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Pages 5 & 16:

**The Presiding
Bishop's
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Page 12:

**Bridge
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[see page 12].





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Class Journalism

A vital form of class project is the production of an imaginary newspaper. The class decides that, using the familiar forms and style of today's daily press, they will make up an edition reporting the news and opinions of the period they have been studying. The events of Bible days lend themselves well to such an effort.

We print here (with permission) the text of such a class paper. It was done in Christ Church, Dearborn, Mich., by a class of 17 sixth-grade boys, who are using the Seabury sixth-grade course. The teacher is Mrs. Carolyn Dunlap, who has a college student for her assistant. After reading the reader, *The Son of God*, half the class started a project stated thus: If a group of Jews living in Rome had written to some other Jews in Palestine requesting information about travel, living conditions, products, politics, etc., what would have been the reply? The other half produced the newspaper which follows.

CAPERNAUM CHRONICLE

Synagogue Healing. When Jesus entered Capernaum on the Sabbath he went to the synagogue and started to teach. All the people were amazed at his teaching. Then all at once Jacob let out a loud cry and said, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God." (The man had an unclean spirit.)

But Jesus disagreed with him saying, "Be silent, and come out of him!" Then Jacob fell to the floor, and when he got up he was sane. Everyone is puzzled as to just what happened at the synagogue. (Marlin Atkinson, reporter)

Question of the Day Column. Who is John the Baptist? John's mother was a daughter of Aaron. Her name is Elizabeth. But they had no child because she was barren and both she and her husband were around 50 years. Zachariah, John's father, was a priest, and he went into the temple to make the yearly sacrifice.

A great number of people were praying during the hour of incense. An angel appeared and said, "Your prayers have been answered. Elizabeth will bear a son. You shall call him John. He will not drink wine or any strong drink. He will be filled with the Holy Spirit." Sure enough, they had a baby, and they called him John. (Tim Goss, reporter)

Editorial. It is wrong to heal on the Sabbath. I think this person they call Jesus should be thrown into jail. He says he's the Son of God, but he

doesn't obey the commandments. Anybody who breaks the 4th commandment is defying God. I agree with the High Priest that Jesus is a dangerous man. (John Egerton, editorial reporter)

Interview with Mary. Question: Was Jesus a precocious child? Answer: He was fairly smart, and was understanding his lessons.

Question: Was there an incident which proved he was smart? Answer: Jesus was in the temple when I asked him, "What are you doing here?" He said, "I should stay in the house of my Father." He was only 12. (Lance Clark, reporter.)

Letters to the Editor: Rick Dickie-son, editor.

Dear Sir: I'm so glad that you're printing so much about the man who is healing so many people and preaching about the kingdom of God. I have six children, so I can't go out to see him. Ruth Icron.

Dear Sir: It is a disgrace to print so much news about a man who is breaking the laws of Moses. I think this should be stopped. Abunda A. Coran, an angry Pharisee.

Gentlemen: I used to have leprosy until this man Jesus cured me. I think people shouldn't complain about a man who does good. Jacob Qoaski.

Dear Editor: You had better stop printing news about this man Jesus. If you don't, I'll have to take drastic action. Joseph Ependo, High Priest.

Dear Editor: I believed in many gods before. Now I am a Jew and believe in one God. I think I will become a follower of the Way. The teacher Jesus has convinced me this is the right thing to do. Abraham.

Another Healing. One day, Jesus was preaching and this old woman whose blood had flowed for 12 years saw him. The lady touched his garment and she was healed immediately. Jesus asked who had touched his garment and she fell down and wept. Jesus told her, "Your faith has made you well. Go in peace and be healed." (Bob Hren, reporter)



The "Chronicle" (and also the reply to Rome) was mimeographed, in two-column form, and distributed to parents and friends. The boys did it all themselves we are assured. There were atlases, dictionaries, reference books around. The project took three Sundays. Do you think that they learned more by doing this than if the material had been merely discussed in class?

The Living Church

Volume 146 Established 1878 Number 12

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

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<i>Enrico C. S. Molnar</i>	

THINGS TO COME

March

- 24. Fourth Sunday in Lent
- 25. The Annunciation
- 31. Passion Sunday

April

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

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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March 24, 1963

LETTERS

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

Christianity in Retreat?

I am much interested in your editorial, "Fortitude, not Courage," in the February 10th issue of THE LIVING CHURCH, and more [interested in] what you say of the "second coming" than of our missile program. I have never thought much about it, nor looked for it in any other way than perhaps in the presence of the Holy Spirit in each of God's children. But you write of the "catastrophic approach of the kingdom," and that Christ remains the rejected Lord of history until His second coming.

Does this mean that the world is going to grow worse and worse, and that Christ must come again to save it? Why cannot His first coming, His life, teachings, miracles, death, and Resurrection bring in the kingdom? Believe me, I wonder, myself. It almost seems as though Christians and Christianity were in retreat!

MARIAN JOHNSTON

(Mrs. Max L. Johnston)

Linden, Mich.

Editor's comment: The Church's teaching, based on the Bible, is that Christ's first coming was to save the world and that His second coming will be to judge it. The second coming is not expected to offer a second chance of salvation to mankind, but to wind up this mortal life and institute "the life immortal" (see the collect for the first Sunday in Advent). There is no indication in the New Testament that all, or even a majority, of mankind will inherit the kingdom of God.

The last paragraph of your editorial, "Fortitude, not Courage" in the February 10th issue of THE LIVING CHURCH states very clearly your belief in the importance of "our own national welfare" as compared to a "redemptive gesture."

Your further statement that you include "the welfare of mankind as a whole" is contradictory, because your faith is in courage that is not merely an emotion, but an "act of will" to enable us "to maintain our nuclear deterrent."

"Nuclear deterrent," to be effective, requires that everyone else, especially everyone who can acquire nuclear weapons, is convinced that we are able and willing to obliterate their part of mankind.

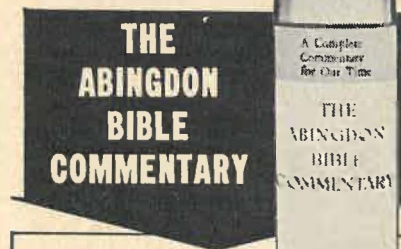
We showed our ability and willingness in World War II. Our display of "fortitude" in causing all men to fear us will not cause them to worship our Father in heaven as He is seen by them through us.

I read your paper with pleasure and regret to find you dependent on nuclear deterrent for protection.

(Rev.) LLOYD M. SMITH

Assistant, St. David's Church
Manayunk, Philadelphia, Pa.

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Annunciation Icon

The Very Rev. Sturgis Riddle, dean of the American Pro-Cathedral Church of the Holy Trinity, Paris, France, recently accepted and dedicated in memory of the late Harry A. Hill, junior warden of the cathedral, a 17th-century Greek icon. The icon, presented by Mrs. Hill from her husband's collection of Greek religious art, depicts the Annunciation, with King David and King Solomon carrying prophetic scrolls, and the Greek fathers, Gregory of Nazianzus, Basil, Chrysostom, and Athanasius. The icon came from the iconostasis of a church in northern Greece. After the dedication service, the icon was blessed by Bishop Meletios, of the Greek Church in Paris, and placed in the cathedral's Chapel of St. Paul-the-Traveler. Mrs. Hill, who was present at the dedication, is active in the work of women of Trinity Church, Princeton, N. J., and the diocese of New Jersey.

O God, who by the message of an angel
made known to Mary the presence in her womb
of God-made-man, Emmanuel, we pray
that He may come to dwell within our hearts
and we, by grace, may learn to say with her,
in fit humility
and glad obedience,
"Behold me, Lord, Thy servant —
be it unto me according to Thy will."

The Living Church

Fourth Sunday in Lent
March 24, 1963

For 84 Years:

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

PRESIDING BISHOP

Message of Importance

Presiding Bishop Lichtenberger has canceled all the next few months' speaking engagements and is assigning consecrations to other bishops, according to a letter sent recently to the bishops of the Church and to others.

In the letter, he said that he suffers a disability which makes speaking in public difficult, but that he has no immediate plans for resigning his office before the next General Convention.

In a later communication, he revealed that his disability has been diagnosed as Parkinson's syndrome.

Bishop Lichtenberger told the bishops:

"It has been brought to my attention recently that a number of people are concerned about my health. I do have a disability which I had hoped might be corrected by surgery before it became very noticeable. With this in mind, I told the Council of Advice, the presidents of the provinces, about my situation at the last meeting of the House of Bishops in Columbia, S. C. However, it seems clear to me that I should be quite frank and open about this now. . . .

"The first symptoms appeared in a very mild form in 1960. These have increased gradually, but not sufficiently to warrant surgery now. The prognosis is quite uncertain.

"There is no way of predicting how rapidly the disability will increase, or whether it will remain as it is at present. Most affected is my speech — I have a compulsion to rush headlong and to slur my words. It is quite difficult, therefore, for me to read the service, or to speak in public. I am hoping to find a way around or through this, but very reluctantly I must, for the next few months at any rate, assign the consecrations to other bishops, and cancel all speaking engagements.

"I regret this exceedingly, and I have hesitated to do this until it became quite evident that it was necessary and wise.

"Should I, under these circumstances, resign my office? I have given this much thought, and I have prayed about it. I hope I have come to a right decision. If a Presiding Bishop is elected between sessions of General Convention, he shall, according to the provisions of Article 1, Section III, of the Constitution, 'serve until the next General Convention.' While it is likely that a man so elected by the House of Bishops would be elected again at General Convention, and his election be confirmed by the House of Deputies, he would, until Conven-

tion, continue in his diocese, and thus work under great difficulties.

"I believe, therefore, that I should carry on until the General Convention of 1964, when a successor could be elected in the usual way. I can continue my pastoral responsibilities; I can do my work as president



Fabian Bachrach

Bishop Lichtenberger: No plans for resigning.

of the National Council; I can preside at meetings of the House of Bishops. I plan to attend the sessions of the Anglican Congress next summer. It may be that this disability will reach a plateau, and when I have learned to live with it that I shall be under no handicap, and could continue until 1967. But I am not concerned with that possibility now. I do think, as I have said, that I can go on until 1964. If, at any time, I find that I cannot, I shall of course resign.

"Let me assure you that I am not a sick man. This is not due to the pressure of work. This could not have been foreseen in 1958. It may have had its origin, as with many who have this difficulty now, in a case of 'flu during World War I, but the onset of the trouble was quite unpredictable and unexpected.

"I regret very much that I cannot, for the time being, do all that I should be doing as Presiding Bishop, but I rejoice that I am still able to be of service to our Lord in His Church.

"I know you will pray that God will give me patience and a right judgment in the days to come."

NORTHERN INDIANA

Dean Klein Elected

On the third ballot of a special convention of the diocese of Northern Indiana, the Very Rev. Walter C. Klein, dean of Nashotah House Theological Seminary, was elected Bishop Coadjutor of the diocese. The convention was held in St. James' Cathedral, South Bend, Ind., on March 13th.

Dean Klein's was one of ten names receiving votes on the first ballot, but the only other name to receive a substantial number of votes was that of the Very Rev. Robert F. Royster, dean of the South Bend cathedral. Dean Royster was given 10 clerical and 34 lay votes on the first ballot, while Dean Klein received 12 clerical and 25 lay votes. On that ballot, 16 clerical and 39 lay votes were necessary for election. On the second ballot, Dean Klein received 17 clerical and 36 lay votes (16 and 40, respectively, being necessary to elect), and Dean Royster was given 11 clerical and 35 lay votes. Dean Klein received 20 clerical and 42 lay votes on the third and deciding ballot, while Dean Royster received 11 and 35.

Others receiving votes on the first ballot were the Rev. Messrs. J. Ralph Deppen, Charles Gaskell, Edward Jacobs, Osborne Littleford, Leslie Olsen, Wallace Wells (who withdrew after the first ballot), George B. Wood, and Samuel Wylie.

RACE RELATIONS

Church School Turns Down Negro Child

Martin Luther King III, five-year-old son of the Rev. Martin Luther King, Jr., a Baptist minister who has been active in seeking equal rights for Negroes, has been turned down on a bid for admission to the Lovett School, an Episcopal school in Atlanta, Ga.

Mrs. King, the boy's mother, told THE LIVING CHURCH that she and her husband had applied to enter the boy in the school's first grade next fall, subject to the usual pre-enrollment tests, but that the application had been denied. A letter from the school's headmaster, the Rev. James R. McDowell, dated February 23d, put it this way:

"Since the application of your son, Martin

Luther King III, was the first formal Negro application in the history of Lovett School, it was necessary for me to consult the admissions committee of the board of trustees. The bylaws of the institution are quite explicit in stating that admissions policies are set by the board. Due consideration was given this matter, including a full meeting of the board of trustees. It was decided at that meeting that, under present circumstances, it is not advisable to accept this application for testing.

