, "A Book of Instructions and Devotions for Members of the Episcopal Church."

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### In Brief

**THE FAITH.** By Raymond Raynes, C.R.  
Edited by Nicholas Mosley. London:  
Faith Press. New York: Morehouse-  
Barlow. Pp. 118. Paper, \$1. "Instruc-  
tions on the Christian Faith," taken down  
as spoken by Fr. Raynes during a mis-  
sion at the Church of St. Michael and All  
Angels, Denver, Colo., October, 1957.  
Fr. Raynes had been Superior of the  
Community of the Resurrection (Mirfield,  
England) for 15 years. He died a few  
months after the addresses which form  
the substance of this book were given.

**THE BIBLICAL ARCHAEOLOGIST  
READER.** Edited by David Noel Freed-  
man and G. Ernest Wright. Doubleday.  
Pp. xvi, 342. Paper, \$1.45. (A Double-  
day Anchor Original.) Consists mostly  
of reprinting of articles (e.g., "The Writ-  
ing of an Old Testament Book," by  
J. Philip Hyatt, "What Were the Cheru-  
bim?" by W. F. Albright, "The Earliest  
Christian Books," by C. C. McCown,  
"Some Radiocarbon Dates," by G. Ernest  
Wright) that appeared originally in *The  
Biblical Archaeologist*.

**THE LAYMAN'S BIBLE COMMEN-  
TARY.** Balmer H. Kelly, editor. Vols. 6  
(Judges, Ruth, 1-2 Samuel), 13 (Ezekiel,  
Daniel), 16 (Matthew), 21 (Romans, 1-2  
Corinthians). John Knox Press. Pp. 152,  
142, 152, 152, respectively. Boxed set,  
\$7; single copy, \$2; four or more, \$1.75  
each. Another installment in the series,  
"The Layman's Bible Commentary." Vol-  
ume 6 is done by Eric C. Rust (Southern  
Baptist Theological Seminary), Volume  
13 by Carl Gordon Howie (Calvary Pres-  
byterian Church, San Francisco), Volume  
16 by Suzanne de Dietrich (translated by  
Donald G. Miller), and Volume 21 by  
Kenneth J. Foreman (Louisville Presby-  
terian Seminary, retired).

### Books Received

**WORK IN MODERN SOCIETY.** By J. H. Oldham.  
John Knox Press. Pp. 62. Paper, \$1.

**MORE PREACHING VALUES IN THE EPIS-  
TLES OF PAUL.** Volume II. Second Corinthians,  
Galatians, Philippians, Colossians. By Halford E.  
Luccock. Harpers. Pp. 255. \$3.95.

**IN SEARCH OF MYSELF.** The Autobiography of  
D. R. Davies. Macmillan. Pp. 228. \$3.50.

**HUMAN ACHIEVEMENT AND DIVINE Voca-  
TION IN THE MESSAGE OF PAUL.** By W. A.  
Beardslee. Naperville, Ill.: Alec R. Allenson, Inc.  
Pp. 142. Paper, \$2.25. (Studies in Biblical Theol-  
ogy No. 31.)

**THE CHRISTIAN AS A JOURNALIST.** By Rich-  
ard T. Baker. Association Press. Pp. 121. \$2.50.

**HISTORY OF MISSIONS.** By Bernard de Vaulx.  
Translated from the French by Reginald F. Trevett.  
Hawthorn Books. Pp. 191. \$3.50. (Volume 99,  
Twentieth Century Encyclopedia [Roman] Catholi-  
cism.)

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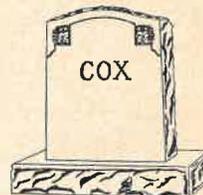
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# The Rector's Black Eye

(fiction)

by Bill Andrews

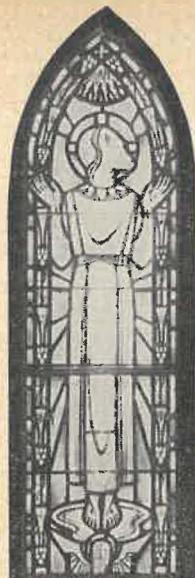
November 22, 1961. I can finally write the ending, I think, to St. Martha's traumatic collision with the racial segregation issue.

