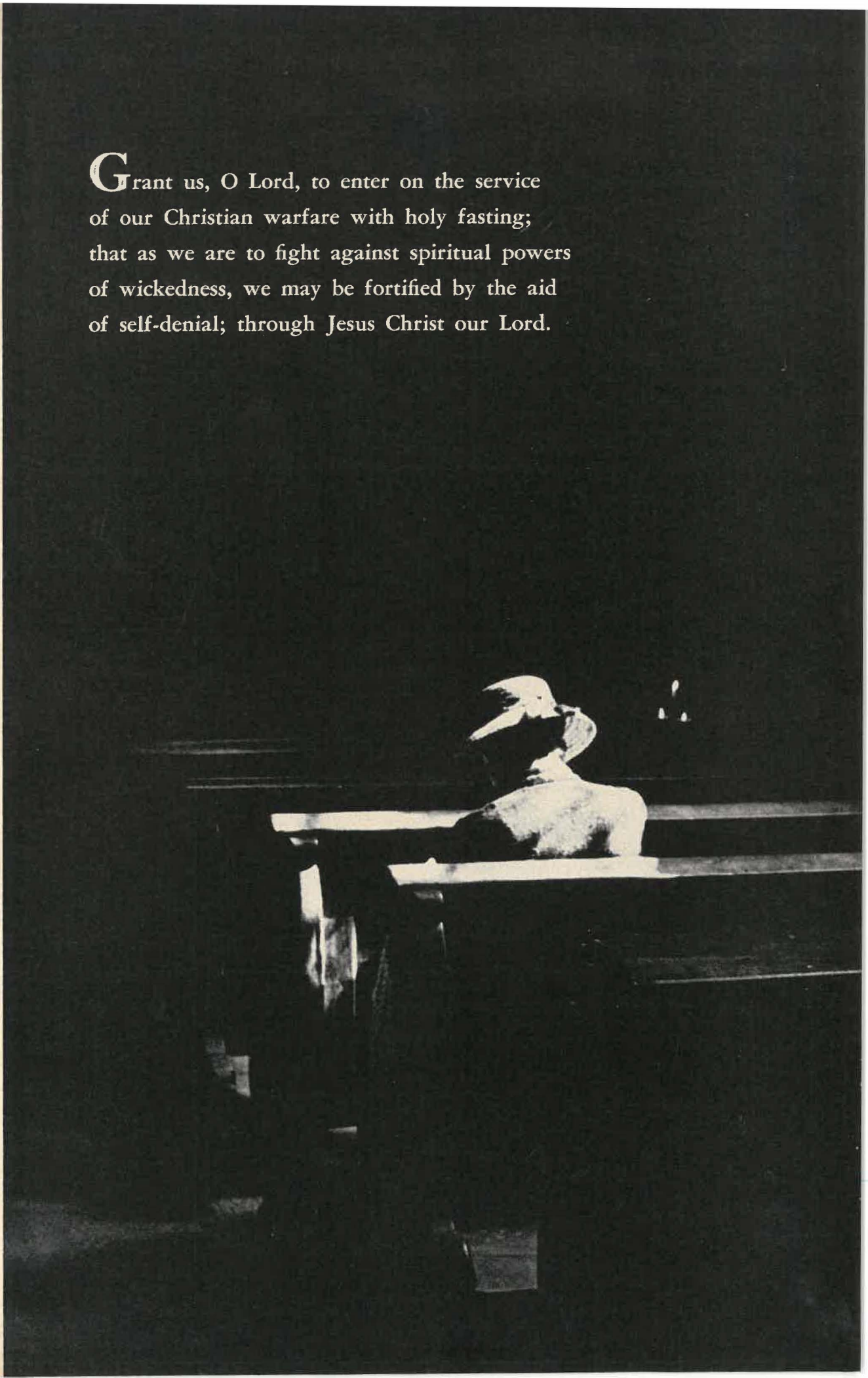


February
16,
1964

The
Living
Church

Grant us, O Lord, to enter on the service of our Christian warfare with holy fasting; that as we are to fight against spiritual powers of wickedness, we may be fortified by the aid of self-denial; through Jesus Christ our Lord.



Price
25 cents

New Westminster books for alert Christian readers



Churchless Protestants

By EBERHARD STAMMLER. A German pastor examines the effects on his own people of a state-supported church, in a way that raises specific questions for American pastors and laymen. He concludes by offering three "perspectives" to show the way to a genuine ministry of the laity. \$4.50

The Christian Pastor

Revised and Enlarged Edition
By WAYNE E. OATES. This widely used book has now been brought completely up to date, to take account of the new insights offered by the psychological disciplines as well as by Biblical research. \$5.00

No Other Name

By W. A. VISSER 't HOOFT. A history, together with a powerful refutation, of syncretism—here defined as the belief that there is no unique revelation of God and that all religions offer valid paths to the divine reality. \$2.50

The Sufficiency of God

Essays on the Ecumenical Hope in Honor of W. A. Visser 't Hooft
Edited by ROBERT C. MACKIE and CHARLES C. WEST. Writings by 15 church leaders review the rise and achievements of the Ecumenical movement and suggest its future development. \$5.50

Now at your bookstore



THE WESTMINSTER PRESS® Witherspoon Building, Philadelphia, Pa. 19107

**Clergy and Choir
VESTMENTS**
ALTAR HANGINGS and LINENS
Chasubles - Albs - Amices - Copes
All Embroidery Is Hand Done
Materials by the Yard — "Kits" for Altar
Hangings and Eucharistic Vestments
J. M. HALL, INC.
14 WEST 40th ST. NEW YORK 18, N. Y.
Tel. CHickering 4-1070

AROUND-THE-WORLD TOUR
Fifteenth annual around-the-world tour, 16 countries, Japan, Formosa, Philippines, Thailand, HOLY LAND, Burma, Cambodia, India, Europe, Egypt, etc. Optional return via RUSSIA. July 6 departure. 7 weeks. Includes sightseeing, and conferences with Heads of State, Ambassadors, Editors, and Educators. No other tour offers so much. Get our folder. Write:
BRYAN WORLD TOUR
1880 Gage Avenue Topeka, Kansas

BOOKS OF ALL PUBLISHERS

Any book or recording reviewed in The Living Church may be ordered from:

Morehouse-Barlow Book Shops

14 E. 41st Street, New York, N. Y. 10017
29 E. Madison Street, Chicago, Ill. 60602
276 Golden Gate Ave., San Francisco, Calif. 94102
4400 Melrose Ave., Los Angeles, Calif. 90029

MONEY FOR YOUR TREASURY

OVER 1,500,000
SUNFLOWER DISH CLOTHS
were sold in 1963 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization. Sample FREE to Officials

SANGAMON MILLS, INC.
Established 1915 Cohoes, N. Y. 12047

When you need Church supplies . . . when you want the best in religious books . . . refer to The Living Church. And when you write to advertisers please tell them you saw their advertisement in THE LIVING CHURCH.

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.

Canterbury Press

We wish to inform you of a new publication, *A. D.*, believing that this news will be of interest to your readers. Contributions are welcome from anyone, anywhere. We are publishing verses, long and short; short prose fiction; and short prose non-fiction. Contributions should be mailed to: Canterbury Press, 1116 Louisiana, Lawrence, Kan. 66044. Manuscripts will not be returned unless a stamped, self-addressed envelope is enclosed.

WARREN FINE
(Rev.) THOMAS B. WOODWARD
Editors

Lawrence, Kan.

Selfishness vs. Charity?

I wonder if some of us didn't purposely misunderstand Bishop Bayne when he spoke of organs and priests [L.C., January 26th]. His meaning was very clear, but the saying was too hard for us, and so we pretended that it was organs vs. priests rather than selfishness vs. charity.

The truth of his words was presented to me in an unmistakable way last fall when Fr. Mbopa of St. Stephen's Church, in South Africa, spoke at our parish. Here was this man begging for funds for his church and for his plan for a hospital. He was standing in front of \$500 worth of gold velvet curtains we had bought for our stage. Above his head was hanging a mobile advertising a Parish Life Conference. It was made in the form of many large question marks. On the question marks were written, "Who is my neighbor?" and "Am I my brother's keeper?"

JOANNE MAYNARD
(Mrs. Donald Maynard)

Helena, Mont.

Blueprint for Heroism

I have come across a book, *Rescue in Denmark*, by Harold Flender, published by Simon and Schuster, recommended by the New York Times Book Review as a Christmas gift, which I believe is worthy of being discussed in THE LIVING CHURCH.

This book deals with the phenomenon in which almost an entire nation dedicates itself to the rescue of its Jewish population from Nazi extermination and succeeds in saving 98% of this population. While individuals of other nations came to the rescue of their Jews, Denmark alone stands out as a nation in the rescue work. When, in the latter part of 1943, word leaked out that the Nazis planned to seek out all the Jews in Denmark and transport them to concentration camps for extermination, Danes in all walks of life came forth, disregarding dangers to themselves, and through all kinds of means hid the Jews and transported them during the night in small fishing boats to Sweden. Sweden, of course, deserves credit for its part.

The heroic work and hair-raising incidents which accompanied the concealment and the

The Living Church

ferrying of the Jews from Denmark to Sweden are described in this book very vividly and, although the story is factual and documented, it is more gripping than anything from the world of fantasy. When, after the war, the Jewish refugees returned from Sweden to Denmark, they found their homes spick-and-span and with flowers. Those who had business establishments found their establishments maintained and conducted, in their absence, by their non-Jewish employees. Activities could be continued by the owners as before the escape.

An interesting and engrossing part of this book deals with "Why the Danes?" It goes into a detailed analysis of this question. The story of the Danes during the Nazi terror stands out like a bright light in a sea of darkness.

I think the book is tremendously important not only as a record of past heroism but as an inspiration and a blueprint for present and future heroism, humane behavior, and decency.

PHILIP RODMAN

New York City

Art

Suggested caption for your 19 January cover: "When the role is called up *yonder*, I'll be *there*." (You probably remember the old joke.)

Your art feature as a whole was very good: only a few portraits of our Lord as a blob, only one crucifix done entirely in straight lines, and only one statue (the cover) mistaking extreme and dramatic gesture for a religious pose (or perhaps a religious pose

is exactly what it is). The Christian faith teaches that there is order, purpose, and love in the universe; Christian art should reflect the same. I don't know which is the worst: the pretties, the uglies, or "modern" meaninglessness and fragmentation — but Christian art should express the faith, and not be just the self-expression of the artist. Your selections of 19 January mostly do the former, for which, thanks.

MURDOCH MATTHEW

Editor, Episcopal Book Club
Eureka Springs, Ark.

The Unity We Have

Your editorial of January 19th strikes one as being a bit narrow-minded by disapproving of the service of Holy Communion held at the 19th Student Ecumenical Conference in Athens, Ohio, on December 31, 1963. It states that in order for a Eucharist to be properly celebrated it should be done by one organizational Church, not by a group of people just meeting together. But, indeed, what is the Church if not the Body of Christ, the people of God gathered together in unity with the Head of the Body, Christ?