"I am returning your check, therefore, in compliance with the board's directive. I apologize for any inconvenience you may have experienced pending the decision of the board of trustees."

The letter was signed by the Rev. James R. McDowell, headmaster of the school.

The school is listed in the *Episcopal Church Annual* for 1963 as the "Lovett Episcopal Day School," although it carries only the words, "Lovett School" on its letterhead. Its board of trustees is composed of 21 people, of whom seven must be members of St. Philip's Cathedral, Atlanta, and approved by the cathedral chapter; and at least seven of the remaining 14 must be Episcopalians. Part of the school's purpose, as defined in its charter (amended in 1959), is "... to further the cause of education and religion with reference to the teaching of the Episcopal faith as contained in the Book of Common Prayer."

An attempt was made in the meetings of the council of the diocese of Atlanta, held earlier this year [L.C., February 10th], to have the council adopt a non-

ing an affiliation with the Episcopal Church by means of charter, boards of trustees, or by use of the name of the Church in official or unofficial title, advertisements, etc., in the diocese of Atlanta, make clear by statement and act that such institutions do not use race as a basis for their admission of persons and do welcome all applications meeting the requirements for admission, which applications will be processed equally regardless of race or color, in accordance with the oft-stated position of this Church."

At that time, Bishop Claiborne said in a press interview:

"In the diocese of Atlanta there are no institutions that are segregated, as far as I know. Surely none is officially segregated. . . . Segregation is a blight on our nation that must be removed. I am against it. . . . The council . . . has passed resolutions on this subject over and over and over. . . . Any demand for new resolutions on this subject seems to me to encourage doubt as to our sincerity in both principle and practice, which have been clearly demonstrated. . . . Every institution has been informed by the bishop that the name 'Episcopal' cannot be used if a policy of segregation is pursued. . . ."

Concerning the Lovett School situation, Bishop Claiborne told **THE LIVING CHURCH**:

"The diocese of Atlanta has no official connection with Lovett School. I have no official connection with Lovett School. I am sure the racial policy at Lovett School must be satisfactory, since the children of the Rev. John Morris [executive director of the Episcopal Society for Cultural and Racial Unity] have been enrolled there for some time.

"If the family of the Rev. Martin Luther King, Jr., do not find the admissions policy of Lovett School acceptable, and if they want their children to have an Episcopal educational background, they should apply to one of our parochial schools, where the Church is responsible — such as Holy Innocents' parish in Atlanta, where the Rev. John Morris and his family are affiliated."

LOUISIANA

Fire Burns Home, Two Die

A prominent Louisiana Churchman suffered a fatal heart attack and his wife died of asphyxiation during a fire that destroyed their home on March 11th.

The dead were Joseph Merrick Jones, 59, of Metairie, La., an attorney, president of the Tulane University board of administrators, and a grandson of Leonidas Polk (Episcopal bishop and Confederate general); and his wife, the former Eugenia Elizabeth Penick. Mrs. Jones was asphyxiated during the fire, and Mr. Jones died in a hospital a few hours later. The couple are survived by a son, Joseph Jones, Jr.; two daughters, Mrs. Killian Huger and Mrs. Harry Lane; and by Mr. Jones' mother, Mrs. Hamilton Polk Jones.

A passing motorist saw flames shooting from the roof of the two story house at 1:30 a.m., and shouted to attract the attention of neighbors, who called the fire

department. Cause of the fire had not been learned at press time.

Mr. Jones, who was a member of the board of trustees of the diocese of Louisiana, was a contributor of generous sums of money to the University of the South. As co-chairman of the stewardship committee of Trinity Church, New Orleans, where he was a parishioner, he was active in planning and bringing to fruition a plan of remodeling and expanding the physical plant of the parish. In 1958, he was chosen as Rex (King of Carnival for the New Orleans Mardi Gras — prominent citizens are selected for this annual role).

He was, according to the New Orleans *Times-Picayune*, president of Canal Barge Company, Inc., president of the National Waterways Conference, past president of the Bureau of Governmental Research and of the New Orleans Bar Association; director and member of the executive committee of Penick and Ford, chairman of the executive committee of Southdown Sugars, chairman of Petroleum Reserves, a member of the board of directors of Coastal Marine Drilling and Construction Corporation and of the Louisiana-Delta Drilling Corporation, and a director of the Council for a Better Louisiana. In addition, he was a director of Acme Life Insurance Company; Baulerlein, Inc.; Dr. G. H. Tichenor Antiseptic Company; Cultural Attractions Fund; Tulane Educational Fund; Central Gulf Steamship Company; and the Urban Maes Research Foundation. He was also a trustee of the Isaac Delgado Museum of Arts.

The day after Mr. Jones' death, Tulane University was closed in mourning. At the University of the South, Sewanee, Tenn., Arthur Ben Chitty, historiographer, said faculty members were "shocked beyond measure" to learn of Mr. Jones' death. "He was a major benefactor of the University of the South, founded by his grandfather, Bishop Leonidas Polk of Louisiana. He also . . . held national stature among lay philosophers devoting themselves to its service. His kind is irreplaceable," said Mr. Chitty.

GENERAL CONVENTION

The Seal and the Fish

The official seal for the 1964 General Convention has been chosen. Documents of the Convention, as well as stationery and programs, will bear this insigne, which combines the Episcopal Church shield and the seal of the diocese of Missouri. The Convention is to be held in St. Louis, October 11 - 23, 1964.

The insigne is shaped as an equiangular diamond, divided vertically into two portions. The Church's shield is on the right half of the diamond, showing the nine crosslets (representing the Church's nine original dioceses) arranged as a St. Andrew's Cross (showing the ties of the



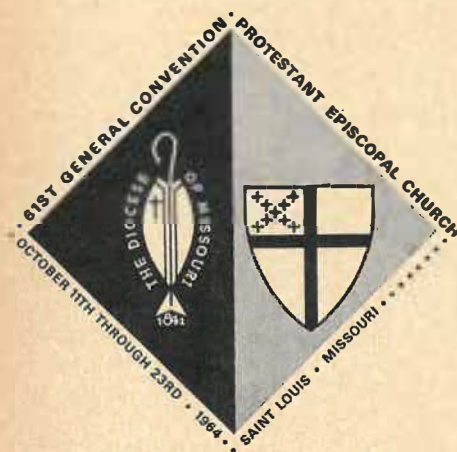
Martin: First to apply, first to be denied.

segregation statement of policy. The attempt was ruled out of order, however, by Bishop Claiborne of Atlanta. The resolution, which had been approved by the committee on Christian social relations of the diocese, would have required:

"... That all diocesan institutions and all present and future institutions maintain-

American Church with the Episcopal Church in Scotland, where Samuel Seabury, first American bishop, was consecrated), and the red cross of St. George (patron of England).

On the left-hand side of the diamond is the seal of the Missouri diocese. The seal, adopted in 1952, is dominated by a fish, harking back to early Christian



symbolism. A crozier is superimposed on the fish, and two stripes, joining to form the fish's mouth and continuing to form a single longitudinal stripe, symbolize the confluence, at St. Louis, of the Missouri and Mississippi Rivers. A cross forms the fish's eye, and also represents the diocese of Missouri, on the west bank of the Mississippi. The fish's tail is completed by the date, 1841, the year the diocese was admitted in union with General Convention as a diocese.

WEST VIRGINIA

The Waters Are Risen

Flood waters on March 11th and 12th in southern West Virginia inflicted considerable property damage, says Bishop Campbell of West Virginia.

"All but two of our churches escaped damage from the waters," said the bishop, in a report to THE LIVING CHURCH. "St. Paul's, Avondale, was flooded up to the windows in the undercroft. Prompt action by members rescued all the furniture, including the kitchen stove, but the [footings] and foundation may be considerably damaged. Ironically, it was Dry Fork Creek which went on the rampage. Dollar damage unknown.

"The first floor of the parish house of Holy Trinity, Logan, was under water. The alert vestry (the rector was out of town on a preaching mission and could not get back) had the gas and electricity turned off in the rectory and the church and thus the danger of fire was avoided. Volunteers carried all movable furniture to the second floor, but water damage to the extent of \$3,500 was suffered.

"The clergy and the congregations have marshalled their forces to minister to the families in the stricken areas. The Very

Rev. Oran Zaebst, dean of the southern convocation and rector of St. Luke's, Welch, with his assistant, the Rev. William Brook, worked all through Monday night helping to evacuate families. Dean Zaebst is part of the civil defense team in McDowell County. In Williamson, the Rev. William Hunter reports that his parishioners, practically all of whom live on high ground, have helped with the Red Cross and the Salvation Army. The church and parish house have been offered to the homeless. Applications for food and clothing are being accepted, too.

"The diocese is also rallying to assist the churches in the area to meet the needs of flood victims. Clothing and canned goods are on the way. All winter Dean Zaebst has been operating a clothing station. The diocese of Long Island has sent several thousand dollars worth of clothes and toys to him. Young people from the diocese of Connecticut have for several years helped in this area. Even far-away Californians have helped stock his warehouse. Just recently a car load of clothes was sent by the churches in the Charleston area. Flood needs, added to the normal winter needs, now create an even greater emergency.

"Clothing or money may be sent to the Rev. Oran Zaebst, St. Luke's Church, Welch, W. Va. Please make sure the clothing is of the heavy duty type, such as blue jeans, work clothes, and shoes."

JAPAN

A Sermon a Day

The Rt. Rev. Peter Sadajiro Yanagihara, 76, Bishop of Osaka, Japan, since 1947, has retired. His service to the diocese in the ministry dates from 1915, when he was ordained to the diaconate.

His ordination to the priesthood was in 1918, after he graduated *cum laude* from the Episcopal Theological School, Cambridge, Mass. (class of 1917). (Three others of the 14 in that class also became bishops: Bishop Dun, retired, of Washington; Bishop Page of Northern Michigan; and the late Bishop Clark of Utah.) He became Suffragan Bishop of Osaka in 1940.

Bishop Yanagihara is a prolific writer and has written many pamphlets and books. Soon after he graduated from seminary, he published small pamphlets on child psychology and the psychology of religion. These were among the first of their kind to be published in Japan.

The first Bishop of Osaka, the late Yasutaro Naide, was Bishop Yanagihara's father-in-law, and the two men worked together from the establishment of the diocese in 1923 until Bishop Naide died in 1945.

Communicants of the diocese of Osaka contributed to the building of a small house for Bishop Yanagihara and his wife to use. Address: 7 Higashi 1 Cho, Hamadera, Suwanomori Cho, Sakai City, Japan.

The bishop plans to spend his time studying, writing books, and writing one sermon a day. If he is asked to preach on Sunday, THE LIVING CHURCH has been told, he intends to use the best of the seven sermons he has written that week.

The Bishop-elect

At the synod of the diocese of Osaka, Japan, held on February 11th, the Rev. Toshio Koike was elected, on the first ballot, Bishop of Osaka. He accepted the election (reportedly unanimous) immediately.

The bishop-elect will succeed the Rt. Rev. Peter S. Yanagihara, who has retired [see above]. He is 54 years old, and is a graduate of St. Paul's (Rikkyo) Univer-



Bishop Yanagihara: Pick one of seven.

sity and the Central Theological School, Tokyo. He also did advanced study at Wycliff Hall, Oxford, England. For the past 23 years he has been rector of Christ Church, Ashiya, and besides performing his pastoral duties he teaches at the Bishop Williams Seminary, Kyoto. He was ordained to the priesthood in 1939.

ECUMENICAL

The Brother in Seville

During the last week in March, Brother Roger Schutz, prior of the Community of Taizé, France, is to take part in a "Week of Contemporary Thought" at the (Roman Catholic) Church of the Divine Redeemer, Seville, Spain.

Sponsoring the discussions are Catholic Action members of the Seville University. The Community of Taizé is a Protestant monastic community [see page 12].

The discussions are to cover such subjects as "Christian Unity" and "Property Ownership in a Mass Society."

Other recent developments in Protes-

tant-Roman Catholic relations in Spain include an approval, in principle, given by the Conference of Spanish (Roman Catholic) Metropolitans to proposed legislation to improve the status of the Spanish Protestant minority; and the recent authorization for the British and Foreign Bible Society to resume its functions in Spain. The society was accused, in 1956, of having "utilized its commercial organization to distribute and sell propaganda books and pamphlets without the imprint required by Spanish law and in contravention of the society's own statutes."

[RNS]

ANGLICAN SOCIETY

Annual Meeting

The 1963 meeting of the Anglican Society is to be held at St. Paul's Chapel, New York City, on May 9th.

Bishop Hutchens, Suffragan of Connecticut, is scheduled to be preacher at a service of Morning Prayer and Holy Communion which will open the meeting. Afternoon activities are planned to include the reading of a paper by the Rev. R. Rhys Williams, rector of Christ Church, Poughkeepsie, N. Y., and a business meeting, followed by Evening Prayer, according to Bishop Honaman, Suffragan of Harrisburg and president of the society.