The last racist trouble maker has left town. The last delegation of college students protesting against the racists has also gone. It has been two weeks since the newspapers have carried anything about the situation. The rector's black eye is now a normal hue. (He got the shiner when a rock thrown at the Johnson's front door hit him as he stood under the porch light admonishing a little knot of stirred-up citizens to go home and leave their neighbors in peace.) The Every Member Canvass has come and gone — the rector estimates the squabble cut pledges by \$2,200 since he believes pledges to the total of \$3,800 were cancelled and pledges of \$1,600 were obtained as a direct result of his stand that the Johnson and Williams families had a right to live in Oakburg and worship at St. Martha's.

"Financially," he told me last night, "the price was cheap enough. But it grieves me that I haven't been able to help the eight families that have left the parish to see that they have a Christian duty in this matter. I must keep trying!"

For two weeks before the climactic night, Oakburg had echoed to the noise of rallies and marches and picketing, both pro and con racial segregation. This quiet suburban community hasn't known so much excitement since that agonizing night when the suburban train was wrecked and put 40 Oakburger commuters in the hospital.

Anyway, on that Tuesday night in late October, a small group out for trouble assembled in front of the Negroes' homes shouting insults and throwing filth. Mrs. Johnson called Fr. Carter, and he went right over. He went up the walk and the Johnsons turned on the porch light. Instead of going inside, he turned and tried to reason with the crowd. Luke Harding was there, and he tells me that Fr. Carter hardly said more than a dozen words, when the rock, not a very large one, hit him and tore an eyelid. He wasn't badly hurt or even stunned, but blood streamed down from his face, smearing his clerical collar. He put his hand up to the eye instinctively and in so doing



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smearing the blood across his face. And it was just as he dropped his hand that the local newspaper photographer shot a flash photo of him.

Afterwards he commented drily to me, "For weeks I had tried to be eloquent. I had tried to preach prophetically. Even that night, I was all prepared to give those men ringing words of truth that would shame them and restore them to human fellowship. But nothing I said had any value or any meaning. And then, because I was too clumsy to duck a rock, the crisis came to an end."

That was almost the literal truth. Fr. Carter stood for just a moment ("I was wondering whether I should run," he says now), and then he walked, not into the house, but toward the trouble makers. Luke says he walked slowly but with great dignity, and that he stretched out a hand toward the nearest member of the crowd. That offered handshake broke them, and they scattered. Or maybe they scattered because just at that moment a squad car came roaring up flashing its spotlight on them.

When the car stopped, there was only Fr. Carter and the newspaper photographer, one of them bleeding and the other rejoicing at a prize shot reposing undeveloped in his film pack.

Fr. Carter begged the photographer and later the newspaper editor to suppress the picture. They firmly refused, and it had not only local publication but nationwide wire-service distribution.

At the next vestry meeting, Fr. Carter showed us a sheaf of invitations to address meetings all the way from Brooklyn to San Diego. "I'm declining them all with thanks," he told us. "The country is full of people, including priests of the Church, who know far more about race relations than I do and who have worked on the problem much more usefully and at greater cost to themselves than I have. It is such men who should receive and accept invitations to speak. I am content to be a parish priest who stays home and seeks to draw people, whoever they are, into the fellowship of the Church of Christ."

And that, I hope and believe, is the last of this particular issue in St. Martha's.