The Holy Catholic Church conducted the Eucharist, if we consider our Protestant brethren as part of the Church. The editorial states that there must be a mutual recognition of all the participants' ministries, and that there was. The only way in which one could not recognize the ministries of the presbyters and deacons participating would be to posit an *esse* concept of the bishop, a view which all Episcopalians are not required to accept. Even if one wants "validi-

ty," one can be satisfied by the fact that Episcopal Bishop Corrigan celebrated the Eucharist with the approval of the Bishop of Ohio.

But I do have to admit that you are correct in stating that we must not overlook our differences if we are to face up to eventual Church union. Many of us Episcopalians at the conference struggled with ourselves over this issue, but I, for one, and many others decided that we must also not overlook the unity we already have.

The rite according to the apostolic tradition of St. Hippolytus definitely implied the divinity of Christ, His sacrificial atonement, resurrection, and His Real Presence in the sacrament, and one could not possibly doubt that *He* would be participating in this Eucharist. And if *He* was present, who are we men to refuse Him?

There was much preparation for the service, so the sin of our disunity was before us and not casually disregarded. By participating in the service one definitely sensed the presence of Christ amongst His Body, and all secondary matters (and these are what divide us) were transcended by this common prayer of eucharist.

One only prays that this type of Eucharist may make people more fully realize the unity that we do have in Christ and draw us closer together in order that we may look at each other and see through the secondary divisions to the unity we already possess and want to more fully manifest.

ROBERT L. RIBLE

Student chapel chairman,
University of the Pacific

Stockton, Calif.

Holy Communion and Morning Prayer Now Available on New Record "THE LORD BE WITH YOU"

This
Best
Seller
Available
By
Mail
Only



THIS DYNAMIC, HI-FIDELITY 33 $\frac{1}{3}$ LONG PLAYING RECORD HAS BEEN ACCLAIMED BY THOUSANDS OF CLERGY AND LAYMEN ALIKE. Creating the sense of being with others in the Lord's name, "The Lord Be With You" invokes the rarest of all listening pleasures . . . hearing the liturgy of the Holy Communion and the Morning Prayer come alive in your own home.

ONLY \$3.95

Send me _____ Recording(s) of "The Lord Be With You"
@ \$3.95 each.

Name _____
(please print)

Address _____

City _____ Zone _____ State _____

Enclosed: find check or money order for \$ _____

Mail to **RODEL AUDIO**
1028—33rd Street, N.W.
Washington, D.C.

STAFF

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

EDITORIAL OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202

THE LIVING CHURCH FOUNDATION, INC.

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

*Director

†Member

DEPARTMENTS

According		Editorials	14
to the Scriptures	16	Letters	2
Big Picture	6	News	7
Books	5	People and Places	22
Deaths	23	Talks with Teachers	4

FEATURES

What Am I Like?	Anne M. Brien	11
Captured by God	George C. Anderson	12

THINGS TO COME

February

16. First Sunday in Lent
18. National Council meeting, Greenwich, Conn., to 20th
19. Ember Day
21. Ember Day
22. Ember Day
23. Second Sunday in Lent
24. St. Matthias
29. Special convention to elect a coadjutor, diocese of Olympia, St. Mark's Cathedral, Seattle, Wash.

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

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

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

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

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

Fill Those Mite Boxes

The boxes have been given out, and it is expected that they will be accumulating coins all during Lent. In many parishes this will be about all that is done until the children are told to bring them back at Easter time. Herein is a great loss in our parish life, and the cause of the slump in recent years in the total of the children's Lenten offering. There was a time when the Lenten Offering (gathered in six weeks) was greater than the United Thank Offering of the women, over a year. The latter has steadily grown, through promotion. The Mite Boxes did seem to have too much stress on "the money side" for a while, with the reaction that our headquarters devised better educational materials.

The Lenten Offering was started in some mission-minded parishes in Philadelphia when giving to missions had scarcely begun. Those first Sunday schools began to raise unbelievable sums, and their zeal was contagious, until the Lenten offering spread to the whole Church. But we should note that this emphasis on raising money created an intense interest in missions. Education would follow, but *giving*, generously and together, *started mission concern*. This is an enduring truth.

For years this worked, as Church schools labored energetically, by all kinds of promotion devices, to have everyone share in an ever increasing annual offering. Today some of the stunts might seem a little strange, but at least the children were *doing* something for missions, not just being told some stories.

Let's Think of Ways

A rector reports: "Last year we went back to an all-out effort to have all our children give a generous and sacrificial offering. It worked. It has created an interest in missions upon which our study materials can now be developed."

Any parish can do this by ways that are known or can be invented. But if the parish does not act, at least any teacher can have a vigorous campaign for a large class offering. Some of the methods used in the past are given below. Many of them are as good as ever. The main point is that each class, indeed the whole school, is stirred to a joint effort. Each child is expected to put offerings in his box each week. In addition, the class may decide to raise money to put in a class box. Competition between classes is a fine spur.

Set quotas for classes. If you are go-

ing to raise money, go after it. Unless beyond reason, a goal is a fine stimulant, gets results. (In the past, whole dioceses have set goals, broken down into parishes and classes.)

Contests are always helpful. Children enjoy them, and they help to get the marginal and casual pupils involved. These have been used: the airplane race; toy planes on wires are advanced each week according to amounts reported. Boys vs. girls—the losers give a party after Easter. Class thermometers—large cards, the amounts shown by red each week, rising toward class quota at top.

Weekly reports are necessary, but not difficult. At the start of class each pupil simply writes, on a paper held by the teacher, the amount he (thinks he) has in his box. Thus no one is embarrassed, yet all are concerned.

Money Earned

With children, money earned for a definite purpose is an experience in direct service. Home duties can be rewarded by money for the mite box. Allowance money saved from giving up usual expenditures is a normal suggestion, readily understood.

Classes have earned money happily in many ways, and each venture helped increase the vital life of the class as a fellowship. Children love to give a tea party for their mothers, and put on a demonstration of their Lenten study. The "silver offering" is added to their box. A pet show has always been loads of fun, and brings in some money. Some rectors of late have held a service for blessing the animals. Selling things always works: doughnuts, candy, cookies. Older boys offer to do jobs (mentioned in the parish bulletin).

Separate objects can be assigned: a tire, a month's board, a door, a chalice, a bed—all items from a mission being studied. Class charts with weekly portions of quota marked off: a church, an altar, etc.

Call them Dollar Boxes, and hold up the thought that every box might have at least a dollar. Be sure that every teacher and officer has a box.

And by all means have a well-planned and dramatic presentation service to gather the boxes. This has been on Low Sunday, Easter afternoon, and even on Easter Eve, with a baby baptized.

Teachers, this is your responsibility, no matter how much or little your parish does. Help your children learn by giving,

The Cover

The cover photograph was taken by Sp5 William H. B. Rodarmor, USA, in a church in Kitzbuehl, Austria.

The prayer is from the seventh-century Leonine Sacramentary.

For the Lost

The Eternal Now. By Paul Tillich. Scribners. Pp. 185. \$2.95.

Paul Tillich himself has suggested that one of the most fruitful ways of approaching his thought is through his sermons. *The Eternal Now*, a collection of 16 sermons delivered during the last decade, is a companion volume to *The Shaking of the Foundations* and *The New Being*. Readers of those volumes will need no further recommendation for the present one.

Few sermons read well; these do! Tillich is a master of the use of language with emotive power. Deliberately avoiding theological and Church talk, he seeks to put the substance of the Christian message in a language understandable to the educated man and woman of today.

He writes out of deep conviction and a life spent in probing the depths of meaning of the Christian faith. Keen psychological insight, a sympathetic understanding of the perplexities of faith, an abiding interest in culture in all of its varied forms combine with the theological insight of one of Christendom's foremost thinkers to provide a memorable volume. It is particularly recommended for those both inside and outside the Church who have lost their way and their old faith in the process, and to those clergy and laymen who want to speak a word of comfort and hope to such persons even while hearing that same word themselves.

ROBERT J. PAGE

Dr. Page was a student in Paul Tillich's classes at Union Theological Seminary, 1952-54, while working toward the Ph.D. degree. He is now Milnor and Lewis professor of systematic theology at Bexley Hall.

Computer-Endorsed Myth

The Abolition of War. By Walter Millis and James Real. Macmillan. Pp. 217. \$4.50.

The Abolition of War begins with fireworks and ends with a dud.

"Throughout all of history man has fought. . . . Anger, fear, and avarice have apparently always been factors sufficiently strong in man's nature to divert him from the main business at hand to do violence to his kind." Beginning with these statements at hand and continuing throughout the book, the authors, Walter Millis and James Real, note the relationship between war and ancient myths and incantations, the latter associated with the warrior—medicine man, the samurai-priest, the Prussian general staffs and, finally, the warrior-scientist combination. Even the names given to the mighty weapons—

Thor, Atlas, Nike, Hercules—suggest an almost conscious recognition of the mythological justification for war. This computer-endorsed myth when hitched to power produces a conjunction fraught with disastrous consequences.

The waging of war was the concern of nobility and kings before our century. Except for Napoleonic Wars and the Thirty Years War, warfare "was one of those disagreeable things that happened but really meant comparatively little in the lives of the people" (p. 14).

Ivan S. Bloch published in 1897 an analytical study of the war system. He then wrote, "war has become impossible except at the price of suicide." This was an astonishing doctrine at the turn of the century. It was doubtless too much to say, as did one commentator, that "it



started all serious thinkers in Europe; but it had a direct impact upon at least one who wielded great power. Largely influenced . . . by Bloch . . . the Czar of Russia, Nicholas II, in 1898 issued his call to the world's first general disarmament conference" (p. 35).

In the chapter on the collapse of war the authors rightly state that "armies were not in the long run going to preserve Russia from Communism or save India for the British Raj or solve the complicated problems of the Near East and Palestine" (p. 52).

The authors show the development of the military machine and frankly admit that since 1870 there has been no real victory and no real peace. The military machine and technology have developed, and so has the peace machinery. "Military power is no longer a goal worth the slaughter of men by the millions or even by the hundreds of thousands to attain" (p. 173).

In the modern arms race, numbers have become next to nothing; technology is everything. But the technologists themselves are passing out into orbit, so to speak, in which the state of weightlessness is beginning to trouble them. "This is a working amalgamation; they are all in the same capsule, even though allusions to tight association with the military are often irritating to the scientist, who prefers to cling to the myth of the free, unfettered scientific community, dedicated only to the common good and without responsibility for the uses society makes of his insights" (p. 183). Yet, in matter of fact, the modern scientist prostitutes

his knowledge for the benefit of the military caste.

The authors envisage total disarmament as the logical and desirable goal. So far, so good. Unfortunately, they do not once mention the UN and its related agencies, except indirectly. Nor do they mention the Peace Corps, although the book was completed in 1963. Another irritating mistake is the absence of an index. These are omissions to be deplored in a work which is the product of the Study of War and Democratic Institutions, undertaken by the Center for the Study of Democratic Institutions, with headquarters in Santa Barbara, Calif.