SPECIAL REPORT

"Prodigious" Is the Word

by ISABEL BAUMGARTNER

Prodigious is the word for the visit of Canon Bryan Green to the diocese of Tennessee, February 9th to 17th. Never before has one Anglican said so much about the Christian life to so many Tennesseans in so short a time.

In 10 days, the 61-year-old evangelist from Birmingham, England, traveled some 1,700 miles, and spoke — in churches, civic auditoriums, schools, playhouses, hotel dining rooms, and student centers — to audiences conservatively estimated to total 40,500 people. And all this was accomplished despite severe weather which brought painfully to mind the postman's slogan: "Not snow, nor rain . . . nor gloom of night. . ." etc.

Accompanying Canon Green every mile of the way were his longtime friend from Yardley in suburban Birmingham, the Rev. Canon Charles Crowson; the Rev. Daniel P. Matthews, assistant at Memphis's Church of the Holy Communion, who served as chaplain; and Churchman Edward O. White, Knoxville electronics engineer, who supervised public address systems everywhere.

Months before, when word of the coming visit first spread, the very term "Anglican evangelist" sounded like a paradox to fundamentalist churchgoers in many

parts of this Bible-belt state. What were those formal-seeming Episcopalians up to, bringing to Tennessee some high-powered preacher from England? How had they dared engage for his rallies the biggest municipal auditoriums in the five major population centers?

Some Episcopalians had misgivings, too. It was a big undertaking of an unusual kind. Would people turn out in sufficient numbers? And wasn't it asking quite a bit to plan, the final weekend, a young people's pilgrimage to Nashville and expect teenagers to ride as far as 700 miles (round trip) on chartered busses that would leave before dawn on Saturday and get back late the next night? In the main, the pudding proved more than a little palatable.

Canon Green paid a preliminary three-day visit to Oak Ridge, where good-sized crowds heard his highly articulate lectures on Christian marriage in the mornings, on basic Christianity in the evenings.

The diocesan visit began officially at noon on Friday, February 8th, in Memphis, the south's cotton capital on the Mississippi. From the start, the pace



Canon Green, in kelly green, preaching. He put the whirlwind to shame.

would have put a whirlwind to shame. There was barely time, before luncheon at the home of Bishop Vander Horst of Tennessee, to huddle briefly at the airport with the mission's general chairman Charles M. Crump and talk over plans. But not much time was required for this. After Mr. Crump's visit to Calgary, Canada, during Canon Green's mission there [L.C., December 23, 1962], he and his four area chairmen had outlined Canon Green's itinerary with the most painstaking care.

Then they were off. In Memphis, Johnson City, Chattanooga, and Knoxville, the largest of auditoriums were nearly filled for the nightly rallies. At the University

of the South, in Sewanee, 1,400 people crowded All Saints' Chapel to hear the guest. There were addresses to civic clubs, press conferences, TV interviews, talks with such interdenominational groups as United Church Women and the Christian Youth Movement, late evening "bull sessions" at sorority houses and student centers. And, always and everywhere, question-and-answer sessions with the young.

Episcopalians, for the most part, seemed delighted with Canon Green's precise use of words, his coherence, his wit, and his genuineness. And a most enthusiastic response to the vigorous Gospel presentations came from non-Episcopalians accustomed to evangelical pulpistry.

It was in face-to-face encounters with the young people that Canon Green really shone. The final weekend pilgrimage drew hundreds of Nashville high school and college people and more than a thousand from out of town. And when, at 11:00 a.m. on the final Sunday, Nashville area Episcopal churches suspended their late morning services so that all could share in a diocesan rally, some 6,500 people filled virtually every main floor seat in a vast building to hear two twenty-minute sermons, with an interval of hymn-singing between. But this was not a preaching record for the ebullient Briton. The previous Sunday, between 9:00 a.m. and 12:10 p.m., he delivered four different sermons from as many Episcopal pulpits in Memphis, while Canon Crowson preached from four more. Despite chilling rains, naves were crowded; at Calvary Church, the mother parish of Memphis, the crowd overflowed the nave and many listened via loudspeakers in other parts of the building.

Prodigious is the word for Bryan Green, the man. Through all the demanding days, through snows that aborted private plane flights and caused wearying delays, through nights that required late driving over treacherously icy highways, Canon Green maintained phenomenal vigor.

He cat-napped in the car when he had the chance, and when he wasn't using the time en route to answer letters by means of a portable dictating machine.

He cleared his mind of each task as it was completed, and turned his full attention to the next. He began an arranged interview with a reporter by saying, "Now, then, I am utterly at your disposal for the next —" (checking his watch) "— twenty-five minutes, and we'll talk about anything you want to talk about. Now, what could be nicer than that? I don't mean to sound abrupt about the time, but if we can complete what you need from me in twenty-five minutes, I'll have fifteen minutes to rest before my next appointment." They complied, and he rested.

He ate heartily, even during one bumpy flight, apparently totally unaware of the plane's motion. Before each major speak-

ing engagement he spent an hour or so in quiet and meditation, then preferred for his meal a small filet (medium rare), a baked potato, a tossed salad with oil and vinegar, and a cup of coffee. Football players will recognize this before-the-big-game menu.

Canon Green was never too rushed for what he felt was important. After his four morning sermons that Sunday in Memphis, he took time to administer Holy Baptism to the child of an Englishwoman whose husband, a U.S. Navyman, is stationed at nearby Millington.

The man in the kelly green cassock (gift of young people of Calgary) will be long remembered in Tennessee. On all platforms and from all pulpits he declared a "here and now" faith in the Lord he obviously loves well. He discussed dating, courtship, and marriage in most frank terms with delighted teenagers who found in him a grownup who knows how uncertain they feel as they seek life partners and who can give solid reasons for premarital continence.

In the words of Bishop Sanders, Coadjutor of Tennessee, Canon Green "is a bold man who shatters the conventionally religious and begs for the ears of the faint of faith."

A Kingsport high school boy, just home after nearly eight hours on the bus from Nashville, told his mother, "It was tops, Mom. I'd go back in a minute, right now, if I could."

A 16-year-old Memphis girl told her parents, "I thought I was a Christian until Bryan Green taught me what being a Christian really means."

A Vanderbilt University student summed up neatly: "Gee, he was great. I just wish all the guys in my dorm could have heard him."

On another campus, everyone was to have the chance. Canons Green and Crowson boarded a plane in Nashville on February 18th for Columbus, Ohio, to conduct a week-long mission beginning that night at Ohio State University.

ARKANSAS

Busy Year

Bishop Brown of Arkansas called upon delegates to the annual convention of his diocese to exercise Christ's ministry, to provide a Christian morality, and to transform their society.

He reminded the convention, meeting at Trinity Cathedral, Little Rock, on January 24th, that 1963 was to be a busy year for Churchpeople in Arkansas. He said that the House of Bishops meeting, to be held in Little Rock in November, would be "international in scope, historic in the life of the Church, and basic in its theological consequences." He added: "It is impossible to over-emphasize the importance of this meeting, which is to deal with studies of the episcopate and with

our Church's approach to ecumenical relations."

The convention:

- ✓ Heard Bishop Brown call for a program of debt reduction among local congregations.
- ✓ Received St. Stephen's Church, Blytheville, and the Church of the Good Shepherd, Little Rock, as parishes.
- ✓ Heard Bishop Doll, Coadjutor of Maryland, preach at a missionary service in the cathedral.
- ✓ Enjoyed a musical program, put on by Miss Marjorie Lawrence, former Metropolitan Opera Company soloist, and other communicants of St. Luke's Church, Hot Springs.
- ✓ Set the convention meeting date for 1964 to April 23d and 24th, and accepted the invitation of St. Paul's Church, Fayetteville.
- ✓ Heard Bishop Brown mention that Mrs. Walter McDonald, registrar and assistant treasurer of the executive council, was attending her 25th diocesan convention.

ELECTIONS. Standing committee: Rev. Ralph Kuttait; Allen Keesee. Executive council: Rev. Vernon Gotcher, Rev. David Johnson; Jack Bridgforth, A. B. Junkin. Deputies to General Convention: clerical, J. Rayford McLean, Charles May, John Shoemaker, Charles Higgins; lay, James Penick, Felix Green, John Holloway, Ernest Wilson. Alternates to General Convention: clerical, W. A. Willcox, Jr., Frederick Kneipp, Jr., Rufus Womble, Wayne Buchanan; lay, G. S. R. Sharp, Charles Campbell, Charles Warriner, C. L. Stipp.

THE ARTS

The Music Inspires

An unusual contest, relating music to the visual arts, resulted in the presentation recently of a \$50 prize to a young man by the Very Rev. Lloyd G. Chattin, dean of Trinity Cathedral, Trenton, N. J.

The winner, William Stryker, painted his entry after hearing the cathedral choir perform the cantata, "Forsaken of Man," by Leo Sowerby, head of the College of Church Musicians, Washington, D. C. Dr. Sowerby later selected the winning painting at an exhibition at St. Mark's Church, Philadelphia, where he was guest conductor at the presentation of another of his works.

Contest winner: From left, Dean Chattin; Albert Ludecke, cathedral organist; and artist William Stryker.



Mr. Stryker is a science major at Trenton (N.J.) State College, and paints for pleasure. He said he was surprised to find he had won the competition. His painting was one of 12 entries.

IRELAND

Bon Voyage (A Bit Early)

Five out of 13 crew members have been selected for the sailing, next June, of a tiny curragh, from Ireland to Scotland. The sailing in the wood-framed, canvas-covered boat will be part of the (Anglican) Church of Ireland's commemoration of the voyage of St. Columba to Iona, 1,400 years ago.

Two Church of Ireland priests are among the five so far selected: the Rev. Stephen Cave and the Rev. John Barry. Both have had sailing experience, according to Religious News Service. Skipper of the craft will be Wallace Clark, linen manufacturer and Church of Ireland layman.

NEW GUINEA

Plenty of Work Left

Dr. Philip N. W. Strong, newly-appointed Archbishop of Brisbane, Australia, has predicted that "there will be ample work for Australian missionaries in New Guinea for a great many years." He is former Bishop of New Guinea.

He said the challenges to the Church in New Guinea in such fields as education, health, and social welfare are greater than when he went there 26 years ago.

Meanwhile, he noted, there is a strong trend in New Guinea toward an indigenous Anglican Church. Anglicans there now have a Papuan bishop, 40 Papuan clergy, and 600 Papuan mission workers, including teachers and medical assistants, he said. However, he added, "the Papuan people will need the help of European missionaries for a considerable time to come." [RNS]

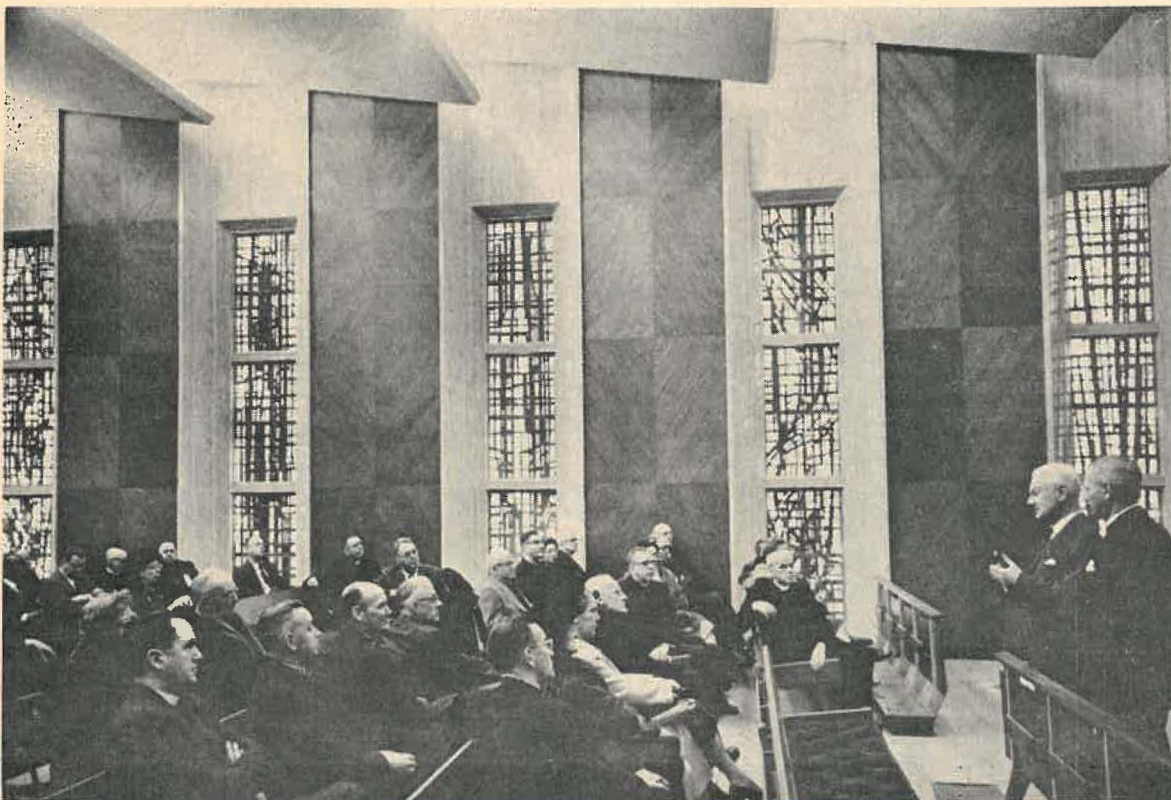


815 Second Ave., New York City.

The Episcopal Church Center



LEFT: Above the entrance to the Chapel of Christ the Lord, in the new center, is a contemporary representation of the Tree of Jesse, in three-dimensional marble mosaic. It is the work of Gabriel Loire of Chartres, France. RIGHT: In the chapel are a free-standing altar and a modernized green Italian marble Celtic cross. The altar and the cross are framed by a brightly hued reredos tapestry. The 10'x20' tapestry's theme is an abstract concept of four seraphim guarding the cross.