### ACU CYCLE OF PRAYER

#### November

- 26. Church of the Messiah, Chicago, Ill.
- 27. Church of the Holy Comforter, Poughkeepsie, N. Y.
- 28. St. Anne's, Anna, Ill.; St. Mary's, Williamsport, Pa.; St. Paul's, Suamico, Wis.
- 29. St. Peter's, Ripon, Wis.
- 30. St. Andrew's, Kenosha, Wis.; St. Andrew's, Charleston, S. C.; St. Andrew's, Peoria, Ill.; St. Andrew's, Manitowish Springs, Colo.; St. Andrew's, Grayslake, Ill.

#### December

- 1. St. Barnabas', Denton, Texas; St. James', Washington, D. C.
- 2. The Rev. Harry Stansbury Weyrich, Towson, Md.

## LETTERS

Continued from page 4

tithesis of those which have always set America so far ahead of the Church-dominated countries of Europe and Latin America?

If you do, then you are quite consistent when you endorsed the clear and concise words of your Presiding Bishop when he said:

"The Church must be concerned with *all that affects man's life in this world*, with economics, and politics and public morality."

Think it over carefully. Remember the sufferings of hundreds of thousands of miserable Englishmen and other Europeans who crossed the North Atlantic in the 1600s and 1700s and faced the hazards of the New World in order to escape from what, pray tell? The rotten tyranny of their Churches' bishops who "must be concerned with *all that affects man's life . . . etc.*"

To intimidate his sheep the good bishop went on to say:

"Those individuals who . . . (oppose the foregoing) do not understand the Gospel or know the meaning of true patriotism."

I will not compete with a long-trained theologian on his definition of "understanding the Gospel."

I will, however, deny categorically his implied definition of true patriotism. It is false to the core, shrewdly chosen to achieve a subtle purpose.

Apparently your delegates were unambiguously willing to forget the most obvious lesson of all religious history, willing to

risk those chains and shackles on human thought and progress which have always been the result of every priesthood, whether pagan or Christian, which is able effectually to "concern itself with all that affects men's lives." Amen.

ERNEST N. MAY

Wilmington, Del.

### No Stones

THE LIVING CHURCH of November 5th contained a letter from Mrs. Robert C. Belleville, and I wonder if many of your readers know of her, of the work she has accomplished, and how well qualified she is to write as she did.

Through our National Speakers Bureau, we were able to secure her to speak to our annual Auxiliary meeting in 1958. She is

### 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 Communion, missionary societies, or emergencies.

#### November

26. Truro, England
27. Tuam, Killala and Achonry, Ireland
28. Upper South Carolina, U.S.A.
29. Utah, U.S.A.
30. Vermont, U.S.A.

#### December

1. Virginia, U.S.A.
2. Waiapu, New Zealand

well remembered in this diocese and everywhere she has gone to *give* (which she does) of her time and talents. Her interest is missions, especially the work on Okinawa. It has been largely through her lay work that so much has been accomplished there. Mrs. Belleville's sincere Christian efforts are manifest in her personality and appearance.

I would ask you not to take lightly her feelings concerning the treatment our area is receiving from the Church (i.e., the Freedom Riders). She has traveled extensively. Her husband is a retired Army officer and they have lived in overseas (she'd never say "foreign") countries.

Do you think it possible that the clergy Freedom Riders might undertake "to ride" to free rented pews? Or invade a parish that practices "closed Communion"? We have many "beams" and "motes" that the south is free of, but we aren't throwing stones, or "rabble rousing."

CELINA MCG. VAUGHAN  
(Mrs. James A.)

Columbia, S. C.

### Happy Realization

The Rev. J. O. Hoffman's article, "In Defense of Joy" [L.C., November 5th], disturbed me. However, after sleeping on it I woke to the happy realization that religious discipline and retreats breed strength and joy. I've seen it in priests and I've seen it in laymen.

MARY B. ROBERTS  
(Mrs. Kenneth S.)

Bridgeton, N. J.

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# PEOPLE and places

## Appointments Accepted

The Rev. Stanley Atkins, formerly rector of St. Paul's Church, Hudson, Wis., will on January 1 become archdeacon of the diocese of Milwaukee. In the diocese of Eau Claire Fr. Atkins has been chairman of the department of Christian education and chairman of the board of examining chaplains.