But with the mention of these faults one should add that the book ought to be read. It will stimulate your thinking and, we hope, your commitment to reasonable alternatives to war. The authors convince you that war is always unreasonable and unnecessary. Walter Millis was an editorial and staff writer for the *New York Herald Tribune*. He is now on the staff of the Fund for the Republic. James Real is a consultant to the Center for the Study of Democratic Institutions in New York and Santa Barbara. He has co-authored several papers on thermonuclear war with Dr. Harrison Brown of Caltech.

ENRICO S. MOLNAR, TH.D.

Canon theologian of the diocese of Los Angeles, the reviewer is director of the Theological Training School at Bloy House.

Education Notes

by John A. Winslow

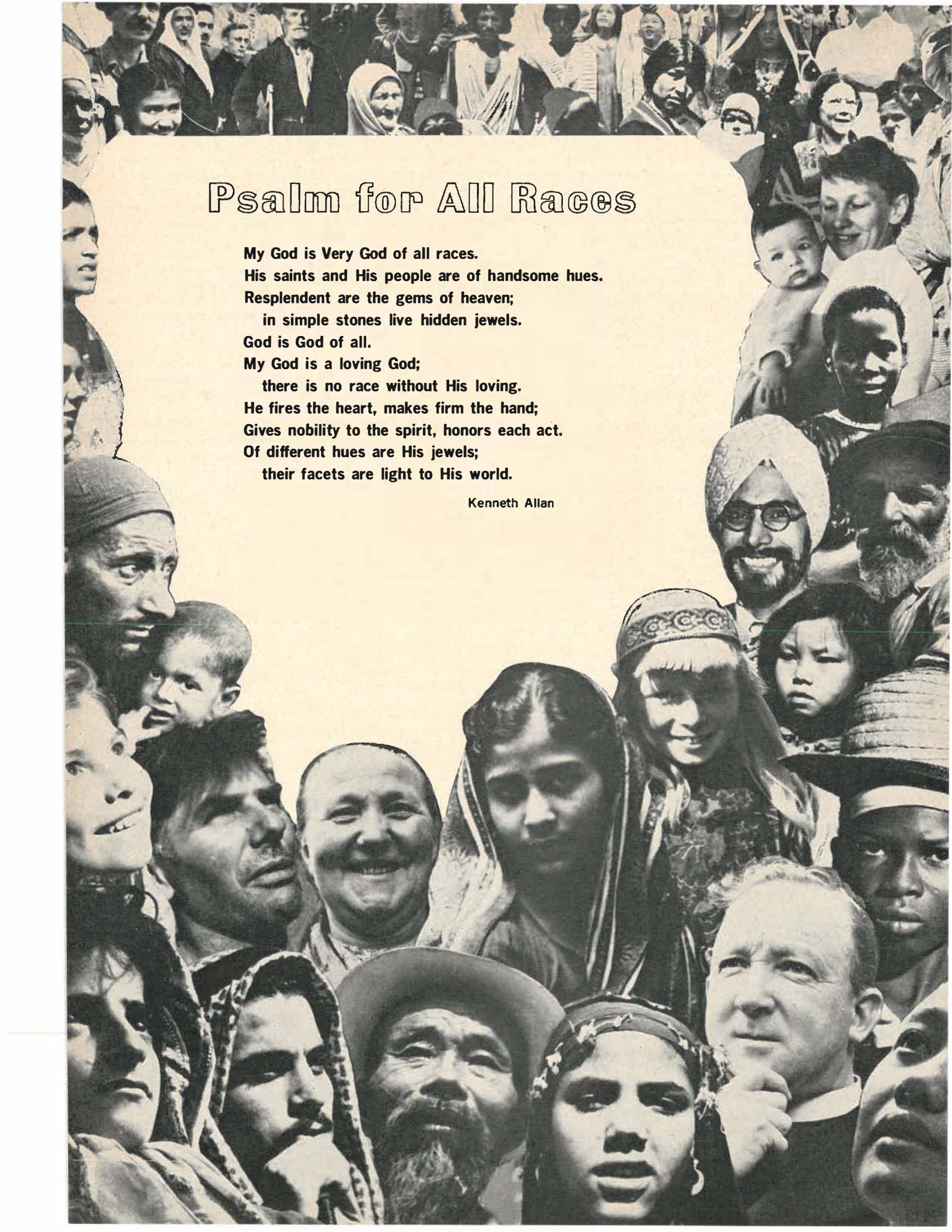
Four Short Plays for Introducing Discussions. By Marjorie Shearer. Seabury. Pp. 62. Paper, \$1.25.

These short plays should be seen not as plays for finished production but rather as opportunities for a lively way of priming an adult meeting. They will irritate some and arouse others to realistic review of their own lives. This is all to the good. The playlets — or perhaps they should be called "group readings" — call for a minimum amount of rehearsal, but even this will prime the pump of discussion. Most adults seem to need pre-involved leadership if they are to get out of the dead end where they are "listeners only." Try them out.

Children in Our Urban World. Children's Mission Study. Seabury. Pp. 62. Paper. \$1.25.

This is another attempt to provide material which will "make interesting and relevant" the area of concern for the annual Children's Missionary Offering project. As such it probably will serve some good purpose in that it does give six canned lesson plans for primary-age children as well as for juniors. However, the

Continued on page 21



Psalm for All Races

**My God is Very God of all races.
His saints and His people are of handsome hues.
Resplendent are the gems of heaven;
in simple stones live hidden jewels.
God is God of all.
My God is a loving God;
there is no race without His loving.
He fires the heart, makes firm the hand;
Gives nobility to the spirit, honors each act.
Of different hues are His jewels;
their facets are light to His world.**

Kenneth Allan

The Living Church

First Sunday in Lent
February 16, 1964

For 85 Years:

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

EPISCOPATE

To Coadjutor

Bishop Rose, Suffragan of Southern Virginia, was elected Coadjutor of that diocese on the first ballot of an election held on February 3d. There were no other nominees.

Bishop Rose immediately accepted the election, subject to the necessary consents.

The election was held during the annual council of the diocese, held at Bruton Parish Church, Williamsburg, Va.

SCHISMS

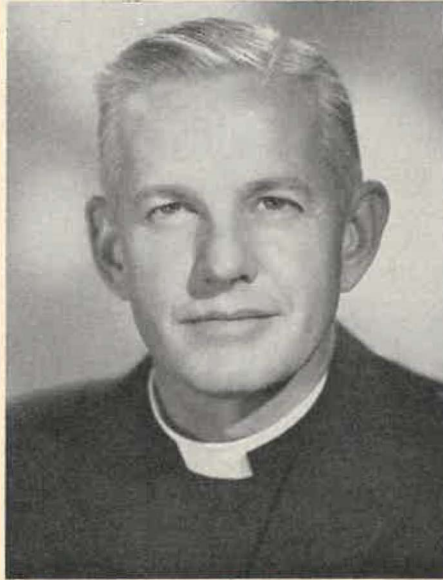
Followers for Mr. Dees

A group of ultra-conservative Episcopalians in Nashville, Tenn., have withdrawn from their parishes to form what they are calling "All Saints' Anglican Church." This is the second congregation in the new "Anglican Orthodox Church" which has at its head the Rev. James P. Dees, former rector of Trinity Church, Statesville, N. C.

Mr. Dees "resigned" from the Episcopal Church last November [L.C., December 1, 1963] and his deposition is due to become effective shortly upon the expiration of the canonical waiting period.

The Nashville group, numbering some 40 to 50 people from several parishes, made the move in protest against "alarming actions being directed and instigated by organized Churches." Their statement said: "The participation of the Episcopal Church in the organization of the National Council of Churches has projected the Church into worldly matters which may be considered anti-Christ." They also protested, "We have heard universalism preached from the pulpit within the priesthood of the Episcopal Church. There are those who do not believe that the Virgin Birth of Christ was a historic fact. There are those who do not believe in the Holy Trinity and account for Christ's resurrection as 'myth.'" Their statement concluded: "We must separate ourselves from this Church which no longer follows its traditions and protects its sacred heritage."

The group, which is holding services conducted by lay readers in a savings and loan building in Green Hills Village, Nashville, is led by a council of which Dr. B. H. Webster is senior warden and



Bishop Rose: Coadjutor-elect

John Ambrose, Jr., is junior warden.

When Mr. Dees visited Nashville on January 23d at the invitation of the All Saints' group, he outlined to about 100 people at the Noel Hotel his plans for the new separatist body. First goal, he said, is to build a strong home parish in Statesville and go out from there to organize similar groups all over the U.S. He told his hearers that money given in support of the new denomination could be tax-deductible if it is sent to the "20th-century Reformation Hour," earmarked for the "Anglican Orthodox Church."

Asked about a supply of future priests, Mr. Dees said, "I have already been contacted by a number of Episcopal priests who want to join us. Besides, there are a number of conservative theological seminaries across the United States." As to the continuation of apostolic succession, Mr. Dees said its continuation "may be available in several places if we want it. At Statesville, the laypeople wanted to drop it."

Mr. Dees proposes the possible abandonment of the episcopacy, suggesting that priests both ordain other clergy and confirm new members. "Confirmation is not necessary to salvation," he said.

During his address and the question and answer period following, Mr. Dees was highly critical of bishops. He said that "the Churches that have strayed the farthest from the historic faith are those

with the episcopate. Most bishops are not attempting to rid the Church of strange doctrines but are supporting strange doctrines." Holding the bishops primarily responsible for what is going on in the Episcopal Church, he said, "They could clean it up if they would." "My major concern is for the basically Anglican tradition of faith and worship," he concluded. "If it is necessary to make new precedents, then we shall do it to maintain the great heritage of the Anglican Church."

SPECIAL REPORT

The Earth Trembled

by DOROTHY JENKS GILSON

Mrs. Gilson is the wife of Bishop Gilson, Suffragan of Honolulu, who watches over the missionary district of Taiwan (Formosa).

At dinner at Miss An-venng Loh's, in Chiayi, Taiwan, on January 19th, the eve of the dedication of the new St. Peter's Church, we discussed the plans for the next day, including the dinner for distinguished guests, to be given by the bishop's committee. Afterwards, the bishop and I returned to the rented Japanese house that has housed St. Peter's, and where we have a bed. We sat to read a little before retiring. Miss Loh had gone to the new church for a final rehearsal of the new children's choir.

Suddenly the peace and quiet was disrupted by a violent earthquake; the old house rocked back and forth in roaring darkness, and we clung to each other and waited for the heavy tiles of the roof to fall in on us.

Once the prolonged shock was over we felt for a flashlight and began to investigate the damage. Everywhere plaster bulged or lay scattered on the floor. An electric table fan was overturned; drawers in a dresser were opened four inches, a can of talcum powder had fallen over.

Not knowing that Miss Loh's two adopted children had accompanied her, the bishop was concerned for them, and he and I started for the gate in the eight-foot garden wall, to go to her house. The gate was all that remained of the wall; the rest had toppled into the lane, as had the walls of several neighbors. Already the sky was glowing red from fire in the center of the city. Everywhere, people

who had rushed out from their houses were talking excitedly.