Members and officers of National Council, at a private preview of the new Church center, heard Frederick J. Woodbridge, a New York City architect, describe the streetlevel chapel of Christ the Lord. Outer wall of the chapel is dominated by six faceted glass windows set in concrete, each depicting a separate aspect of Church history.

The Living Church

On these two pages, readers will find pictures of the new Episcopal Church Center, 815 Second Avenue, New York 17, N. Y., which was opened for business recently [L.C., March 10th]. The center is to be dedicated on April 29th.

Spiritual focus of the center is the chapel, located on the ground floor. A marble mosaic over the entrance depicts the "Tree of Jesse," which is the genealogy, as described in St. Matthew's Gospel, of the Holy Family. At the top of the tree stands the Blessed Virgin Mary, holding the Christ Child. Seven doves, symbolizing the gifts of the Holy Spirit, surround the Child. Jesse, father of King David, is shown at the base of the mosaic, and the tree is shown as rising from his loins.

Inside the chapel, the eye is caught by a tapestry reredos—an abstraction showing seraphim guarding the altar cross. The tapestry is of hand-spun, hand-dyed, virgin wool, and was woven in West Germany by Allan Porter of New York City and two assistants.

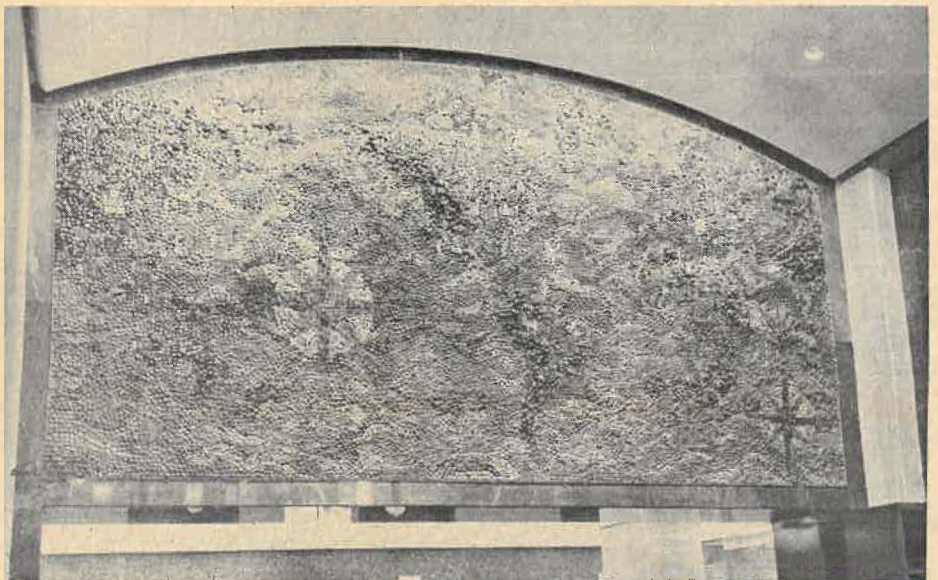
In the building's foyer, one sees a map of the world constructed as a mosaic from pebbled pottery. The map is a relief representation, with mountainous areas raised from their surroundings. Indigenous animals and trees also are depicted on the various continents.

Robert D. Jordan has resigned as executive director of the Episcopal Church Foundation in order to serve, under the treasurer of the National Council, to raise the funds still needed to complete financing of the center. Mr. Jordan was director of the Department of Promotion for 10 years before taking on the Episcopal Church Foundation directorship seven years ago.

According to the Council treasurer, Lindley M. Franklin, Jr., approximately \$1,200,000 is still needed in order to insure that the building will be paid for. He says that pledges amounting to some \$3,000,000 are in hand, although some of the pledges may not be met in full. In addition, a million dollars in funds previously reserved are available, and about \$600,000 was realized from the sale of buildings made unnecessary by the construction of the Episcopal Church Center.



ABOVE: Mrs. Stephen F. Bayne, Jr., and Mrs. Arthur Lichtenberger look on as the Presiding Bishop, the Most Rev. Arthur Lichtenberger, and other officers of National Council survey Bishop Lichtenberger's seventh-floor office in the new center. Standing at desk (from left) are: John W. Reinhardt, director of the Promotion Department; the Rev. Canon Donald H. Wattlely, National Council member; the Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion; Bishop Lichtenberger; Warren H. Turner, Jr., vice-president of the Council; and Lindley M. Franklin, Jr., treasurer. RIGHT: In the chapel, Bishop Lichtenberger (foreground), Bishop Bayne (behind Bishop Lichtenberger) Mrs. Bayne, and Warren H. Turner, Jr., examine the seal of the Presiding Bishop. BELOW: Highlighting the foyer area of the new center is a 9' x 17' map of the world, symbolizing the Church's reach. The artist is Nicholas Vergette, head of the art department of Southern Illinois University in Carbondale.





The Romanesque church at Taizé.



Interior of Taizé church.

*At Taizé, a curiously
viable blend of Protestant
and Catholic piety*

The Monastic Bridge Builders of Taizé

An appreciation by the Rev. Canon Enrico C. S. Molnar

Director of Bloy House, diocese of Los Angeles



ITIES, like people, should be honored for the great moments in their past. There is a great deal of vanished splendor in the small town of Cluny, and there are very few names in Europe that evoke more memories and historical associations than this Benedictine abbey whose glory radiated into the entire Christian world during the so-called "dark" Middle Ages.

Established as early as A.D. 910 near Mâcon in Burgundy by William the Pious, Duke of Aquitaine, the monastery, a focus of the 11th-century "Cluniac" reform in matters of discipline and observance, became a Christian center of influence second only to Rome.

Four of its monks became Popes. When Innocent II consecrated the completed church in 1095, it was then the largest church building in Europe.

In the later Middle Ages the influence of the abbey greatly declined. After the French Revolution, Cluny was declared a public quarry, from which any citizen could cart away as many blocks of stone as he desired. To this day one may find beautifully carved capitals adorning pigsties of the vicinity.

Taizé Wisdom

The rule of Taizé contains many passages that might well serve as aphorisms for Christian living. Some are given below and others are scattered on succeeding pages.

While the pitiful and picturesque remains of the glory of the abbey continue their contemporary existence as a lifeless museum, only a few miles west of Cluny there is arising an amazingly vital and influential monastic community known throughout the Christian world as the "Communauté de Taizé."

Taizé is a new kind of a monastery. It is a Protestant monastery. It is directed by a prior who prefers to be known as "Je Frère Prieur" or Brother Prior Schutz. The religious life is expressed in a curiously viable blend of Protestant-Catholic piety and devotion. The services are beautifully sung — in French, not in Latin.

When I visited Taizé for a few days last summer, I saw a village consisting of quite modest houses, rather plain in style, with some fragments and vestiges of larger constructions, the exposed stones mellowed by seven centuries of sunshine and rain among the Burgundian vineyards and orchards. In the monastery, located on a hill in the center of the village, there were 33 professed members of the community and 12 novices serving two years of preparation. Dr. Leslie S. Hunter, the Anglican Bishop of Sheffield, a frequent visitor to Taizé, says, "The Holy Spirit is speaking to our times through this community of dedicated young men living and working in the Burgundian village under the creative direction of Roger Schutz."

What is Taizé like and who is Roger Schutz, the founder of the community? Let me answer the second question first.

Roger Schutz is the son of a Swiss Reformed pastor. During a prolonged illness he studied deeply the growth of monasticism working back from the days of Port-Royal. Toward the end of his seminary studies in Geneva he prepared a thesis on "The Monastic Ideal in St. Bernard and His Agreement with the Gospels." In defending his thesis he found hearty approval of such well known Genevan theologians as F. Leonhardt and Pastor Jean de Saussure.

During 1939 he was in Lausanne heading a Christian Federation of Students. About 20 of the members decided to support one another through spiritual discipline and devotion. They rented in Taizé, not far from the Swiss border, a house where for a while they sheltered Jewish refugees. But the occupation of France stopped this activity.

Back in Switzerland, Roger Schutz was joined by Max Thurian and Pierre Souvrain; together they resolved to form a closer disciplined communal life. After the defeat of Germany the trio attracted a number of other like-minded young men with whom they sought to dedicate personal life "to serve the Church (as clergymen) and the world (as laymen) by assuming a variety of vocations." The group bought an abandoned castle rising on a hill above the village of Taizé-les-Cluny, some five miles west of the old abbey. There they organized the Protestant mo-

In your life of prayer and meditation seek the command that God addresses to you, and put it into practice without delay. Therefore, read little, but ponder over it.

The surrender of ourselves in a life hidden in Christ means neither laziness nor habit; it can be nothing other than the participation of our whole being in the work of God through our intelligence and our lips.

nastic order.

In the words of Prior Schutz, "We tried carefully to incarnate the genius of the Reformation in our vocation and to obey faithfully the words of our Lord who said, 'As my Father has sent me, even so send I you.' In this endeavor we tried to avoid undue pressure from the great cenobitic examples of the past. We were led to re-discover the three basic elements: the community of goods, the celibacy, and the acceptance of authority."

Having made the discovery of these three "basic elements," the brothers of Taizé give this explanation of their rule and way of life:

(1) *The community of goods.* While medieval monasticism speaks of poverty, the Gospel never canonized poverty as such. The Rule of Taizé says, "If, like the children of Israel, you store for the morrow the bread that has come from Heaven, if you work out projects for the future, you risk overtaxing the Brothers whose vocation is to live the immediate present." And one of the favorite Taizé quotations is the saying of St. Ambrose, "The earth was created in common and for all, rich and poor; why then, O rich, do you take to yourselves the monopoly of owning land? Nature does not know the rich. It is not with your wealth that you give alms to the poor, but with a fraction of their own which you give back." The earth is the Lord's and the fulness thereof. "We thought also of the words of the Apostle who said it was just as good to be joyful in abundance as in poverty. And so we practice a complete, total sharing of goods."

(2) *Celibacy.* This rule applies to all members of the Community of Taizé except the associates or friends who are known, in Franciscan fashion, as the "Third Order." Max Thurian has made this interesting statement on the subject in his book *Marriage and Celibacy* (English translation by Norma Emerton, London: SCM Press, 1959):

Although we have sought to keep within the spiritual tradition of the Reformation, our concern has been to interpret the Word of God on the subject of marriage and

Like every Christian, you must accept the tension between the total freedom given by the Holy Spirit and the impossibilities in which you find yourself because of your neighbor's and your own fallen nature.

The robe worn for the office is to remind us that our whole being has been clothed by Christ. It is also a way of expressing the praise of the Lord by other means than words.

celibacy in an ecumenical spirit, taking into account the thought of witnesses who have sought before us and are seeking with us the truth of the Gospel. While we await the unity of all Christians in the Church of Christ, it is in this ecumenical spirit of obedience to the Word of God that we can hope to come closest to the thought of the Lord.

The Taizé brothers affirm that both marriage and celibacy are the two Christian absolutes which concern the whole of one's being.

(3) *Authority.* The problem of authority which has so plagued the Reformation, has been resolved at Taizé by a joyful acceptance of authority. "In the Church, the role of authority is to strengthen unity within the community and to maintain its continuity on the pilgrimage toward Christ." At Taizé, it is the prior of the order who exercises authority over the members.

According to Prior Roger Schutz, the disciplined life of Taizé is summed up in two outward expressions, contemplation and action. "Our vocation has taught us to find equilibrium in a life lived at the point of intersection of the Church and the world. If there is such a thing as spirituality in Taizé, it is nothing other than the wish to run according to the Pauline sense, to run together and not separately."