The Rev. Robert Bohaker, formerly canon on the staff of the Cathedral Church of St. Paul, Detroit, is now rector of Holy Trinity Church, Oxford, Md.

The Rev. John E. Cline, vicar of St. Andrew's by the Lake, Elsinore, Calif., has for some time also been priest in charge of the Church of the Ascension, Sunnymead. Address: 15359 Patricia St., Sunnymead.

The Rev. F. Paul Goodland, who formerly served Grace Church, Estherville, Iowa, is now rector of St. John's by the Campus, Ames, Iowa. Address: 112 Stanton Ave.

The Rev. Clyde L. Ireland, formerly consultant in Christian education and director of Camp Gravatt for the diocese of Upper South Carolina, is now rector of the Church of the Redeemer, Greenville, S. C. Address: Box 3155, Station A, Greenville.

The Rev. David Johnson has succeeded his father, the Rev. Dr. Robert H. Johnson, as rector of St. Martin's Church, 230 Lenox Ave., New York City. The Rev. David Johnson has been serving St. Martin's Parish as vicar at St. Luke's Church on Convent Ave.

The Rev. M. Richard MacDonald, formerly rector of Grace-St. Luke's Church, Memphis, Tenn., is now rector of All Saints' Church, Riverside, Calif.

The Rev. Lyle W. MacRostie, formerly vicar of Grace Church, Pine Island, Minn., is now vicar of the Church of the Good Samaritan, Sauk Centre, Minn. Address: 531 S. Main.

The Rev. Canon Joseph E. Mazza, who has been serving as canon precentor at the Cathedral of St. James, Chicago, will in January become rector of St. Paul's Church, Beloit, Wis.

The Rev. Richard Miller, formerly rector of Trinity Church, Baraboo, Wis., is now serving Christ Church, Chamberlain, S. D. Christ Church is 20 miles away from an Indian reservation, where a captain of the Church Army ministers to a congregation of about 300 communicants. Fr. Miller will help with this work. (The reservation also houses the temporary trailer homes of men who are building a power dam on the Missouri River.)

The Rev. Donald B. Pierce, formerly vicar of the Church of the Holy Nativity, Kinsley, and Bethany Church, Larned, is now rector of St. Andrew's Church, Northford, Conn. Address: Middletown Ave., Northford.

The Rev. Winfield E. Post, formerly rector of the Church of the Holy Communion, Lake Geneva, Wis., will become rector of St. Luke's Church, Racine, Wis., on January 1.

The Rev. G. Charles Rowe, formerly rector of the Church of the Holy Nativity, South Weymouth, Mass., will on December 1 become rector of St. Paul's Church, Malden, Mass. Address: 193 Clifton St.

The Rev. Richard L. Shacklett, formerly rector of Little Snake Parish in Wyoming, with address in Dixon, Wyo., is now vicar of All Saints' Church, Wheatland, Wyo. Address: Box 608, Wheatland.

## Armed Forces

The Rev. Allen S. Bolinger, rector of the Church of the Advent, Cape May, N. J., has been recalled to active duty with the U. S. Air Force. He is senior chaplain of the 108th Tactical Fighter Wing, previously the Air National Guard of New Jersey. Address: AO 2247407, HQ SQ, ABG, 108th TFW, APO 119, New York City.

The Rev. John R. Edwards, priest in charge of churches at Hales Corners and Greendale, Wis., has left for active duty in the chaplains' corps of the U. S. Navy. He reported for training in Rhode Island.

## Resignations

The Rev. Dr. John H. Johnson has retired as rector of St. Martin's Church, 230 Lenox Ave., New York City. Dr. Johnson spent his entire

ministry in the diocese of New York and organized St. Martin's Church in 1923, under the auspices of the New York Protestant Episcopal City Mission Society.