There was no response from Miss Loh's house to our repeated calls, so with a jump the bishop managed to scale the high gate and enter the house. His flashlight showed vases and lamps on the floor in strange disorder, but no children were there. Going back to our house again, and out into the street in front, we started on foot for the new church four blocks away. We had not proceeded far when we recognized Miss Loh's voice, as she came toward us with the choir children on the dark street. Many people had come to the street, and their voices were high-pitched with excitement. They were probably trembling involuntarily, as we were.

After a hasty look at the old church-house and at Miss Loh's house, we decided that the Rev. Samuel T. T. Chen would stay in Miss Loh's house, sleeping on the floor just inside the front door, as a precaution against vandals, and the children would go to the large garden of the church-house. Here *tatamis* (six-by-three-foot stiff mats, two inches thick) were brought and placed together. Bedding was brought, and soon 12 or 15 people were bedded down—the bishop's flock, whom he literally watched over that night.

News had come that a more violent quake was due about 4 a.m. The fire had spread, lighting up the sky with a red glow that illuminated frequent new billows of white smoke. Great sparks, carried by a strong wind, drifted over the old church, a threat to the matting huts along the canal on the street nearby. Within, the church provided its own fire hazard, as the bishop soon discovered a lighted candle had been placed atop a turpentine bottle, and another just in front of a Japanese paper door, both subject to being tipped over in the continuing quakes.

There were sounds of a city in travail, with clanging bells and the murmur of many voices. It seemed as if the group of sleepers on the ground might have to retreat suddenly from approaching fire, or that they might even be surrounded by fire, should anything catch along the canal.

The hours passed slowly, with tremors of varying intensity. People's hearts dreaded the approach of four o'clock, but there was no second great quake like the first one. It was bitter cold. Two candles, stuck in secure places on either side of the sleeping group, burned weirdly, fitfully. People came with news, and departed. The neighbors began to repair their dwellings, making loud hammering noises.

Finally talk ceased, the children all seemed to sleep, with only the tops of their heads showing above the cocoon-like mounds of covers. Through the dense foliage of the tree over them, I caught sight of a star shining through a space no bigger than a leaf. It had a steadying effect, a reminder of the Eternal Light showing through the confusion brought by disaster.

Morning dawned on a saddened city, with many people dead, injured, homeless, and destitute. The restaurant where the dinner was to have taken place was one of the first places burned; there was no heart to plan again. And yet at breakfast at Miss Loh's the little gathering felt impelled to sing the Doxology.

Even the new church, in its sturdy building, had some damage. The tall new candles had fallen and broken. The reading stand used as lectern and pulpit had toppled over, and a piece of the character for "love" had chipped off. Some plaster had fallen. The bicycle shed with its tile roof simply lay down in its place.

But the dedication was held as planned. The choir felt a special confidence in their

church. When the big quake had come they were suddenly in the dark. Some fell down, and Miss Loh called out to all of the children to lie on the floor and crawl out as soon as possible. As they assembled in the garden one child asked another, "Why didn't you pray?" and the reply came, "I already did."

The dedication, with all its beautiful ceremony, went off as if there had been no night-long vigil, no anxiety. Mr. Paul Chang, as founder of the Church in Chiayi, was honored with a brass plaque commemorating the first services held in his house ten years ago.

That evening Mr. Chang came to the old church to thank the bishop. When he saw the destruction there he commented, "Surely it is God's way of approving of our move."

SAN JOAQUIN

Age Limit

The Church Pension Fund was the target of suggestions made in the diocese of San Joaquin, in a resolution passed during the convention of that diocese, held at St. James' Cathedral, Fresno, Calif., January 26th - 28th.

Specifically, the convention asked General Convention to direct the CPF to look into three possibilities: that of lowering the optional retirement age for clergy to 65; that of using for limited duty those who retire early; and that of awarding the \$1,000 death benefit to widows of clergy, whether or not the clergy are active at the time of their death.

After mentioning that the age of 65 has become common as a retirement age in most pension plans and that our religious communities allow 65 as an optional retirement age, the resolution said in a "whereas" clause that "the minimal age 68 retirement in our Church is a piece of exceptionalism that puts us in an invidious light, is laggard in application, requires actuarial justification beyond mere assertion, and perhaps reexamination of methods of management which may have become obsolete in the more than 40 years since our pension fund was adopted."

In another such clause, the resolution said the CPF "has a social and moral obligation to take account of the many developments in retirement plans since its inception, and as far as possible bring its practices into line with the age, and the needs and wishes of its beneficiaries."

CHICAGO

Fr. Taylor Moves Up

The Rev. Robert P. Taylor has been named executive director of St. Leonard's House, Chicago, succeeding the house's founder, the Rev. James Jones. Fr. Jones was recently named director of development for Episcopal Charities, Inc.

Since 1960, Fr. Taylor has been as-



Chiayi, Taiwan, after the quake: The bishop watched that night.

sistant director at St. Leonard's, a "half-way house" for discharged prisoners. He has been director of the resident program there since 1962, and has been chaplain at the Chicago House of Correction for more than five years.

Fr. Taylor also has been named director of prison work for the diocese of Chicago, under the appointment of Bishop Burrill of Chicago. In this post, too, he succeeds Fr. Jones.

INTERCHURCH

Ecumenical Lights

Pope Paul VI recently announced he was sending some of the candles traditionally presented to the Roman pontiff on Candlemas Day (February 2d) to Ecumenical Patriarch Athenagoras and other Orthodox officials he met during his Holy Land Pilgrimage.

"In so doing," the Pope said, "we shall send them our modest but cordial greetings, in grateful memory and the fervent hope of Christian unity."

The candles were presented to the Pope on the feast of the Purification of the Blessed Virgin Mary [Presentation of Christ in the Temple], which is also known as Candlemas — the time when candles are blessed.

In accepting the candles, contributed by various Roman Catholic churches and groups, the Pope said: "We shall send many of these candles to those who customarily receive them. . . . But this year, a special destination of these candles will be, first of all, the Catholic patriarchs whom we met during our pilgrimage in the Holy Land and the churches we visited there, and then also the Orthodox patriarchs whom we were able to greet on that memorable occasion. In doing so we shall send them our modest but cordial greetings, in grateful memory and the fervent hope of Christian unity."

After noting that he was also sending candles to Protestant and Orthodox bodies which sent delegate-observers to the Second Vatican Council, the Pope said in this way "the distribution of these candles will indeed acquire an ecumenical significance."

[RNS]

INDIA

Christian-Hindu Talks

Roman Catholic, Orthodox, Anglican, and Protestant representatives joined Hindu leaders in Nagpur, India, in January for a week of discussions aimed at paving the way for a Christian-Hindu "dialogue." All were members of a study circle which had held two previous sessions.

Among Roman Catholics taking part were Archbishop Eugene D'Souza of Nagpur and Fr. R. V. De Smet of the De



Utah retreatants: They were invited back.

Nobili seminary in Poona. The Orthodox participant was Fr. Dominique van Rollegem of the Asirvanam monastery in Bangalore.

Protestants taking part included the Rev. Murray Rogers of Bareilly in Uttar Pradesh state and Dr. David G. Moses of Hislop College, Nagpur. The Anglican community was represented by the Rev. James Stuart of the Cambridge Brotherhood in New Delhi. A leading Hindu participant was Swami Abhishiktananda Kullithalai of Madras state. Dr. Jacques a Cuttat, Swiss Ambassador to India, also attended.

During the discussions, religious leaders read together, in what was described as "a spirit of contemplation and prayer," selected passages from the Bible and the Upanishads, or sacred books of Hinduism. In a speech, Dr. Cuttat said East-West "spiritual dialogue" meant "communication between the biblical and Asian spiritual hemispheres."

"Two extremes," he said, "have to be avoided if interreligious dialogue is to make the spiritual essence of East and West visible to each other. One extreme is the religious exclusivism or fanaticism which refuses to listen or acknowledge other spiritual values, and the other is a religious syncretism which listens superficially and fails to grasp the uniqueness of the other." He added, "The West inclines to exclusiveness and the East to syncretism."

Observers said they expected that representative groups would meet within a few months to consider the possibilities of extending the study circle's influence to other non-Christian groups. "The main purpose," it was explained, "is to bring together the great spiritual dimensions of Christianity on the one hand, and those of Hinduism, Buddhism, and Sufism on the other." (Sufism is a system of Muslim mysticism.)

[RNS]

UTAH

At the Abbey

by the Rev. WILLIAM J. HANNIFIN

Ten priests and one lay brother of the missionary district of Utah made their pre-Lenten retreat during Septuagesima week at the Roman Catholic Cistercian Abbey of Our Lady of the Holy Trinity at Huntsville, Utah.

This was the first time that the abbey had been used for a retreat by a group of non-Roman Catholic clergy since its founding in 1947. The abbey is one of 12 Cistercian monasteries in the U. S.

The arrangements for the retreat were made by the Rev. David Warner, rector of the Church of the Good Shepherd, Ogden, which is the Episcopal parish nearest to the abbey.

The retreatants were housed in the guest-house of the abbey. A chapel was placed at their disposal for the singing of the daily offices. The meditations were on "Prayer and the Spiritual Life," and were given by the abbot, the Rt. Rev. Emmanuel Spillane, OCSO.

Through the father guestmaster the retreatants learned of the keen interest and pleasure shown in their visit by the religious of the community. Special interest was expressed in hearing plainsong sung in English. Except for the father abbot, the father guestmaster, and two lay brothers, the retreatants had no contact with the monks, who lead an enclosed life of silence and contemplation. The retreatants, however, were taken on a thorough tour of the abbey and also were permitted to attend the singing of the divine office and the conventual High Mass in the monastic chapel each day.

At the close of the retreat the father abbot imparted the apostolic blessing to the retreatants and then extended an invitation to the group to make at least an

annual retreat at the abbey. Those who attended this retreat, and who report that the hospitality extended to them was unexcelled in its warmth, graciousness, and charity, are hoping to accept the abbot's invitation.

The opening words of Psalm 133 sums up the feeling of those who attended: "Behold, how good and joyful a thing it is, for brethren to dwell together in unity."

OKLAHOMA

No Women, Nor Missals

The annual convention of the diocese of Oklahoma refused to institute a canonical change which would have allowed women to serve as lay delegates.

The motion before the convention (held January 21st to 23d at St. John's Church, Tulsa) was lost on a vote by orders. The convention failed to seat Mrs. E. Cotter Murray, elected to it by St. James' Church, Oklahoma City.

Oklahoma now has a companion relationship with the missionary district of Central America, by vote of the convention. The speaker at the annual banquet was the Ven. G. E. Haynsworth, recently-appointed archdeacon of El Salvador and Guatemala.

St. Dunstan's, Tulsa, was accepted as a diocesan mission. This newly created church, sponsored by St. John's, Tulsa, began the year with 36 families. The Rev. Richard Daniels is vicar.

The convention adopted a diocesan budget of \$314,390 (\$8,000 more than last year), and a Church program budget of \$84,679.