In French Protestant circles the community has acquired fame through its liturgy, consisting of collects, prayers, lessons, and hymns of all ages, gathered together from Anglican, Eastern Orthodox, Roman Catholic, and Huguenot sources. During Divine Liturgy and prayers the brothers are vested in white albs and hoods. The motto of the community is "Pray and Work that He may rule." This is carried out with these three principles in mind: (1) The work and rest of your day must be carried out in obedience to the Word of God. (2) In all things preserve the inner silence that you may hear Christ and remain in Him. (3) Be filled by the Spirit of Praise in joy, simplicity, and compassion.

Novices are received into the order at Christmas and Easter, after making the

threefold vow of poverty, obedience, and chastity, or, as they say in Taizé, "ils prennent les engagements."

The overarching passionate concern of the Community of Taizé is Church unity. Prior Schutz has been emphatic in mak-

The spirit of poverty is to live in the gladness of today.

ing it clear, to both those Protestants and to those Roman Catholics who are narrow of spirit and therefore might be scandalized by this venture that may seem so paradoxical, that there is only one true great scandal — the scandal of disunited Christendom. "That is our shame: our disobedience to the supreme command of the Master, 'that all be one!'" It is only the ecumenical perspective of such communities as Taizé in which disunited brethren ought to meet each other in truth and in the charity of Christ. Withal, the brothers of Taizé are consciously Reformed as well as Catholic; they use the Heidelberg Catechism and are recognized by the National Council of the French Reformed Church.

While at Taizé, I saw about 30 visitors, half of them from the USA, the rest from France, Germany, Holland, Sweden, Denmark, and Switzerland. Here,

The spirit of poverty does not consist in pursuing misery, but in setting everything in the simple beauty of creation.

near the ancient center of medieval reform monasticism, Cluny, the community of Protestant monks is proving to be bringing about an ecumenical rapprochement through a liturgical revival. A visiting Anglican will find here an ethos peculiarly sympathetic. Behind the monastery I met 30 young Germans who were working on a new church. They arrived at Taizé two summers ago, helping to rebuild some war-damaged houses. None of these students expects to receive a single sou in recompense. They are working to expiate the guilt of Germany which, during Nazi days, brought so much suffering to France and other countries.

The Church of the Reconciliation has now been completed and was dedicated on August 6th of last year, with the fol-

Do not fear to share the trials of others, nor be afraid of suffering. For it is often at the bottom of the abyss that perfection of joy is given in communion with Jesus Christ.

lowing Church leaders in attendance: Anglican Bishop Stephen Neill, professor of missions at the University of Hamburg; President Kurt Scharf of the Evangelical Church in Germany; Marc Boegner, honorary President of the French Protestant Federation and former President of the



RNS

Brother Daniel, one of the first members of the community, looks at a piece of pottery.

World Council of Churches; and the Roman Catholic Bishop Lebrun of Autun, who celebrated Mass in the crypt reserved for Roman Catholic services.

This moving project was started by the president of the German Evangelical Church, the Rev. Lothar Kreysing, who is the pastor of a church in Berlin (western sector). Funds for this and similar projects are supplied by west-Berliners.

Much sympathetic interest is shown to Taizé also in Roman Catholic quarters. The famous late Abbé Couturier, who spent his life in the cause of the reconciliation of Churches, was a frequent visitor in this Burgundian village. While I was visiting the monks, a Roman Catholic priest brought friendly greetings and a personal gift to the Prior of Taizé from the Bishop of Autun, in whose diocese Taizé happens to be located.

Two of the monks of Taizé attended the sessions of the Second Vatican Council, at the invitation of the Secretariat for Promoting Christian Unity.

The membership of the Communauté de Taizé consists of Reformed and Lutheran pastors as well as of laymen coming from various walks of life: chauffeurs, physicians, lawyers, artists. One of the monks is an outstanding artist whose *avant garde* etchings adorn important European museums and private collections. Another lay brother designs stunningly modern ceramics and stained glass. Recently he designed windows for a cathedral in Canada. I bought a number of books — most beautifully printed — which are coming out of the Taizé presses with surprising frequency.

In addition to their work in Taizé, the monks also are to be found at work on missions at Marseilles as dock workers, in North Africa as bricklayers among Moslems, as dialogue leaders at Packard Manse, an ecumenical center near Boston, Mass.; or working in slums at Abidjan,

French West Africa. "Our Christianity must be rooted in the concrete situations of today's world," says Prior Schutz.

Locally, the brotherhood has provided the first resident physician for the community, in Brother Robert. Another brother has organized a modern dairying coöperative for the region. There is a Taizé school for orphans and a Taizé printing press, and the community's ceramics workshop designs are in worldwide demand.

Recently the monks donated land, livestock, and farm equipment to five young Roman Catholic farmers who were forming a coöperative, saying that their own model farm had become too prosperous for the community's rule of poverty.

The outstanding theologian of the community is Max Thurian, an author of a number of significant theological books; he is frequently in Geneva, attending the meetings of the Faith and Order Commission of the World Council of Churches. With other brothers, he is the editor of a most stimulating quarterly called *Verbum Caro*.*

How does Taizé appear to a casual visitor? As I said earlier, at first glance it appears as an unprepossessing little village, like many another in Burgundy. Most of the houses are built of brownish stone. The roofs are of red tile. At the entrance to the monastery there is a portal with high walls on both sides. A motif of wrought iron crowns it, reminiscent of the frescoes found in the catacombs of Callixtus: the mystic fish, the ICHTHYS, repeated twice, plus five loaves, all encircled by the words, *Communauté Taizé*. There is a sound of the conventual bell and the sight of the white-vested monks

Inward silence requires first to forget one's self, to quiet discordant voices, and to master obsessing worry, in the perpetual recommencement of one who is never discouraged because always forgiven. Inward silence renders possible our conversation with Jesus Christ.

chanting psalms. Across the road, a pointed roof is crowned with a ceramic owl, looking down at the gazer with a quizzical expression — probably the work of one of the monks. A peasant walks slowly up the cobble-stoned street, with a long fork over his shoulder. And inside the walls is the monastery, with its holy simplification of life, the refuge of exiles from a God-neglecting world, the harbor of rest and joyful silence, the workshop of prayer and service.

And the casual pilgrim might hear a fraction of a beautifully chanted ancient hymn,

*Avant que la nuit ne commence,
Nous T'implorons, Dieu Créateur.*

*For those interested in subscribing to this French language magazine: Send a \$3.00 subscription to the Editorial Offices, *Verbum Caro*, Taizé-Communauté, Taizé, Saône-et-Loire, France.

*Veillant sur nous dans Ta clémence,
Sois notre puissant Protecteur . . .*

Episcopalians would at once recognize this as the ancient Ambrosian hymn *Te lucis ante terminum*, listed as Number 164, in our Hymnal. Anglicans find themselves strangely at home in Taizé, and it is my conviction that Episcopalians should know more about this unique community of *ponti-fices*, monastic bridge builders between Protestantism and Catholicism.

From the exhortation read at the profession:

Maintain yourself in simplicity and in joy, the joy of the merciful, the joy of brotherly love. . . . Renouncing henceforth all thought of looking back, and joyful with infinite gratitude, never fear to precede the dawn

*to praise
and bless
and sing
Christ your Lord.*

The basic work of Roger Schutz, Prior of Taizé, has now appeared in two English translations (*Vivre l'aujourd'hui de Dieu*): the earlier translation made by J. C. Dickinson, *This Day Belongs to God*, was published in London by the Faith Press in 1961. Toward the end of 1961 Helicon Press of Baltimore published *Living Today for God* in the translation of Stephen McNierney and Louis Evrard.

Roger Schutz, *La Règle de Taizé* (The Rule of Taizé, Bonneville: Plancher, 1956).

Max Thurian, *Confession*. Edwin Hudson, trans. (London: SCM Press, 1958).

Max Thurian, *The Eucharistic Memorial*, Vol. I; "The Old Testament"; Vol. II: "The New Testament." J. G. Davis, trans. (London: Lutterworth Press, 1960 & 1961).

Max Thurian, *Marriage and Celibacy*, Norma Emerton, trans. (London: SCM Press, 1959).



RNS

Prior Roger Schutz (with outstretched hands) greets visitor while Brother Max Thurian, in glasses, watches

March 24, 1963

**Canon Molnar,
author of the article
on the French
community of Taizé
here discusses**

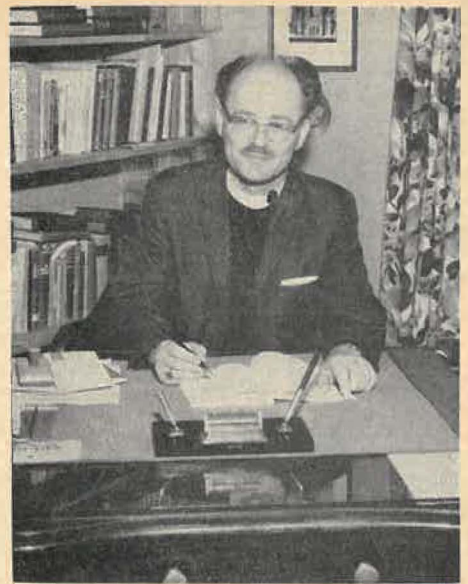
Other European Communities

Since we have discussed the French Protestant monastic community of Taizé, we should in all fairness also mention other Protestant monastic movements in Europe. Undoubtedly Taizé is the most famous and most influential of these movements, but there is no question that the very fact of the variety and multiplication of such communities is indicative of a significant change in the life of European Protestantism. It could be interpreted as a reevaluation of pre- and post-Reformation emphases. For we are witnessing the resurgence of orders and monastic communities among Protestant Churches in France, Germany, Switzerland, Italy, Slovakia, Sweden, and perhaps elsewhere.

Switzerland

In 1931 a number of Swiss women of different vocations came to Grandchamp near Neuchatel for a "three-day retreat of prayer, silence, and meditation in Christ." They occupied simple cells, began every day with Holy Communion, and otherwise spent the retreat in complete silence.

From these early retreats there resulted, in 1938, a House of Prayer in Grandchamp. Several women established a permanent residence there. Gradually they organized themselves into a devotional sisterhood known as the "Petite Commu-



The Rev. Canon Enrico C. S. Molnar

nauté de Grandchamp." Today's entrance requirements include one year of probation and three years of novitiate. Then they make their vow for life. The sisterhood of Grandchamp acquired later another house at Bénoist-Préau near Paris, and in 1954 the *Sonnenhof* at Geltenkinden in the Swiss canton of Basel. These various communities are now known by their family name of "Grande Communauté de Grandchamp." They are truly an order of Protestant nuns, comparable to the Franciscan Sisters of St. Clare.

Germany

Of Lutheran origin is the Order of the Sisters of Mary of Darmstadt (*Marienschwestern von Darmstadt*), in Germany, which had its beginning toward the end of World War II, during a terrible night of air raids, fire, and death. At that time several students of a college, all of whom belonged to a Bible study group, recognized the superficiality of the lives they had lived. Under the leadership of Dr. Klara Schlink (today known as "Mutter Maria Basilea"), then leader of the Christian Student Girls' Association of Ger-

Continued on page 20

ANGLICAN CYCLE OF PRAYER

March

24. Chester, England
25. Chicago, U.S.A.
26. Chichester, England
27. Chota Nagpur, India
28. Christchurch, New Zealand
29. Clogher, Ireland

The Presiding Bishop

The Presiding Bishop's announcement [page 5] that a physical disability will prevent his presiding at episcopal consecrations or accepting speaking engagements for the present, and that he has even been considering resignation of his office, is a matter of shock and affectionate concern to the whole Church. In the four years since his election by the General Convention of 1958, he has accomplished so many things and begun to accomplish so many more that the loss of his leadership is well-nigh unthinkable.

We are glad that the impracticalities of a temporary presiding bishopric have constrained him to continue until the Convention of 1964, and hope that by that time the medical prognosis will be clear enough to convince him that he can continue until the expiration of his term in 1970.

Bishop Lichtenberger's disability, Parkinson's syndrome, is a condition which is not always rapidly progressive and which does not affect the mental powers of those who suffer from it. We feel sure that we speak for the whole Church in saying that we would rather have him with such a disability than look for a successor without it. And this, we may add parenthetically, applies to the thousands who suffer from similar disabilities, and continue to be needed and cherished by their friends and fellow-workers and families as much as ever.

Spiritual healing knows no impossibilities. We hope that Churchpeople everywhere will pray for Bishop Lichtenberger's recovery, trusting in Him who is able to do abundantly above all that we ask or think. And we pray that he may always retain the inner peace, the Christian gaiety, the joy in the fellowship of the Spirit, which have characterized his ministry up to now. Seldom has a Church leader been so gifted with the ability to take the measure of great problems and show that they are not too big for men to tackle confidently and happily. In this newest great problem of the Church, we dare to remind him — as he has often demonstrated to the rest of us — that, in perspective, it may not be so big after all.