## Births

The Rev. Paul C. Deckenbach and Mrs. Deckenbach, of St. John's Church, Boonton, N. J., announce the birth of their second child, Thomas, on October 1.

The Rev. Joseph A. DiRaddo and Mrs. DiRaddo, of All Saints' Church, Florence, S. C., announce



the birth of their third son and fourth child, Christopher Nicholas, on October 24.

The Rev. Canon Peter R. Lawson and Mrs. Lawson, of Trinity Cathedral, Newark, N. J., announce the birth of their fifth child, Ruth Alice, on October 3.

## Women

Miss Anne Hann, daughter of the Rev. George Hann and Mrs. Hann, of St. Michael's Church, Grosse Pointe, Mich., is serving as an apprentice in parish work at Zion Church, Manchester, Vt., under the supervision of the Rev. Robert L. Clayton.

## Marriages

Miss Elizabeth Ann Bayless, of Baltimore, Md., and Mr. Leslie E. Keller, Jr., now manager of the vestment division of Morehouse-Barlow Co., New York, were married on August 11. Address: 144-53 Roosevelt Ave., Flushing, N. Y.

Miss Amory deSaussure Merritt, daughter of Mr.

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and Mrs. Will D. Merritt, of Lowgap, N. C., and the Rev. Kale F. King, vicar of Trinity Memorial Church, Rupert, Idaho, were married on October 8. The bride is a graduate of St. Margaret's House, Berkeley, Calif. The newlyweds are living at 1806½ E St., Rupert.

Miss Heather MacDonald, daughter of the Rev. M. Richard MacDonald and Mrs. MacDonald, was married on October 7 to Mr. John Burton Back, of Searcy, Ark. The marriage took place in Memphis, Tenn.

Miss Carole Ann Ingle, daughter of Mr. and Mrs. Thomas Ingle, of South Barre, Mass., and the Rev. Robert D. Price, vicar of Christ Church, South Barre, were married on October 14.

Miss Jean Rosamond Phillips, of Durham, N. C., and the Rev. Charles Waite Maclin, priest in charge of St. Paul's Church, Gary, N. C., and Trinity Church, Fuquay, were married on October 7.

### Changes of Address

Mrs. Theodore N. Barth, widow of the late Bishop of Tennessee, is now living at 10 N. Ashlawn Rd., Memphis 12.

The Rev. Canon LeRoy S. Burroughs, D.D., retired rector of St. John's by the Campus, Ames, Iowa, is now living at 2204 Jensen Ave., Ames.

The Rev. Robert S. Hayden, rector of St. Bartholomew's Church, Nashville, Tenn., is now living in a new rectory at 4810 Belmont Park Terrace, Nashville 12. The address of the church has been changed from 4719 Granny White Pike to 4800 Belmont Park Terrace, Nashville 12. The church has not moved; the address has merely been changed to the street which the church faces. The former address used the name of the street at the far end of the church property.

The Rev. Daniel M. S. Hevenor, who recently became rector of St. Paul's Church, Bremerton, Wash., may be addressed at 511 Chester at Sixth St.

The Rev. Lewis M. Kirby, Jr., assistant at Grace Church, Brunswick, Md., formerly addressed in Brownsville, may now be addressed at Route 1, Box 54, Knoxville, Md.

The Rev. Francis H. Tetu, retired priest of the diocese of Michigan, formerly addressed in Algonac, Mich., may now be addressed at Box 154, Marysville, Mich.

### Laymen

Mr. Harold Noer, treasurer of St. Francis' House, Madison, Wis., for the past 22 years, has retired from this work.

Mr. John Stanton, who will later be ordained deacon, is now lay assistant at Christ Church, Hackensack, N. J.

### Other Changes

One of the clergy wrote us recently, "If I don't find a parish in a few months, perhaps I will advertise, 'Have stole, Will travel.' in THE LIVING CHURCH.