Bishop Powell of Oklahoma, in his annual report, said that communicant strength in the diocese had risen 74% in the last 12 years. He also announced that all diocesan divisions have been grouped under four major departments—mission, Christian action, promotion, and Christian education. Their work formerly was carried out by 10 departments, each with several divisions.

The bishop called for immediate establishment of a conference center near Shawnee, Okla., which, he said, was "needed badly 13 years ago and is needed desperately now." Mr. and Mrs. James Mara, now of Morgantown, Ind., will help develop the project, he said, adding that they developed Waycross, the conference center of the diocese of Indianapolis. "They began from scratch, as we will here, and developed a fine diocesan meeting place. We all need it—it's not a kids' deal," the bishop said. The new center will be called St. Crispin's Conference Center.

During the convention, Bishop Powell spoke out strongly against the use of missals other than the Book of Common Prayer. His other points included these:

✓ "The sacrament may be reserved for the sick in a tabernacle or aumbry, where desired by both priest and people."



John Davenport at Cape Kennedy
As a writer, missiles are his meat.

✓ "On at least one Sunday a month in each mission church the principal service shall be Morning Prayer with full lessons, psalms, music, and a sermon. A combination of shortened Morning Prayer preceding the Holy Eucharist will not meet this requirement."

✓ "The liturgical kalendar for this diocese shall be that of the Prayer Book. Since this is rather sparse, you may use the proposed kalendar of the Standing Liturgical Commission. . . . However, if these propers are to be used, they must be published to the congregation."

✓ "Vocabulary of bulletins and announcements, including the *Oklahoma Churchman*, shall be in the vocabulary of the Book of Common Prayer."

ELECTIONS. Standing committee: Very Rev. John vanDyk; James Allison. Bishop and council: clergy, John Vruwink, Otto Anderson, William Powell; laity, Richard Walden, Tom McCasland, Clint Cook, Jr., Dale Chegwin, George Lynde, Malcolm Deisenroth, L. F. Bellatti.

NEW YORK

La Vida Nueva

A Lenten preaching mission, conducted in Spanish by a Puerto Rican priest, will be held at the Church of St. Edward the Martyr in the East Harlem community of New York City, February 16th through 19th.

The Very Rev. Francisco Reus-Froylán, dean of the Cathedral of St. John the Baptist, Santurce, P. R., will be the guest preacher. Dean Reus-Froylán's father, the Rev. Esteban Reus-García, who also is serving in Puerto Rico, was on the staff of St. Edward's in 1952, and from 1955 until 1961 was priest-in-charge of the Church of the Holy Family, Brooklyn, N. Y., a mission operated by the diocese of Long Island for Spanish-speaking people.

General theme of the mission will be *La Vida Nueva*, which is translated as "The New Life."

CHURCHMEN AT WORK

PR for Missiles

by ELAINE MURRAY STONE

Rising as rapidly in his field as the missiles he writes about is Churchman John N. Davenport, news bureau manager of the Martin Company's Cape Kennedy division. He deals with the press regarding Martin's aerospace activities at the cape, particularly the Gemini manned flight series for which Martin makes the launch vehicle, "Titan II." He also supervises the cape edition of the company newspaper, the *Martin News*.

Thirty-two-year-old John, his wife, Marion, and their children—Marilyn, 4, and John, Jr., 23 months—all attend St. David's-by-the-Sea in Cocoa Beach, Fla., where he is parish publicity chairman.

A native of Roswell, N. M., John went to Trinity College, Hartford, Conn. There he majored in English and was president of his sophomore class. He transferred to the University of Texas, from which he graduated in 1955. There he was on the debating team, was a member of Beta Beta Phi, and had his own radio show.

When he spent two years in military service at Fort Bliss, he developed his interest in missiles. He was radio and TV correspondent for the Air Defense Center, reporting on the testing of the smaller defense missiles.

For the past six years he has been public affairs director for WFAA-TV in Dallas, Texas, which is owned by the Dallas *Morning News*, for which he was also a reporter. He and his wife were communicants of the Church of the Incarnation there, where he was on the public relations committee and on the diocesan board of promotion.

He achieved national prominence for his work on the diocesan magazine, the *Episcopal Churchman*, which won a Presiding Bishop's Award for best diocesan magazine.

This magazine had a volunteer staff of six professional writers, including Mr. Davenport, who were given free rein to do whatever would make it most readable for the 40,000 communicants of the diocese of Dallas. Mr. Davenport had his own column, "Diocesan Dateline," with reports from 48 counties. He was also special events chairman for the diocese, and did coverage for the Synod of the Southwest, held in Mexico City last year. He produced a 15-minute documentary film about the synod and the work of the Episcopal Church in Mexico; the film was subsequently shown throughout the diocese of Dallas and the southwest.

He is well known as a writer in the missile field, having had articles published in *Missiles and Rockets* and *Space-Age News*. He also has covered space shots at the cape for WFAA-TV.

More news on page 17

The Living Church

WHAT AM I LIKE

In an age earlier than and similar to this one, Socrates suggested, "Know thyself."

Psychiatrists today stress self-knowledge as a requisite to effective living. A recognition of our own mental habits is not urged in any effort to bring about increased self-centeredness but simply as a useful tool in clearing our vision and working out our destinies.

The Christian must be in sound spiritual health himself before he can expect to improve the conditions of an ailing society. The general public will not give serious ear to the advice of a person who is individually in need of the improvements he presses upon others. Albert Schweitzer once remarked that example is the only real influence any of us can exert. Any parent knows that a child lays hold upon adult habits far more readily and more lastingly than upon adult instructions.

Can we, for example, preach successfully against prejudice while we show strong bias against all the prejudiced? Do we ever, in the name of tolerance, sweepingly condemn large segments of the world's population? Group prejudice is not limited to color, creed, or race. It can be levelled as senselessly and as vehemently against the "snobby" rich, the "shiftless" poor, the "stuffy" middle class, the "ignorant" farmers, and the "brutal" segregationists, to name only a few class candidates for dislike.

Similarly, can any man with integrity chant the glories of religious freedom while he is wielding the subtle sneer on the subject of "wishy-washy" Liberals, "backward" Fundamentalists, "superstitious" Catholics, or "peculiar" sects? Ridicule is as potent in ravaging human dignity as were the earlier inquisitions and witch hunts in endangering human lives.

Do we ever become more involved in pseudo-psychological meddling into the motivations of our fellow Church members than in trying steadily to raise our own inner sights? Or, having recognized some act of our own as having been less than divinely inspired, do we become so



impressed with our insight that our actions become unimportant to us?

Do we urge the concept of love for all humanity while we shrink from real contact with all but a few individual humans? Can we with a straight face extol the joy of service to others when we are willing to treat with a modicum of good will only those persons who don't get on our nerves?

Do we wax eloquent about the abstract values and forget that application is more to the point than eloquence? Have we ever substituted interesting Church work for the performance of more mundane obligations? In our appreciation of the aesthetic, do we ever fit the definition of Christians who are so heavenly minded they are no earthly good? Are we well-informed or are we merely glib? Are we tolerant or are we just timid? In displaying our belief in the intrinsic worth of each individual, do we now and then forget that to patronize someone (no matter how warmly and graciously) is to deal him the ultimate insult?

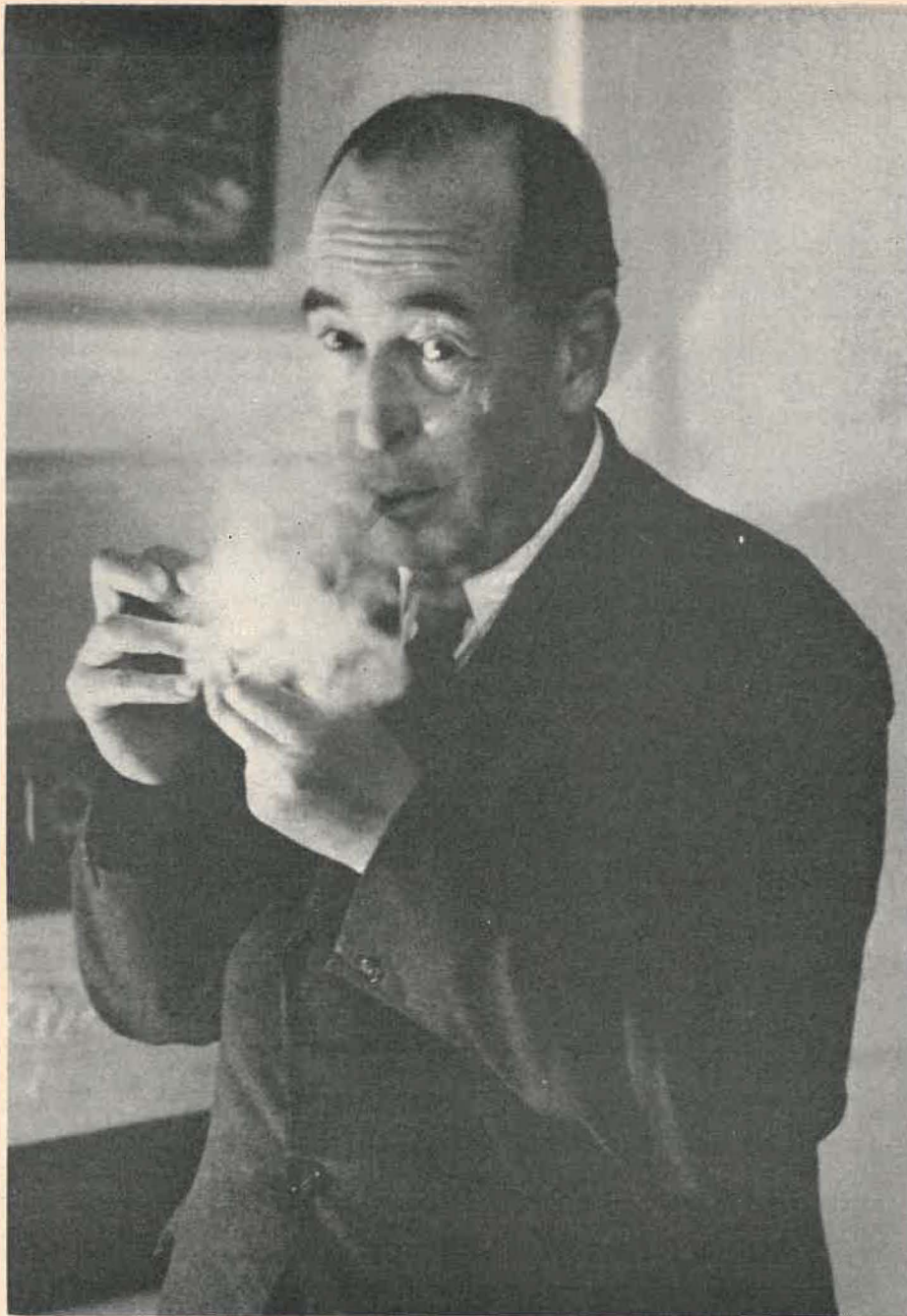
Are we rather proud of our ability to quote ancient truths? Can we take equal pride in translating them into today's action? Do we "search the Scriptures," but primarily for evidence that will back up our pre-conceived notions?