The Monks of Taizé

These may be days of the shadow of doom, a time of the fear of annihilation and the despair of meaning. But this is not the whole story of this age. For it is also increasingly a time of wondrous happenings, a time of the appearing within Christendom of things no prophets would have dared predict a few short years ago. Members of the most staid and respectable Churches take up glossolalia and say unabashedly that this is the work of the Holy Spirit in them. Protestants and Anglicans are invited to Roman Catholic retreats and

Roman Catholics are invited to speak in Protestant and Anglican parishes and right in the very no man's land where mutual suspicion and fear and mistrust and contempt so lately flourished, now the sweet flowers of mutual regard and trust blossom and bear fruit. Courtesy between Communions opens the door to all sorts of manifestations of the grace of God, and the ecumenical movement, which might once have been thought of by some as a pan-Protestant, least-common-denominator unity movement, suddenly brings together Christians of the most varying traditions.

But there are less obvious stirrings, too. One of these is the increase in size — and much more important, the increase in influence — of the religious orders. And, evidence of both the unitive spirit and the monastic spirit, there is the formation of the Protestant monastic order of Taizé. On page 12, Canon Enrico Molnar has written his own impressions of Taizé, and on page 15, he tells of other monastic orders in Europe, all of significance and as yet unguessed importance to the strange world of this time.

But it is Taizé which has caught the imagination and earned the highest regard of Roman Catholic leaders and Protestant ones, as well as of the peasants who live nearby and increasing numbers of unchurched men and women of more than one continent.

Taizé is one of several, but it is the one which in some sense stands for and represents the rest. Taizé is an experiment, but it is the sturdy experiment that has already become a name to reckon with among spiritual concerns.

Taizé seems to have about it something of the majestic austerity that has characterized Protestantism at its most idealistic and profound, yet these monks are no dour and grim Puritans, but men who find in servitude to God their greatest freedom and in the sacrifice of their lives for God the wellspring of joy. For the spirit of Taizé is that of beauty and of joy — indeed beauty is consciously an ingredient of its liturgy and joy is the recurring theme that pervades its rule. The accidentals may be of the 20th century, but the underlying melody is that of the early Church — the joy of those who have heard the News and cannot but shout and sing it to the hungering and despairing world, the gladness of those who have found in their own reconciliation to God the impetus to share it.

Reconciliation is the name of the new chapel of the Community of Taizé; and reconciliation is the work to which the monks most devote themselves — reconciliation between Christian Churches and between unbelievers and the Church; reconciliation within households, between husbands and wives. But spoken within the context of Taizé the word "reconciliation" has not the overtones of the conference hall or the bargaining table or the marriage counsellor's study. Rather it rings with the echo of the words heard at the communion rail.

Here is a devotion to reconciliation not because it may be the only way to manage to stay alive in a threatened world, but because it is really the only way to live in Christ. The reconciliation that is sought here is that which is suffused with the joy of once parted lovers, the joy of reunited child and parent.

Taizé has been called "the Monte Cassino of Protestant monasticism, the point of contact where Calvinism

and Lutheranism touch the riches of Catholic monastic and patristic life and thought.”*

Max Thurian, the subprior of the community, has written, “The Christian community has received the blessing of Christ in His body and blood; now it must go out, realize His presence in life in the world and let it shine on all men. *Liturgia* and *diaconia* are one and the same reality. . . . The fullness of Christ which is received at the Eucharist is distributed to men by the Church and by each member in love and service.”

And because this visibly happens at Taizé, this monastic experiment points the way for nonmonastic Christians of every Communion, of every parish, to live up to the fullness of their holy calling.

And Was Incarnate

On the feast of the Annunciation we are really faced with the shattering fact we talk much more about on Christmas — the fact that “the Word became flesh and dwelt among us.” It was when Mary said “be it unto me according to thy word,” that the almost incredible humbling of the mighty God happened, rather than the night when angels sang in the heavens and shepherds came to see the Child who had been born.

We who are Christians, and who have grown up in

*Thomas Aquinas O’Meara, O.P., in *Worship*, November, 1962.

a state of being “used to” the idea of the Incarnation, could well afford to spend some time in meditation on this occasion. That God became man has become an old story to us, and we lose, therefore, something of the shattering impact of what really happened. We are exposed to the danger of a comfortable feeling that God was really not much different from man anyway. But He was — He is — and when we lose the sense of the reality of what happened, we lose also the sense of the magnitude of the love that made it happen.

The sacrifice undertaken for our sakes by the Lord of lords and King of kings, the Almighty and Terrible, the Creator of the world, began long before it was culminated on the Cross. It began when He who was omnipotent consented to become that fragile and homesick and vulnerable being, man. The Great became the smallest of things, the very beginnings of a human being. The Omnipresent became the hidden; the Omnipotent became the utterly dependent.

And even so, this tremendous self-giving waited in courtesy upon the “yes” of a girl who could not possibly grasp the whole portent of the message, could not possibly comprehend in full the meaning or the purpose or the prospects.

But obedience does not insist on comprehending a command, and humility does not argue with the Divine, and love, above all, gives without fear and without proof. And so it was that the human love of Mary for God was the vehicle of the saving love of God for us; we are inheritors of so great a salvation by virtue of her “yes” to God, and ours.

ANGLICAN PERSPECTIVES

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

Executive Officer of the Anglican Communion

Society or Church

There are, in the Anglican Communion, two main ways in which we give our missionary support. One is the missionary society; the other is the missionary department or board. One is a voluntary group within a Church; the other is a function or division of the Church as a whole. The Church of England is organized entirely on the society principle; the American or the Canadian Church use the other system. Some, like the Churches of Australia or New Zealand, have a mixture of both.

I am not going to argue which system is right! Undoubtedly there is no “right” system. The great missionary societies were born — chiefly to meet the needs of the infant American Church, as it happened — within an established Church, a fully national Church, a heavily-endowed Church, as a way for groups of especially-concerned people to express their concern. After years of attempting to transplant the British system into North America, into a Church which was itself a voluntary society, not established, not “national,” not endowed, it came to be

accepted that societies did not meet North American needs, and another system, in which the whole Church was regarded as a single missionary society, involving every Churchman, came into existence. To try to judge which is the right principle is like trying to pass a moral judgment on a British winter or Hudson Bay.

It is proper, I think, and helpful to note the excellences of each method. To me, an American, certain unique gifts of the society principle stand out. One is a precious sense of responsibility, personal responsibility. The loyal supporter of a missionary society knows that the work of a certain bishop or even a certain missionary depends on him. He gives directly to it, if he chooses to; he knows about the diocese, that mission; he prays for the work and the workers; he very likely knows some of them personally; he is himself involved, in prayer as well as in his stewardship, with the particular sector of the Church’s mission with which he has identified himself.

Another gift of the society principle is that it encourages missionary education. Not only because of the element of personal responsibility but also because the society’s work depends so much on in-

formed membership, there must be steady attention paid to the endless process of communication between the society’s work overseas and its membership at home. Pictures, the printed word, personal visits — every medium of communication is brought into play so that those who support and pray for the Church’s mission shall know what it is they are working for.

A third gift is that of flexibility. When large new projects are planned, or an unforeseen need arises, the society has a resilient and responsive group to which an appeal can be made. “Our” mission is threatened or “our” mission can take a great step forward, and the society can appeal to that responsible, personal concern and find strength quickly to meet opportunity or need.

Finally, I might mention a certain vividness of understanding of mission, a depth in awareness of the centrality of missionary obedience in the life of a Christian, which is a gift of the society principle. A conscientious supporter of a society’s work is, by that very personal commitment itself, accepting obedience to Christ’s mission as part of his personal discipleship. And this spiritual yeast of

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commitment at the heart of the Church is an admonition and an example to be envied.

To be fair, there are also certain special gifts and strengths from the other alternative, the "Church principle" of missionary obedience. One is the reminder that mission is not an option for the "missionary-minded" Churchman alone, but part of the universal duty of all Christians. In the American Church, for example, the Church's program includes overseas missions as well as every other activity of the Church as a whole, and the cost of that program is apportioned to every diocese, and then to every congregation in due course, and so finally to the conscientious stewardship of every individual. Thus, the individual cannot limit his support simply to certain sectors of the budget which strike his fancy.

Act of the Whole

Another excellence to be noted is the unity given to missionary work by the fact that it is an act of the whole Church. The missionary dioceses of the American Church are constituent parts of the Church — their bishops, clergy, and laity are members of the General Convention, the supreme governing body of the Church; their needs and hopes are part of the total concern of the whole Church; their witness represents not the interest of a group within the Church but of every member of the Church, at home and abroad.

Third, there is a gain from the inclusion of missionary work in the same budget, the same frame of reference, that includes everything the Church does. This helps to force on the Church a steady, helpful reminder of the single mission, abroad and at home, which is the heart of the Church's life. Still again, I might mention the unity of direction and support which the Church principle encourages. The whole strength of a Church stands behind its missionary decisions, and this can give a welcome degree of certainty and of stability, especially to precarious missionary frontiers.

Neither system completely lacks what the other has, of course. Nor is either system without its drawbacks. I am more familiar, probably, with the weaknesses of the unified Church principle because I grew up within it and know it intimately. It is rare in the American Church, for example, to find anything like the same depth of responsible, personal concern and identification with overseas missions as one finds in the Church of England. This lack of personal identification is a byproduct — no doubt undesired and unnecessary — of the impersonal budget method by which the unity of the Church system is preserved.

Again, the central administration of a Church's whole life can unintentionally work to weaken missionary education. In the overseas budget of the American

Church, for instance, practically nothing is set aside for missionary education. There is no need for the Overseas Department to promote support for itself. Promotion and education are concerned with the whole program of the Church, not mission alone; they are the responsibility of other Departments. The result tends to be a lack of specific attention to missionary concerns and to the development of personal knowledge and identification with overseas work.

Invitation to Parsimony

Again, any budget, anywhere, is an invitation to parsimony. When any Church under heaven reduces its work to a money total, money to be raised by apportionment, that work inescapably looks like a tax, feels like a tax, and therefore cries out to be reduced. It is perfectly true that this same comment would apply to the voluntary society, if its funds were raised in a similar way. But the principle of offering, of stewardship, of giving because of one's own need to obey and give, is infinitely stronger in the society system than in the central, unitary plan, and as long as that is so, those who follow the Church principle are likely always to have their generosity stifled and their creative freedom paralyzed.

With respect to the society principle, I like least of all its tendency to divide wit-

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ness and to perpetuate differences. Recently I commented on the question of Anglican unity-in-diversity. I could have illustrated the point from missionary history, notably from the clashes of conviction that in days gone by, bred societies devoted to "Evangelical" principles or "Catholic" principles or whatever kind of principles. Ardent defenders of the society system plead the inclusiveness of Anglicanism, and the place of the voluntary society as a way of expressing this inclusiveness. I am not particularly impressed by this, precisely because the tensions within Anglicanism — the tensions, say, between "Evangelical" and "Catholic" elements — are not options for groups or parishes or societies to choose. They are tensions built into the very heart of the Church, into the Prayer Book, into the life of the individual clergyman or layman himself. The precise point of the Prayer Book is that it is both fully Catholic and fully Reformed all the way through. There are not two priesthoods or two kinds of sacraments or two Churches.

Believing this, I do not like any system which seems to present alternative versions of Anglicanism, or which keeps Anglicans themselves from facing the issue of unity. There may well have been times when the freedom of a society to witness to certain Anglican principles was essential to the Church's wholeness. But we have all too often exported our domestic problems into nations which knew nothing of them and needed to know nothing of them, and thereby we have unwittingly perpetuated disunity. I think God that this is now largely a matter of history, not of present missionary activity. But the danger remains.

Antique Stereotypes

I might add a second question I have about the society principle, that it tends to perpetuate antique stereotypes of mission and the missionary, partly because he and his work are thought of as something outside the normal range of the Church's life and responsibility, and partly because of the very important element of personal identification itself. This is too complicated a subject for analysis here. Any appeal for support for anything depends on stereotypes, and stereotypes are usually antique. The Marxist ideal of the happy worker-peasant or the figure of the artist-intellectual is as much of an antique as the classic picture of the missionary teaching happy natives how to say their prayers under a palm tree. Both are probably inescapable as public relations devices. But to anyone who feels about mission that it is not an option but a duty, an over-dependence on personal or individual identification seems to run the danger of sentimentality.

But I do not mean to draw out these impressions and comparisons. I began by saying that I thought it was impossible to

judge one system over against another. I feel that quite strongly. Such judgments would be unimportant and irrelevant. What matters, I think, is that each system shall learn from the other — add to its own excellences those good things which the other system makes possible. I cannot say what I think the missionary societies could learn, or ought to learn, from the Churches organized in a different way. I have already indicated some of the things I think can be learned from the society principle.