### Award

The Rev. Francis C. Lightbourn, literary editor of THE LIVING CHURCH, recently received an award from the Christian Research Foundation for a translation of G. Bornkamm's *Enderwartung und Kirche in Matthäusevangelium* (Eschatology and Ecclesiology in Matthew's Gospel). The foundation, which offers a number of annual awards for theological writing, includes among its directors Bishop Pike of California and Dean Rose of General Theological Seminary.

### DEATHS

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

Bernard S. Carter, chairman of the policy committee for the European offices of the Morgan Guaranty Trust Company of New York, and vestryman of the American Pro-Cathedral in Paris, died on November 8th, at Paris, France. He was 68.

Mr. Carter was born in Biarritz, France, and grew up abroad while his father was in the diplomatic service. He was graduated from Harvard College in 1915. He withdrew from Harvard Law School to enter the United States Army in 1917.

During World War II, Mr. Carter directed American Red Cross activities in Britain and Northern

Ireland, and in 1942, joined the Army as an intelligence officer. During the two wars he was awarded the Purple Heart, the Bronze Star, and the Legion of Merit. His French decorations included the Croix de Guerre with Palms for World War I and II and the rosette of a commander of the Legion of Honor.

Mr. Carter was honorary treasurer of the International Chamber of Commerce and president of the board of governors of the American Hospital of Paris. He served as trustee of the American Library of Paris, and as European vice president of the Associated Harvard Clubs.

Survivors include his wife, L. Hope Thacher Carter; a daughter, two sons, and 11 grandchildren.

J. Louis Lundean, 66 year-old Churchman, and great-grandson of a Swedish archbishop, and artist widely known for his paintings of horses and hunting scenes, died on October 24th, at Blowing Rock, N. C.

Mr. Lundean was born in Council Bluffs, Iowa, and brought up in Wyoming, where he learned to paint. In the northwest, during his youth, he drove a coach and six. Later, in New York, before he was established as an artist, he earned his living with the 101 Wild West Rodeo. His work is represented in many private collections and galleries. He was also an illustrator, writer, teacher, and lecturer, with studios both in his home, "Westglow," at Blowing Rock, and in the Hotel des Artists in New York City. He was a member of the Adventurers Club of New York, and



until recently, president of the Art Association of Blowing Rock and the Blowing Rock Horse Show.

Mr. Lundean's family originated in Scotland and Sweden. His great grandfather was Archbishop of Upsala, Johan Olaf Wallin (or Valline) (1779-1839).

Surviving him is his wife Marjorie Daingerfield Lundean, daughter of artist Elliott Daingerfield, who painted the altarpiece of the *Madonna of the Hills* for the Church of Saint Mary of the Hills, Blowing Rock, N. C., which Mr. Lundean attended regularly for many years.

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DOES URBAN-SUBURBAN parish need priest, 37, married, moderate Churchman, as rector? Reply Box W-671.\*

PRIEST, 42, family, specialized experience counselling, Christian education, available staff, parish, mission. Reply Box P-663.\*

PRIEST, presently staff man, desires change. Enjoys pastoral work, Christian education. Reply Box H-666.\*

TRAINED WOMAN, church worker in charge of mission congregations six years and four years, desires change. Mission or parish. Reply Box F-665.\*

### RECORDINGS

CHRISTMAS CHIMES! FREE RECORDS! Excellent Chime Recordings. Hi-Fi 33½ 12" double-side records. Albums available: Christmas Chimes, Christmas Organ and Chimes, Praise, Faith, Cathedral, Morning, Evening, Wedding, Easter, Patriotic, Memories. Also Organ-Chimes: Wedding, Hymns. Twenty hymns on each. One free for every three purchased. \$3.98 each; Stereo \$4.98. Postage Paid. Free Catalogue. Chimes, 1818 Outpost Drive, Hollywood 28, California.

\*In care of **The Living Church**, Milwaukee 2, Wis.