Do we tut-tut the worship of false gods and assume that this appellation fits only the tangible idols? Do we ever build our lives and our decisions around the false god of reputation? Or respectability? Or cleverness? Or popularity? Or prestige?

So long as we enthusiastically practice our own pet versions of the sins we deplore, just so long will our words be ignored by those we are trying to reach. Adages become adages because they are truths which have stood the test of time—including the less poetic saws about pots which call kettles black.

Buck-passing is a luxury which Christians cannot always afford. Before we swiftly and righteously pass along the slightly soiled buck for social ills to a nameless, faceless "they," let us re-examine it. It may belong to us.

by Anne M. Brien



***God can interfere
with men
whenever He desires.***

A few hours before the death of President Kennedy last November, another rare figure died. Not until two days later was his death made public; but, when it was, the Christian world knew that it had lost a great figure. In the death of C. S. Lewis, profound biblical and patristics scholar, foe of the devil, lover of the truth, the world was made poorer, but his inheritance to religion was given fresh impetus.

I first met C. S. Lewis in Oxford, England, in August, 1946. It was the beginning of a relationship which continued for some years, although recently we had been out of touch with each other. I had been aware for some time of the extraordinary influence of C. S. Lewis during World War II, when his many talks on the radio won wide popularity among educated and uneducated alike. The Archbishop of Canterbury, Cosmo Gordon Lang, had spoken to me of C. S. Lewis and suggested that I see him on my next trip to Oxford, where I was filling a preaching engagement at the ancient St. Michael's-at-the-North-Gate. Lewis and I had many mutual friends at Oxford, and he wrote that he would be happy to see me.

It was raining very hard—one of those penetrating, steady English rains—on the morning when I visited Clive Staples Lewis. The rain raised the yellow mud from the graveled walk as I stepped across the quad of Magdalen College, Oxford, and my thin raincoat was inadequate against the damp cold. By the

Captured by God

— remembrance of Clive Staples Lewis

by the Rev. George C. Anderson

Director, Academy of Religion and Mental Health, New York, N. Y.

time I had climbed the stairway leading from the inner cloisters and knocked at room number three on the second floor, I was dripping wet. Lewis, expecting me, had a fine fire burning in the fireplace and, despite my dripping hat and raincoat, which dropped rivulets of water over his books scattered on the floor, helped with me my things and insisted that I take his Georgian chair near the fire.

I was attracted by the openness of his face. Like most Irishmen, he had round rosy cheeks and penetrating, dancing eyes. He expressed his appreciation for my taking time from my busy schedule to pay him a visit, and soon we were plunged in busy conversation.

Actually, I did very little talking because he was filled to the brim with questions. The war had just ended and he was anxious to find out if the war had done very much to kindle religious fervor in the United States. He wanted to know who were the religious leaders and for me to tell him the names of those whose religious writings were being taken seriously. When he inquired if I had read the current poetry of W. H. Auden, who had recently gone to the United States, I told him that Auden was a devout communicant of the church in Swarthmore, Pa., where I was rector. It was Auden, I explained, who had first enthusiastically introduced me to *The Screwtape Letters*, one of Lewis' most popular works. Lewis was an avid reader of Auden's poetry and was interested in the fact that the poet's more recent works reflected a strong in-

terest in religion, especially from the viewpoint of orthodox Christian theology.

When I asked Professor Lewis if he had read Kierkegaard, particularly since Auden had once told me that he considered Kierkegaard's contribution to Christian theology almost as significant as that of the important scholastics of the Middle Ages, Lewis confessed his inability to understand Kierkegaard. "It seems like a lot of sawdust to me," he said.

One should not be surprised at this kind of remark from Lewis since Lewis in his own search for religious understanding believed that one could reason oneself into Christianity. Despite the fact that Lewis was a combination of a logician and mystic (he probably would have denied this), the writings of Kierkegaard and others who delved into existentialism with penetrating insight would not satisfy one who often talked about God in almost materialistic terms. As to Reinhold Niebuhr, Lewis admitted Niebuhr's brilliance, but confessed that he could not always follow his line of reasoning. "He is too difficult to understand," he said. "What about Barth," I asked. No, he really had not read much of Barth.

When I asked him to explain his popularity among all classes of Englishmen, he said that he believed that most people were tired of the irrelevance of so much organized religion. He believed that the Church was not reaching the people and that it was necessary to clothe some of the ancient truth in new garments. When

I asked if he had ever thought about being ordained, he emphatically said, "no."

In his earlier years, when he began writing on religious subjects, he had many opponents in the Church and he was attacked severely for presuming to be a theologian. Attacks came from those who accused him of opposing Liberalism. The Fundamentalists attacked him for not accepting some of the traditional theories of the Atonement.

Lewis' own religious journey was a hectic one. Born in Belfast in 1898, Lewis was reared in the Church of Ireland, but he once wrote that his parents' religion was sheer rote. In his adolescence, he was quick to see that many Churchpeople are decent but Godless. In his journey toward conversion he dabbled in many different philosophies and moved from agnosticism to atheism, back to agnosticism, and then eventually to a form of orthodox Christianity.

But the most incisive religious experience in his life occurred many years later while he was alone in his room at Oxford University. In his autobiographical book, *Surprised by Joy*, he wrote, "You must picture me alone in that room in Magdalen, night after night, feeling . . . the steady unrelenting approach of Him, whom I so earnestly desired not to meet. . . . I gave in, and admitted that God was God and knelt and prayed." Even then, there was some residue of resentment that he was being captured by a force that he did not completely understand, but he

Continued on page 20

Hard to Be Good

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end.

Collect for the First Sunday in Lent.

The opening phrase of our Collect reminds us that even our Lord had to struggle with the "flesh," and had to fast and pray for spiritual victory within Himself: that is, the subjection of self-will to the will of the Father. There is a false pietism, a Christolatry, which refuses to recognize that our Lord could be tempted as we are tempted. Let us begin our Lent comforted by the remembrance that "we have not an high priest who cannot be touched with the feeling of our infirmities, but was tempted in all points like as we are, yet without sin" (Heb. 4:15).

How would you explain this to a little child? Probably by telling him that "even Jesus found it hard to be good." And you would be right. Therefore we need never to be ashamed of our need to wrestle, fight, and pray. It is the dignity of men and of angels that they *can* sin. Monkeys cannot; nor can those marvelous computer-machines whose "thinking" sometimes leaves us far behind.

Walt Whitman expressed envy of the barnyard animals because they do not lie awake weeping about their sins. True, Walt, old friend; but, as another of our literary men has put it, "pigs is pigs"—and nothing more. Men are something else. A man *can* weep about his sins. He can rise to repentance.

"Gospel" means "Good News," as we learned in Sunday school. And this surely is a good part of the Good News: that God has made us capable of seeing our sins, detesting them, attacking them, and conquering them by the power of His grace.

The Cost of Being Heard

Whether or not a newspaper or magazine should accept advertising from groups with whose aims that journal disagrees would seem to be an ethical problem only for those "in the trade" rather than for the public as a whole. But when in its issue of December 15, 1963, the *New York Times* carried a full-page ad by the John Birch Society many outraged readers protested. In self-defense the *Times* expressed its belief that "in furtherance of the objectives of the First Amendment of the Constitution, it should keep its advertising columns open to all points of view, no matter how strongly it disapproves of them."

We do not see how a free press in a free society can take any other position. The Birchite and the Communist both deserve to be heard. And the Birchites were willing—and able—to pay for a full-page ad in the *Times*. Aye, there's the rub. One of those full-page ads costs something which "ain't hay," as the man said. The Birchites would militantly retort that if we think they are well-heeled we ought to know the Communists! This may well be so, but it in no wise affects our contention, which is that a fair hearing for one's cause usually costs money. What of those groups or individuals who are also entitled by our constitutional philosophy to a fair hearing, but haven't the stuff wherewith to pay for it? Here is a real moral problem—not only for the *New York Times* but for THE LIVING CHURCH and for any news organ, religious or secular. We cannot afford to give a free full-page ad to anybody. Yet everybody has a right to be heard. We are happy to pass this problem along to you, dear reader, for solution. If your solution really solves, it will be published in these columns without charge.

But now we remember some history. The apostolic Church could not afford ads in the *Rome Times* or the *Ephesus Tribune*. None the less, it managed to make a tremendous redemptive impact upon the world without resort to ads, ballyhoo, whoopla, or suaver public-relations tricks.

Is it safe to draw a general inference from this fact? Safe or not, here we go: If our message, mission, or product, is from God to the world, we are to start giving it, proclaiming it, peddling it, where we are and with what we have, nothing doubting. If God wants us to use full-page ads in the *Times*, or THE LIVING CHURCH—and well He may—He will have to put the money at our disposal, and He will. But as Christians living in our world we must beware of over-reliance upon purchasable publicity. It is good, and even necessary, no doubt, for some things vendible. But the most precious truths or gifts somehow get around in God's world in some other way—because it is God's world and He is in charge of circulation, among other things. The man who invented the wheel almost cer-



"Here's my check for \$10,000. See if you can work into your sermons an occasional reference to Perkins Pure Pickles."

tainly purchased no advertising for his revolutionary gadget; but the thing got around. St. Paul wrote his letters with no thought of a publisher in mind, but they are still getting around.

We repeat: We are not saying that it does not pay to advertise. That would be an odd precept from a magazine. We are troubled by the fact that some people-with-causes can buy ads and TV time while others cannot, which gives the former an advantage which is denied to the latter. But as Christians with "a story to tell to the nations"—and to our next-door neighbors—we should understand that "the word of God is not bound" by our lack of money for advertising; it may be temporarily bound by our failure, resulting from our unconcern, to tell that story where we are, as we are, and as best we can. The Birchite or the Communist has something to "sell." The Christian has something to share, to give away. And much or all of this giving costs more of love than it does of money.

Dialogue of Brethren

THE LIVING CHURCH notes with deep regret the demise of a respected contemporary journal, the *Protestant Episcopal Standard*, a publication of the Evangelical Education Society. The decision to cease publication of the *Standard* was made when its editor, Dr. Ernest A. deBordenave, resigned.

The Society has announced its intention to replace the *Standard* with a new publication. Whatever this new journal may be called, whenever it may be born, we wish it well. Dr. deBordenave set a high standard of Christian integrity, fairness, and understanding of other facets and traditions of the Church's faith and worship in his editorial promotion of the Evangelical cause. Many an Anglo-Catholic, picking up the *Protestant Episcopal Standard* and reading through it, came away from his perusal remarking that those so-called Protestant Evangelicals aren't so "far out" after all!

We need each other, in this manifold household of faith. We need editorial organs like the *Standard*, and, we hope, THE LIVING CHURCH, through which to carry on, not partisan warfare, but the dialogue of brethren.