I would covet for American Church-people precisely the sense of responsible identification and commitment which they so often long to have and don't have. Equally I would covet for the Church in America an infinitely greater knowledge of the mission of the Church overseas than what is now possible. Most of all, I long to see an end to the burial of overseas missions in the huge impersonality of a dollar budget. My American colleagues have heard me on this subject before, and I shall not dilate on it. In any case, I am speaking only as one more American, even if I have had a rare opportunity to see both missionary systems at work.

Dialogue Necessary

But the only point I want to make is that, if we are to learn from one another, there must be dialogue — which in turn implies a willingness to study and listen. I am sure that such dialogue will be found when the Churches of our Communion meet in Canada this coming summer. This is one of the principal reasons for such a meeting.

However, as we engage in the dialogue, I would pray that we would all bring to it an understanding that there is no final orthodoxy in such matters to be required or defended. The immense, single mission itself is the only thing which matters. How we channel our obedience is a matter of constant thought and amendment; no method is perfect; no obedience is complete; we can never safely say that we have done all that is required of us. Let the greatness of mission itself cleanse and deepen our dialogue — I'm sure this is the prayer with which all conversation within the Anglican Communion must begin.

ACU CYCLE OF PRAYER

March

24. St. Andrew's, Brooklyn, N. Y.; St. Katherine's Chapel, Baltimore, Md.
25. Church of the Annunciation, Brooklyn, N. Y.; Grace, Freeport, Ill.; St. Aidan's Mission, Miami, Fla.; St. Mary's, Charleroi, Pa.; Calvary, Idaho Springs, Colo.; St. Mary's, Jersey City, N. J.; St. Mary's, Denver, Colo.
26. Convent of the Holy Nativity, Bay Shore, N. Y.
27. Emmanuel, East Syracuse, N. Y.; Holy Trinity, Danville, Ill.; the Rev. Melvin Abson, Geneva, N. Y.
28. Church of the Nativity, Maysville, Ky.
29. Church of the Epiphany, Ventnor, N. J.
30. Christ Church, Waterloo, Iowa

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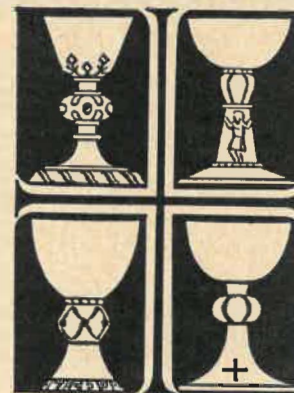
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Boiled Grandfather?

He Speaks From the Cross. The Seven Last Words. By John Sutherland Bonnell, J. Wallace Hamilton, Gerald Kennedy, Robert J. McCracken, J. B. Phillips, Paul Scherer, Chad Walsh. Revell. Pp. 126. \$3.

Addresses on the Seven Last Words from the Cross ought to be written and delivered by the same man. This, at least, ought to be for the sake of unity. Of late years, however, it has become increasingly popular among Protestant Churches to hold "union" services on Good Friday, and to have a different preacher for each of the addresses. The psychology behind these services is to be explained by those interested in them; yet as long as the popularity exists, it is bound to bring forth such a symposium as *He Speaks From the Cross*.

He Speaks From the Cross, as the title implies, is built around no central theme, and the addresses are of varying merit. Chad Walsh in the Fifth Word gives us the most thought to meditate upon. He is followed in this by Paul Scherer. Some of the writers have produced nothing more than a popular sermon on their particular Words.

The address on the Seventh Word comes to its climax with this illustration:

"A little boy noticed that his grandmother boiled the dishes after bringing them out of his grandfather's room. He was intrigued and asked why. Because, she explained, grandfather was sick and the germs must be killed, so that the members of the family would not get sick. The little boy pondered a moment and then asked brightly, 'Wouldn't it be easier just to boil grandfather?'"

One almost is left waiting for the laughing machine to grind out its laughter.

NORMAN J. THURSTON

Fr. Thurston is the retired rector of St. James' Church, Newark, N. J.

Booklets Received

SUCH A WOMAN. The Story of Susanna Wesley (mother of John and Charles Wesley). By Rita F. Snowden, Methodist deaconess, missionary, social worker, and onetime vice president, Methodist Church of New Zealand. Pp. 55. Upper Room, winter, 1962. 35¢; 3 for \$1; 12 for \$3.50.

SERMONS FROM THE UPPER ROOM CHAPEL. Compiled by James H. Overton, Jr. Anglicans represented: Raymond T. Ferris, John Knox, Chandu Ray. Pp. 149. Upper Room, winter, 1962. 75¢; \$7.50 a dozen.

THE SYMPHONY OF PRAYER. Lord, Teach Us To Pray. By the late Roy A. Burkhart, who was minister of First Community Church, Columbus, Ohio. Upper Room, winter, 1963. Pp. 46. 35¢; \$3.50 a dozen.

A GUIDE TO WORSHIP IN CAMP AND CONFERENCE. By Gordon A. MacInnes, who notes in preface that even though his experiences "have been primarily in the Reformed tradition, I have tried to keep in mind other traditions of the Christian Church" in this book. Westminster, winter, 1962-63. Pp. 96. \$1.50.

OTHER COMMUNITIES

Continued from page 15

many, the order was organized in 1947. Today it numbers 63 Lutheran nuns distinguished by a black garb with a white cross and a white cap. They serve the sick, the orphans, and the poor. Initially looked upon with distrust, today they enjoy the high esteem of Lutheran pastors and Church authorities. Recently a similar order for men, *Christus-Brüderschaft* was begun in Selbitz (Upper Franconia). The Swiss Old-Catholic paper *Christkatholische Jugend* spoke recently of a convent order for women established in Sweden.

All these religious societies of men and women in European Protestant circles are a valid protest of the Christian community against the secularization of modern life and thought. They also spell out a recognition of the value of ordered contemplative life, so long absent from traditional Protestantism. Most significant is the fact that these monastic communities emerge independently of one another in various countries, and almost simultaneously. They are an expression of living waters in a desert land, springing from the same deep underground source of Christian faith. "There is a river, the streams whereof make glad the city of God."

SCHOOLS

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

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For complete information and catalog address:

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

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Sister Mary Joseph, O.S.H., Prin. Box B, Versailles, Ky.

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

PEOPLE and places

Appointments Accepted

The Rev. Robert H. Bonner, formerly in charge of All Saints' Church, Pleasanton, Texas, is now in charge of St. Francis' Church, Victoria, Texas. Address: 3002 Miori Lane.

The Rev. Paul A. Clark, formerly canon of Calvary Cathedral, Sioux Falls, S. D., is now rector of Grace Church, Huron, S. D. Address: 1141 Iowa Ave. S. E.

The Rev. Harry S. Finkenaedt, Jr., formerly at work in the diocese of Nassau, serving three churches in the Bahamas, is now rector of St. John's Church, Athol, Mass. Address: 45 Park Ave.

The Rev. M. Raymond Harrison, a former Presbyterian minister who was ordained deacon in December by Bishop Sterling of Montana, will become curate at St. Matthew's Church, Evanston, Ill., about the middle of April. He has been serving as assistant at Holy Spirit Parish, Missoula, Mont., with special responsibility for college work on the campus of Montana State University.

The Rev. Edward T. Haslam, formerly rector of All Saints' Church, Richmond Hill, N. Y., is now rector of the Church of the Epiphany, Brooklyn. Address: 1808 E. Eighteenth St., Brooklyn 29.

The Rev. Bradford Lovejoy, formerly curate at St. John's Church, Waterbury, Conn., has for several months been vicar of the Church of St. John the Evangelist, Yalesville, Conn. Address: 360 Church St.

The Rev. Peter G. Madson, formerly curate at St. Mark's Church, Venice, Fla., is now vicar of St. James' Church, Port Charlotte, Fla., in charge of work in North Port Charlotte. Address: Box 2122, Port Charlotte.

The Rev. Gerald N. McAllister, formerly priest in charge of St. Francis' Church, Victoria, Texas, is now canon of the diocese of West Texas. Address: Cathedral House, Box 6885, San Antonio 9, Texas. (Though West Texas has no cathedral, it has a handsome new cathedral house on a park-like estate containing the spring that gives rise to the San Antonio River.)

The Rev. Malcolm H. Miner, formerly rector of All Saints' Church, Anchorage, Alaska, is now vicar of St. Matthias' Church, Seaside, Calif. Address: 1853 Arena Ave., Pacific Grove, Calif.

The Rev. Paul E. Parker, formerly rector of St. Simon's Church, Staten Island, N. Y., is now rector of the Church of the Ascension, West Park, N. Y. (where he should be addressed), and Holy Trinity, Highland.

The Rev. Charles H. Ricker, who recently retired as rector of St. Wilfred's Church, Sarasota, Fla., is for the present assisting at the Church of the Ascension, Clearwater, Fla. Fr. Ricker's mailing address is 5517 Nutmeg Ave., Sarasota, Fla.

The Rev. John T. Salberg, formerly curate at All Saints' Church, Fort Worth, Texas, is now rector of St. Luke's in the Meadow, 4801 Meadowbrook Dr., Fort Worth 3.

The Rev. John R. K. Stieper, formerly priest in charge of St. Paul's Church, Chicago, is now director of administration of St. Leonard's Foundation, a group of six social agencies in the diocese of Chicago dealing with prisons and ex-prisoners' rehabilitation. Address: 2100 W. Warren Blvd., Chicago 12.

The Rev. Edward F. Walker, formerly curate at the Chapel of the Incarnation, New York City, is now rector of Grace Church, Port Jervis, N. Y. Address: 84 Seward Ave.

The Rev. Harry R. Walrath, formerly vicar of St. Luke's Church, Atascadero, Calif., is now vicar of St. Andrew's Church, Garberville, Calif. Address: 846 Locust St.

The Rev. Robert H. Walton, formerly Protestant chaplain at Toledo State Hospital, Toledo, Ohio, will on March 31 become minister in charge of Trinity Church, Fostoria, Ohio.

The Rev. Kenneth L. Whitney, who has been serving as rector of Holy Trinity Church, West Orange, N. J., will on May 1 become rector of St. Andrew's by the Sea, Nag's Head, N. C.

Women

Miss Lucy Collins, who has been in Japan for three years as a teacher of English at St. Margaret's School, Tokyo, left for America early in March. She planned to study at the University of Texas, taking a course in the teaching of English as a second language. She will also take courses in Christian education at the Seminary of the Southwest in Austin, Texas. She expects to return to

Japan. Mailing address: 3804 Huaco Lane, Waco, Texas.

Miss Dorothy Stout, of St. Margaret's School, Tokyo, is on an extended furlough. For the next year she will be at VTS in Alexandria, Va., and at the American University, Washington, D. C. Her mailing address while she is in the United States will be 805 Fort Hill Dr., Vicksburg, Miss.

Changes of Address

The Rev. James J. Niles, rector of the Church of the Transfiguration, Dallas, Texas, has had a change of address in Richardson, Texas, from Delmont Dr. to 915 Waterview, Apt. 107.

The Rev. Henry R. Sanborn, retired priest of the diocese of California, has moved from Fairfax, Calif., to 1001 D St., San Rafael, Calif.

The Rev. Robert H. Wellner, rector of St. James' Church, Hartford, Conn., formerly addressed in Hartford, may now be addressed at 49 Whitewood Rd., Newington 11, Conn.

Living Church Correspondents

Mrs. Francis J. Ryley, 4453 E. Flower St., Phoenix 18, Ariz., is now correspondent for the diocese of Arizona.

Depositions

Howard S. Hane, presbyter, was deposed on February 16 by Bishop Banyard of New Jersey, acting with the advice and consent of the standing committee of the diocese, in accordance with the provisions of Canon 64, Section 3 (d).

Seminaries

The trustees of the Church Divinity School of the Pacific have elected the Rev. Dr. Thomas van Braam Barrett, rector of St. John's Church, Tallahassee, Fla., as professor of pastoral theology. He and his family will move to Berkeley, Calif., this summer.

Dr. Barrett, who is 55 years old, has in addition to parish work, had experience as executive secretary of the National Council's Division of College Work, chaplain of Kenyon College, and member of the National Commission on College work. He is the author of *The Adventures of the Rev. Samuel Entwistle*.

The news release sent out by CDSP said: "He was chosen for this position because he is experienced and skilled in nearly every aspect of the

CLASSIFIED

advertising in The Living Church gets results.

BOOKS FOR SALE

DORE OGRIZEK, "The Winter Book of Switzerland," 383 pages. Illustrations, color. Handy guide to winter sports. Price \$2.50. Midnight Books, Box 101, Wyckoff Heights Station, Brooklyn 37, N. Y.