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### THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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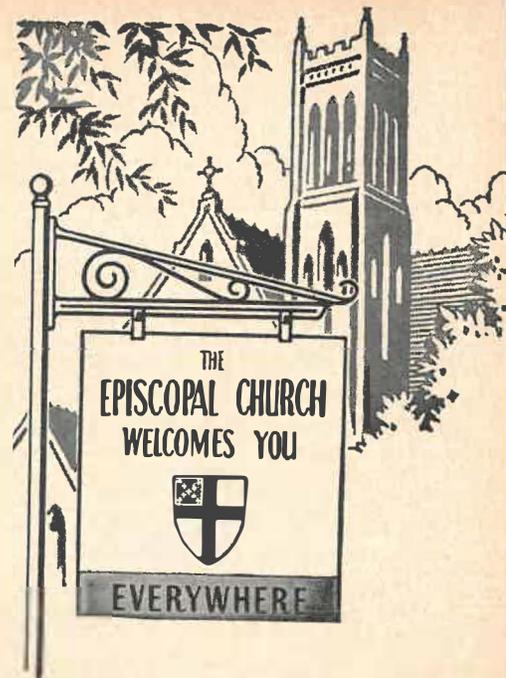
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THE LIVING CHURCH

# 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**.



## 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

## SAN FRANCISCO, CALIF.

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

## ANSONIA, CONN.

**CHRIST CHURCH** 56 South Cliff St.  
Ven G. Ross Morrell, r  
Sun HC 8, Family Service 9:45, MP 11, 1S HC 11;  
HD & Wed 7:15 & 9:30

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 6; 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; C Sat 4:30

## FORT LAUDERDALE, FLA.

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r  
Sun HC 6:30, 7, 8, 9:15, 11; Daily 7:30, also  
Mon 11:30; Tues 6:30; Fri 10; HD 6:30, 7:30,  
11:30; C Sat 4:30

## 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

## WEST PALM BEACH, FLA.

**HOLY SPIRIT AND DAY SCHOOL**  
1003 Altendale Road  
Rev. Peter F. Watterson, r  
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

## 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, Intercessions; 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.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;  
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri  
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;  
C Sat 4:30-5:30, 7:30-8:30 & by appt

## SEABURY-WESTERN THEOLOGICAL SEMINARY

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

## BALTIMORE, MD.

**MOUNT CALVARY N. Eutaw and Madison Streets**  
Rev. MacAllister Ellis; Rev. Robert Jaques  
Sun Masses: 7, 8, 9 (Low Mass), 11 (High Mass);  
Daily: 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

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

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, 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. Thomas R. Gibson, r  
Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;  
C Sat 4:30-5:30 & by appt

## 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 (& 10 Wed); EP 5

## ST. BARTHOLOMEW'S Park Ave. and 51st St.

Rev. Terence J. Finlay, D.D., r  
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, Ph.D., Th.D., r  
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 8 & 9, MP Ser 11; Thurs HC 12; Wed  
HC 7:30; HD HC 7:30 & 12

## ST. IGNATIUS' Rev. Charles A. Weatherby, r

87th Street, one block west of Broadway  
Sun: Mass 8:30, 10:45 MP & Sol Mass (Nursery  
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

## ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.

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

## RESURRECTION 115 East 74th

Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c  
Sun Masses: 8, 9 (Sung), 11 (Sol); Daily 7:30 ex  
Sat; Wed & Sat 10; C Sat 5-6

## ST. THOMAS 5th Avenue & 53d Street

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

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

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

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

### ST. PAUL'S CHAPEL Broadway & Fulton St.

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

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15; Thurs 7, Fri 10, Sat 8, MP 12 minutes  
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 Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;  
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat  
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat  
9:15, EP daily 5; C Sat 4-5 & by appt

### 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

## PHILADELPHIA, PA.

### ST. MARK'S Locust St. between 16th and 17th Sts.

Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,  
5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,  
Sat 12

## 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

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