Money and the NCC

If we want to make and to keep friends all around, it may be better not to comment on the news item from Louisiana which appeared in THE LIVING CHURCH last week. But we are sure that there is not only anger but anguish in St. Mark's Church, Shreveport, which parish—or at any rate the vestry of which parish—flatly refused to pay that portion of its missionary quota which would go for the support of the National Council of Churches (NCC).

First, we commend Bishop Jones and his diocesan council for doing their utmost to reconcile the Shreveport dissenters to the program of the Church, and for

making their own diocese, rather than the national Church, take the loss.

Secondly, we contend that the people of St. Mark's, Shreveport, are within their rights in protesting what they consider a misuse of Church funds for a cause and purpose which is, in their view, unchristian. We do not agree with their judgment; we say they have a right to make it and to stand by it.

But there comes a point, surely, at which the individual Churchman, or group of Churchmen, has to make an act of faith in the integrity of the Church's leaders. Also in our news columns last week appeared a synopsis of the Church's official re-appraisal of its relationship to the controversial NCC. This study has



been made by the Joint Commission on Ecumenical Relations. Are we to suppose that the gentlemen who constitute this Commission are all fifth-columnists, on the payroll of the Kremlin—or the NAACP? Or are we to trust them? The Commission's report, incidentally, does not exonerate the NCC of all charges of irresponsibility. Every now and then some NCC spokesman has seemed to forget that he is not Jehovah. The Church is telling the NCC that it hopes the Council in all its departments will be scrupulously careful and responsible from now on, in whatever it says or does.

We sympathize with those Christians in racially troubled communities who are faithfully and bravely trying to get on with the job of establishing brotherhood where there has been none before, and who are embarrassed, or worse, by well-meaning meddlers who come into their communities as reformers sent straight from heaven. We hope there can be a moratorium on all such meddling. Christians from outside a community have no right to ignore those Christians inside a community who are fully as concerned for racial brotherhood as they are. This is our unsolicited advice to people who are expert at righting wrongs—a thousand miles away from home.

And our equally unsolicited advice to the good Christian men of Shreveport, and elsewhere, who balk at paying their missionary quotas, is this: Sooner or later, you, like all Churchmen, have to trust those people who must lead the Church. They must make decisions which are financially and morally binding upon all members. They need your prayers. They need your warnings that you expect them to be responsible. But once the decision or commitment is made, they must have your support. How, otherwise, can the Church move "like a mighty army"—or move at all?

According to the Scriptures

Out of Egypt have I called my Son

© 1964, J. R. Brown

by the Rev. J. R. Brown
of Nashotah House

What we have been told so far is in the nature of prologue. Now the main story gets underway, and just as the Christian Church looks back to the death and resurrection of Jesus as a great divine act of redemption, so Israel ever after looked back to the Exodus, and to it not simply as an event of the past, but as always a living reality. In the Passover service today, the Jew reads, "In every generation let each man regard himself as if he came forth from Egypt. . . . It was not our fathers alone that the Holy One, Blessed be He, redeemed, but us as well did He redeem together with them." Like much else, it is a way of thinking which we have inherited.

So Israel saw its origin as God's own work. This was the time when it was made the People of God through the mighty acts whereby He delivered them from bondage, entered into a covenant with them, gave them His law on Sinai, and then established them in their own land. It was all a signal revelation of His love and mercy, worked out in events of history, and it remained a constant source of gratitude, (see, for instance, Psalms 135 and 136).

The first few verses of Exodus set the scene. Jacob's descendants grew numerous in Egypt, but "there arose a new king over Egypt which knew not Joseph." (1:8) The Hebrews were treated as common laborers and forced to work under Egyptian taskmasters on construction schemes building the store cities of Pithom and Rameses. Archaeologists think

that they have now located these two sites. It appears that a considerable amount of building took place in them under the Pharaoh Rameses II, who reigned from about 1290-1224 B.C., and he is often thought now to have been the Pharaoh of the Oppression.

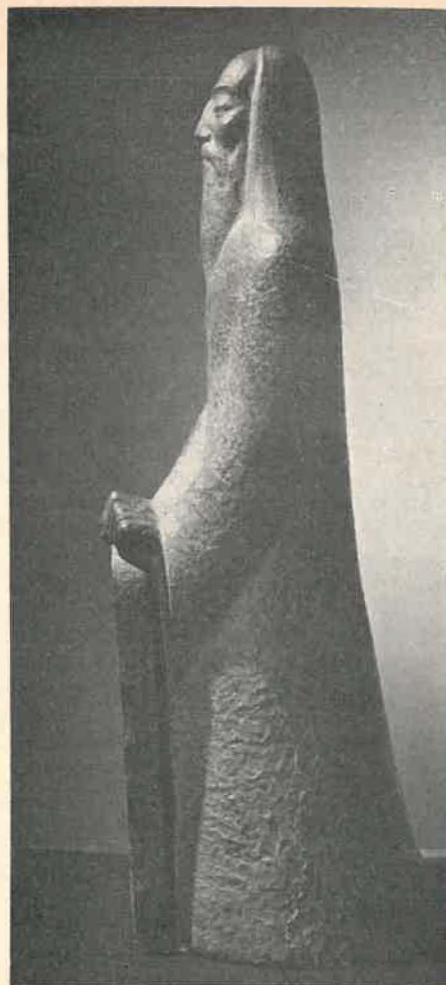
This would give us a date for the Exodus around 1280 B.C. Further support for this is found in the fact that a number of Canaanite cities such as Lachish and Debir seem to have suffered violent destruction around 1220 B.C. If we can connect this with the Israelite invasion under Joshua (see Josh. 10:31-40) and allow for the period in the wilderness before it, we are brought to the same period.

From this time we have a number of Egyptian inscriptions which show such gangs of laborers at work. They show, too, taskmasters ready with their slaves to discourage any slackening off, and one of them shows a (non-) worker being beaten. It was on one such scene that we read that Moses came. He killed the Egyptian and had to flee for his life and take refuge in Midian (2:11-15.) We read further that the Lord appeared to him there and revealed that He whose purpose had been at work in the lives of the Patriarchs would now deliver Israel from Egypt and bring them into their Promised Land. In this Moses was to be the mediator of God's promise of deliverance and also the one through whom the deliverance was to be effected.

We notice how in the Old Testament the revelation of God in power and glory is granted through chosen men — through prophets, priests, and kings. It is not merely a question of words which Moses hears from God and repeats to the people; a parrot could do as much. It is that God uses the flesh and blood of Moses, indeed his whole personality, as a medium for the revelation to them of His power and glory.

Moses remains a very human figure. Faced with a divine call, he resists and raises objections (3:9-15). Notice how Jeremiah does the same (Jeremiah 1:4-8). In response to one of these, God reveals His Name.

In Hebrew the divine Name is represented by the four consonants JHVH, or YHWH as they are more often transliterated now. The Revised Standard Version renders this by "the Lord," in accordance with the ancient Jewish prac-



Metropolitan Museum of Art

Moses: Mediator of God's promise.*

tice — older even than the time of Jesus — of not pronouncing the actual Sacred Name, but of substituting for it the word Adonay which means literally, "my Lord." In the Middle Ages the vowels of Adonay were fitted (with a slight modification) into the consonants of JHVH thus producing the curious and hitherto unknown name Jehovah. It is a purely artificial word, and was never used as a name of God by the Hebrews, or by anyone else before then!

In the text of Exodus 3:14 the Name is paraphrased as meaning "I am who I am." A better translation of these words is found in RSV footnote, "I will be what I will be." It is more in line with Hebrew thinking; God is He who is known in His activity. What the actual name Yahweh originally meant is uncertain; it is a Hebrew verbal form and one widely held view is that it means "He who causes to be (whatever comes into existence)," but other interpretations are put forward. It is a nice point. But, whatever the original meaning may have been, its significance in the Old Testament is defined in Exodus 20:2, "I am Yahweh your God, who brought you out of Egypt."

*Sculpture by Egon Weiner.

ACU CYCLE OF PRAYER

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

February

16. Church of the Messiah, Glens Falls, N. Y.; St. Francis' House, University of Wisconsin, Madison, Wis.
17. St. Andrew's, Cottage Grove, Ore.
18. Church of Christ and St. Barnabas, Troy, N. Y.
19. St. Michael's, Fort Worth, Texas; All Saints', Winter Park, Fla.
20. St. Augustine's Church of the Covenant, Philadelphia, Pa.; St. Philip's, Philadelphia, Pa.; Trinity, Logansport, Ind.; St. Philip's, Coral Gables, Fla.
21. The Rt. Rev. Charles F. Boynton, New York, N. Y.; Grace, Hartland, Wis.
22. St. Francis', Chicago, Ill.; All Saints', Lakeland, Fla.

UNITY BRIEFS

WILMINGTON, DEL.: During the Octave of Prayer for Christian Unity last month, Anglican, Protestant, and Roman Catholic clergymen prayed together daily in the library of Immanuel Episcopal Church. This is the second year the Rev. Roddey Reid, Jr., rector, has been host to the interchurch session during the observance.

MINNEAPOLIS, MINN.: William Stringfellow, Churchman, New York attorney, and member of the Faith and Order Commission of the World Council of Churches, indicated he felt it might be a good idea if some Protestant Churches disappear, because they have become too "secularized." "The world must be able to look at the Church and get a glimpse of what it is like when the world is reconciled and that means a visible unity," he said. [RNS]

CAPE COD, MASS.: On January 21st, the Rev. James Babcock (rector) and the Rev. Stanley Ellis, of the Church of the Holy Spirit, Orleans, Mass., were invited to nearby Brewster to tell students at the La Salette Roman Catholic Seminary there about the Anglican Communion. Fr. Babcock told **THE LIVING CHURCH:** "What impressed us all is the fact that the headmaster, a Fr. Proulx, and the father superior, a Fr. Lemoine, after having introduced us, left the room. We all felt this was an act of great trust and charity."

VERSAILLES, KY.: At Evening Prayer, said with a special intention for Christian unity, at Margaret Hall School for Girls recently, the Rev. William Dunphy, school chaplain, officiated, the lessons were read by a Baptist pastor and the local Presbyterian minister, and the sermon was preached by a Roman Catholic priest.

MINNEAPOLIS, MINN.: Pursuit of firm truth should be the goal of any Roman Catholic-Protestant dialogue, Auxiliary Bishop Leonard P. Cowley, pastor of the Roman Catholic Basilica of St. Mary, told the Minnesota State Pastors Conference last month. He said, "The danger of religious indifference that has sometimes been found in comparative religion studies should be avoided." [RNS]

WICHITA FALLS, TEXAS: The senior class from the Roman Catholic Academy of Mary Immaculate, Wichita Falls, with a teaching sister and the curate of Sacred Heart Parish, attended a demonstration of the Eucharist at St. Stephen's Episcopal Church there on January 17th. The Rev.

William L. Russell, vicar, was the celebrant; many parishioners attended. During lunch, the visitors listened to the recording, "Music of the Liturgy in English."