FOR RENT

ATTRACTIVE summer cottage, completely furnished, on St. Joseph's Island, Ontario, Canada. Available June or August. Please reply to: Mrs. William Ware, 7735 Oak Vista, Houston 17, Texas

NO FOUNDERS FEES. Multi-denominational Christian Retirement, 300 ground floor Apartments. FHA#231 financed. Monthly rent on annual basis including: Electricity; city water hot and cold; air conditioning and heat; electric kitchenette; refrigerator; individual porch; garbage collection. Free use of automatic laundry; library; hobby rooms. Leading southern cafeteria. Infirmary for minor ills. Efficiencies \$91.50, 1 bedroom apartment \$107.25, 2 bedroom apartment \$120.00. Write Aldersgate, Kissimmee, Fla.

FOR SALE

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

LINENS AND VESTMENTS

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

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

POSITIONS OFFERED

PRIEST preferably mature and experienced to serve as curate in active suburban parish in college community. Reply the Rev. R. E. Winkler, Trinity Church, Wheaton, Ill.

PRIEST-TEACHER in primary grades (1-6) needed in day school on west coast. Administrative experience, Catholic Churchman. Send references and data. Reply Box A-883.*

POSITIONS WANTED

HOSPITAL ADMINISTRATOR, M.H.A. degree with over 12 years' experience seeks position in Episcopal hospital. Reply Box H-895.*

ORGANIST-CHOIRMASTER, superb references, fully experienced. Kenneth Thompson, 2727 Polk St. N.E., Minneapolis 18, Minn.

PRIEST, married, two children, four years' experience, curate and vicar, invites correspondence with vestry seeking rector. Please give summary of situation in first letter. Reply Box M-889.*

PRIEST, 31, QUALIFIES: Rectorship; urban associate; west coast preferred. Moderate Catholic. Married; three children. Excellent references. Reply Box S-887.*

PRIEST WOULD SUPPLY two to four Sundays. July or August, for use of rectory, preferably in or near mountains. Prayer Book Catholic, married, no children. Reply Box N-897.*

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

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THE LIVING CHURCH

parish ministry, knows how to communicate and teach, has remarkable personal qualities, and is a happy man. We are grateful that he has decided to come to us."

Resignations

The Rev. W. Harold Deacon, rector of Grace Church, Lawrence, Mass., has retired. Address: 171 Lowell St., Andover, Mass.

The Rev. McRae Werth is no longer assistant at St. Paul's Church, Newburyport, Mass. He continues his work as vicar of All Saints', West Newbury, Mass.

Episcopal Church Annual

The diocesan office of San Joaquin and the office address of Bishop Walters should be listed as 1617 N. Hunter St., Stockton 4, Calif. A typographical error appears on page 330 just below the name of the diocese.

Marriages

Miss Virginia Mary Ritchie, daughter of Mrs. J. S. M. Ritchie, of England, and the late Admiral Ritchie, was married in February to the Rev. Gordon Bell Davis, rector of Grace Church, Yorktown, Va.

Diocesan Positions

The Rev. Konrad E. Kelley, rector of St. James' Church, Mesilla Park, N. M., is now chairman of the department of Christian education of the diocese of New Mexico and Southwest Texas and will as such be on the executive committee of the diocese.

Births

The Rev. Robert M. Cooper and Mrs. Cooper, of All Saints' Church, Hamlet, N. C., announce the birth of their second child, Mary Catherine, on February 28.

The Rev. A. Heath Light and Mrs. Light, of

Christ Church, Elizabeth City, N. C., announce the birth of a daughter, Sarah Heath, on February 27.

The Rev. Charles R. Supin and Mrs. Supin, of St. John's Church, Far Rockaway, N. Y., announce the birth of their second child and first son, Robert Wisdom, on February 12.

The Rev. Roy Turner and Mrs. Turner, of St. John's Church, Crawfordsville, Ind., announce the birth of a daughter, Katherine Allison, on February 13.

Other Changes

The Rev. Fred A. Croft, priest of the diocese of New Mexico and Southwest Texas and a graduate student at Indiana University, Bloomington, Ind., has been elected to Phi Delta Kappa, international scholastic fraternity for graduate men in education.

DEATHS

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

The Rev. William P. S. Lander, rector of the Church of the Good Shepherd, Rosemont, Pa., from 1933 until his retirement in 1962, died February 22d, at the age of 71.

Fr. Lander was born in Brooklyn. He received the B.D. degree from Columbia University, and the S.T.B. degree from General Theological Seminary. In 1945, he received the D.D. degree from Nashotah House. He was ordained to the priesthood in 1916, and served the Church of the Annunciation, Glendale, N. Y., from 1915 to 1920, and was priest-in-charge of St. Mary's Church, Dunton, N. Y., from 1916 to 1920. From 1920 to 1926 he was priest-in-charge, and rector when the mission achieved parish status, of St. Luke's Church, Forest Hills, N. Y. He was rector of Holy Trinity Church, West Palm

Beach, Fla., from 1926 to 1933, when he went to the Rosemont church.

Fr. Lander was the author of *The Lord's Service for His Children, Christian Marriage, and The Family Eucharist and a Selection of Hymns*. He served as general secretary and treasurer of the American Church Union, and was the founder and director, since 1934, of the Valley Forge Conference for Young People.

Surviving are his wife, the former Lotta Ray Edwards; two sons, Dr. William W. Lander, and Richard E. Lander; two daughters, Mrs. Frederick Wilson, and Mrs. John G. Aigeltinger; and 14 grandchildren.

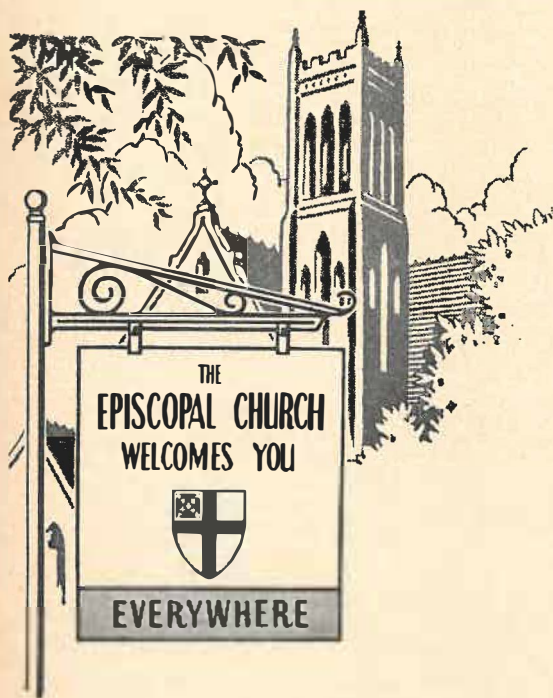
The Rev. Marshall Edward Travers, rector of Holy Trinity Parish, the Crescent, Charleston, S. C., died March 2d, at his home.

The Rev. Mr. Travers was born in Alexandria, Va., in 1904. He was educated at William and Mary College, where he received the B.A. degree, and Virginia Theological Seminary, where he received the B.D. degree. In addition, Mr. Travers studied at George Washington University and Oxford University. He was ordained to the priesthood in 1930 and served as rector of the Church of the Good Shepherd, Petersburg, Va., in 1930 and 1931. From 1931 to 1936, he was rector of Old Donation and Emmanuel Churches in Princess Anne County, Va., and from 1937 to 1942, Mr. Travers was rector of St. Luke's Church, Prescott, Ariz. From 1942 to 1956, when he founded Holy Trinity Parish, he served as rector of St. Philip's Church, Charleston, S. C.

Mr. Travers served as secretary of the standing committee of the diocese of South Carolina, chairman of the departments of missions and Christian social relations, chairman for college work, delegate to the provincial synod, General Convention deputy, dean of the Charleston clerics, and as president of the Charleston Ministerial Association.

He is survived by his wife, the former Harriet Singleton Dwight, a daughter, Mrs. Joseph C. Yarbrough, Jr., two grandsons, four brothers, and two sisters.

GO TO CHURCH DURING LENT



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

TUCSON, ARIZ.

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

LOS ANGELES, CALIF.

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

ST. MATTHIAS

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

ST. JOHN'S

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

ST. PAUL'S

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

ROCK CREEK PARISH

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

CORAL GABLES, FLA.

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

DAYTONA BEACH, FLA.

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

FORT LAUDERDALE, FLA.

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

JACKSONVILLE, FLA.

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

MIAMI, FLA.

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

ORLANDO, FLA.

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

PALM BEACH, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

ASCENSION

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

ST. PAUL'S

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

Continued on next page

GO TO CHURCH DURING LENT

Continued from previous page

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

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

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

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

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

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

ST. LOUIS, MO.
HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

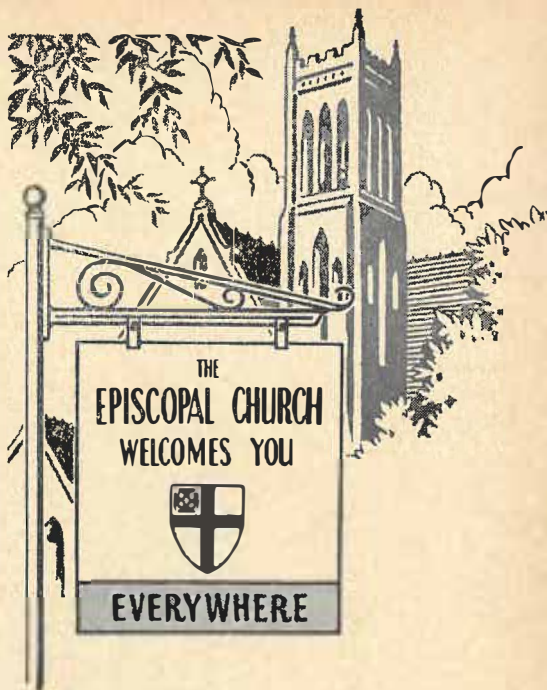
ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 Low Mass, 9 Family Mass, 10 (Spanish), 11:15 MP, 11:30 Sol High Mass; Weekdays Mon, Tues, Thurs, Fri, Sat 9:30 Low Mass; Wed 7:30 Low Mass (MP 15 minutes before each Mass); EP daily 5

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

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

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

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



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

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

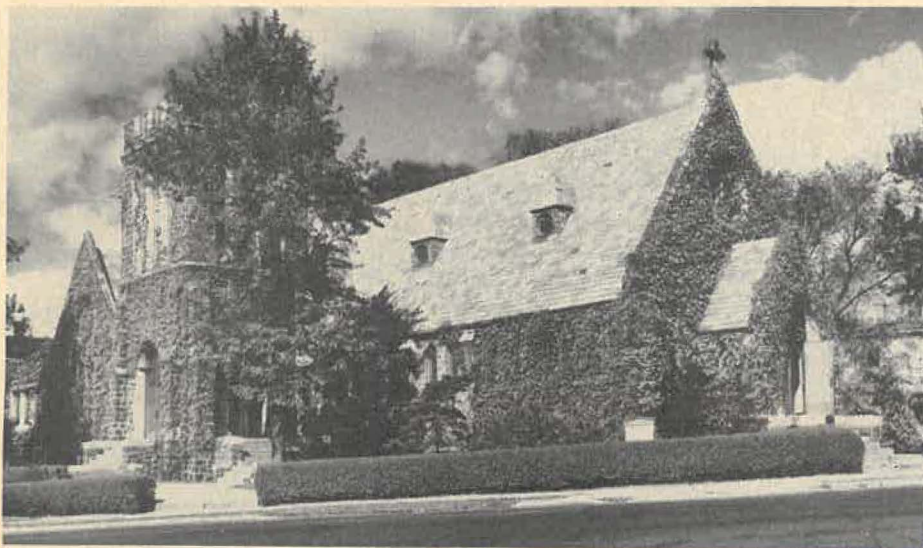
CHARLESTON, S. C.
ST. PHILIP'S 142 Church St. at Queen
Sun HC 8, 9:30, 11:15; Wed HC 10; Fri EP 6

COLUMBIA, S. C.
CHAPEL OF THE CROSS Patterson Road
Veterans' Hospital Area
Sun 10; Wed 8 Lenten Study Class

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

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

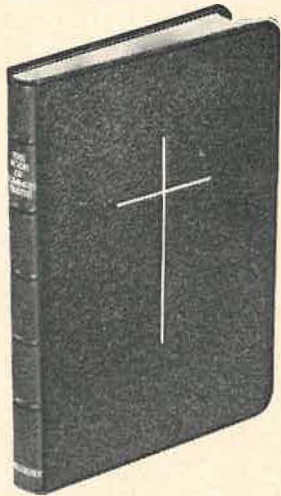
SEATTLE, WASH.
ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 7:30, 9 H Eu, 11 Mat & H Eu



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