MOSCOW, USSR. Patriarch Alexei of Moscow, supreme head of the Russian Orthodox Church, in a recent public statement, spoke out in favor of further contacts between Roman Catholicism and Eastern Orthodoxy which, he said, could "lead to a dialogue between the Churches" in the interest of Christian unity. [RNS]

NEW YORK, N. Y.: Archbishop Iakovos, head of the Greek [Orthodox] archdiocese of North and South America, told reporters recently that he intends to promote a meeting, to be held "somewhere, sometime," of all religious leaders of the world, to "examine the social ills of our times." [EPS]

ROME, ITALY: Greek Orthodox Metropolitan Athenagoras of Thyateria last month paid a "courtesy call" on Pope Paul VI, to express the Ecumenical Patriarch's "sense of gratification" for the recent meeting of Pope and Patriarch in the Holy Land [L.C., January 19th]. [EPS]

CHICAGO, ILL.: Albert Cardinal Meyer, Roman Catholic Archbishop of Chicago, joined last month with Protestant and Anglican brethren in praying for the unity of "all separated Christians." He led a three-part litany for unity, for the burgeoning Christian unity movement, and for confession of sins against unity. [RNS]

HAARLEM, HOLLAND: In a Christian unity observance where Roman Catholics joined Protestants in a prayer service, with Protestants reciprocating by attending a similar Roman Catholic service, the Roman Catholic dean of Haarlem, Canon Theodor Zwartkruis, said, "Catholics have been asked by their bishops to pray for the World Council of Churches and Protestants have been asked by their synods to pray for the Second Vatican Council. We are now entering upon the third phase—where sympathy has to become empathy." [RNS]

MERIDEN, CONN.: Richard Cardinal Cushing, Roman Catholic Archbishop of Boston, has accepted an invitation to a "service of ecumenical witness" to be held at St. Andrew's Episcopal Church in April. In accepting he said, "Remember that I am not a theologian or a scholar—just a man who loves people." [RNS]

CALIFORNIA

Race for Lent

A six-week Lenten series on "The Church and Racial Crisis," with a number of California's lay and clerical leaders taking part, will be held at Grace Cathedral, San Francisco, beginning February 17th. A registration fee of \$2.00 will cover the entire series, which will be open to the public.

The opening program will involve a panel discussion of the subject, "Today's Church—Leader or Hypocrite?" Participants are to include Bishop Pike of California; Eugene Burdick, political scientist and author; Sterling Hayden, motion picture actor and author; and Dr. Daniel A. Collins, member of the state board of education. The moderator will be the Very Rev. C. J. Bartlett, dean of the cathedral.

The second program, on February 24th, will be devoted to the subject, "Race and Body—the Sociology of Prejudice," and will be featured by addresses by Ralph Lane, Jr., chairman of the department of sociology of the University of San Francisco, and the Rev. Robert McNair, assistant professor at the Church Divinity School of the Pacific.

Subsequent sessions to be held on Tuesday evenings through March 24th will include panel discussions and addresses by Richard Crooks, noted opera singer; Morton Keston, professor of psychology

For what is believed to be the first time in Hong Kong, the local Roman Catholic and Anglican bishops attended services in each other's cathedrals last month, to mark the week of prayer for Christian unity and the concurrent Roman Catholic chair of unity octave.

The Roman Catholic bishop, the Most Rev. Lawrence Bianci (left, below), and the Rt. Rev. Ronald Hall, Anglican bishop, are shown above outside St. John's Anglican Cathedral. Both bishops participated in a service in the Hong Kong Roman Catholic cathedral.

RNS



FOR CHRIST'S SAKE

By O. Fielding Clarke

A Reply to "Honest To God"

"The reply establishes without much difficulty that *Honest To God* is by two John Robinsons, one orthodox and the other both heretical and muddled."—*The Living Church*. \$1.50; (in lots of ten, \$1.25 each)

PRECEDE THE DAWN

By Samuel Wylie

Rector, The Church of the Advent, Boston

This book will help many to understand what the Christian Revolution is all about — especially in the areas of biblical theology, liturgical worship, and the understanding of the role of the laity. \$3.50

HAVE A LIVELY FAITH

By John Heuss

Rector, Trinity Church, New York

"My allegiance to the faith of the historic Church ended once and for all the confusion as to why I am on this earth, what life is all about, and what I should live for." These words of Dr. Heuss explain, in part, why he has a lively faith. This book should be read by all Episcopalians. \$4.95

THE EUCHARIST AND YOU

By Austin Pardue

"Human honors and invitations will all pass away into nothingness, but the Invitation to His Feast lasts forever. He keeps on inviting you to dine with Him day after day, without end." — Austin Pardue. \$3.95

MOREHOUSE-BARLOW CO.

14 East 41st Street, New York, N. Y., 10017
29 E. Madison Street, Chicago, Illinois, 60602
276 Golden Gate Avenue, San Francisco, Calif., 94102
4400 Melrose Avenue, Los Angeles, Calif., 90029

English Silverware

Finest Sterling — now at impressive savings, direct to us from our associate silversmiths in London.



Beautiful hand-wrought Sterling Silver set. Distinctive design exclusively ours. (Ref.#16111.)

ALTAR WARE • CROSSES • PYXES
Write us.

Studios of George L. Payne

—Stained Glass— All Church Crafts—
15 Prince Street, Paterson 7, N. J.

LESLIE H. NOBBS

Designs and Estimates for Special Requirements in
Decorations MEMORIALS Furniture
536 MADISON AVE. NEW YORK CITY

When Writing Advertisers Please Mention
THE LIVING CHURCH

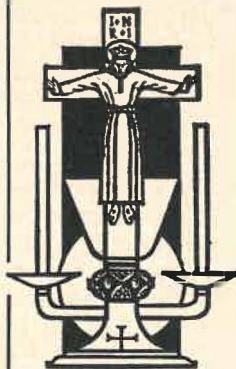
OSBORNE

CHALICES

Send for
Chalice-Ciboria
book No. LC1C
illustrating over 150
traditional and
contemporary
designs

EVERY KIND OF
CHURCH SILVER
& METALWORK

Send for book LC2G
kindly stating likely
requirements



117 GOWER STREET
LONDON • WC1 • ENGLAND

KNEELING HASSOCKS

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



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

THE LIVING CHURCH - - - - \$10.00 a Year

at San Francisco State College; James Strattan, president of the San Francisco board of education; Clarence R. Johns, chief of intergroup relations of the U.S. Public Housing Authority; Frank Quinn, assistant community relations secretary for the American Friends Service Community; state attorney general Stanley Mosk; and others.

Subjects to be covered at later meetings will include "Race and Mind—the Psychology of Prejudice," "The Vicious Trilogy—Education, Housing, and Employment," "Legislation and Political Action—Need and Limitations," and "The Theology of Race."

INDIA

Call for Peace

A Roman Catholic archbishop and an Anglican metropolitan in India have issued a joint statement calling for an end to the wave of violence, looting, and murder which erupted in Calcutta when Hindus turned against their Moslem neighbors as a "reprisal" for Moslem attacks on the Hindu minority in nearby Pakistan.

The appeal was issued by Roman Catholic Archbishop Albert Vincent D'Souza of Calcutta, and Dr. Hiyarindu Lakdasa Jacob De Mel, Bishop of Calcutta and Metropolitan of the Church of India, Pakistan, Burma and Ceylon, after at least 150 persons had been killed and 80,000 Indian Moslems driven from their homes in "chain reaction" religious riots.

"We who speak in the name of many Christians in Calcutta," the religious leaders said, "wish to associate ourselves with leaders of our state and many fellow citizens who condemn the crimes committed in our city during the past few days, no matter by which side. Not only is looting wrong, not only is killing wrong, but hatred is wrong, and wrong is the desire for vengeance. Vengeance calls for retaliation. Retaliation calls for further vengeance in a cycle of murder.

"This accursed cycle must be broken. It will be broken by those who are wise enough to abstain from striking back, even though they could do so without risk. Let us show the world that our country is still dedicated to non-violence. Let forgiveness usher in peace." [RNS]

GREECE

He Doesn't Go Along

The Primate of the Orthodox Church in Greece, in a public statement issued to the press recently, has reiterated his opposition to the contacts of Ecumenical Patriarch Athenagoras with the Roman Catholic Church.

His Beatitude Chrysostom, Archbishop of Athens and Primate of All Greece, acted, he said, when reports in Greece

indicated that he had decided to go along with the Ecumenical Patriarch's policies, including the historic meeting of the supreme leader of Orthodoxy with Pope Paul VI in the Holy Land [L.C., January 19th]. He said:

"The reports published now and then in the press about the apparent yielding of the Archbishop of Athens to the demands of the Ecumenical Patriarch on relations with the Catholic Church [are in error]. . . .

"The Archbishop of Athens, defending the Orthodox faith, acts and does everything that is demanded of him in this matter, without being influenced by anyone, and fearing nobody, except the Lord of the Church, our God in Trinity."

To Vima, an Athens daily, said: "It is clear that [the statement] expresses the personal views of Archbishop Chrysostom. It is known that the Holy Synod and the entire hierarchy of the Church of Greece have approved the decisions taken by the Pan-Orthodox Conference at Rhodes in regard to the opening of a dialogue with the Vatican."

Earlier, Archbishop Chrysostom suggested that the clergy of Athens preach sermons on the danger facing Orthodoxy because of the Ecumenical Patriarch's policies. The press reported almost unanimous opposition by members of the Greek Church's Holy Synod to the prelate's recommendation. [RNS]

COLLEGES

Reconciling Walk

The Episcopal, Jewish, Roman Catholic, and Methodist chaplains of Wayne State University, Detroit, marched in a two-hour "Walk for Reconciliation" on January 21st, and were joined by more than 70 university students.

At each of six stops along the way, a portion of a "Litany for Reconciliation," composed for the occasion by the Episcopal chaplain, the Rev. Malcolm Boyd, was read aloud by the group, along with a portion of Scripture and a short selection from a modern play or novel. The first stop for the group, which started at the Newman Center, was the Wesley Foundation. Other stops included a Negro store-front church, the Midtown Theatre and the B'nai B'rith-Hillel Foundation. The group ended its itinerary at Chaplain Boyd's apartment.

The participating chaplains signed a statement which said: "We are moved, on the one hand, by a common spirit of concern for contemporary human fragmentation and, on the other, by an ecumenical imperative toward human solidarity." Signing the public statement of purpose were the Rev. Joseph L. Wash, CSP, Roman Catholic chaplain; Rabbi Max Kapustin, Jewish chaplain; the Rev. William Hutchinson, Methodist chaplain; the Rev. Hubert Locke, representing the university's office of religious affairs; and Chaplain Boyd.



Fr. Boyd and friends
Fragmentation vs. solidarity.

MASSACHUSETTS

Sympathy for Frustration

Bishop Stokes of Massachusetts has criticized the Boston school committee for failure to cope with "de facto" segregation.

Bishop Stokes, after a recent conference with diocesan leaders on the continuing racial controversy in Boston, made this statement:

"I can understand the continuing frustration of many . . . because the committee has not seemed willing to face and discuss the particular factor of segregation by races and what this means in the educational process.

"Boston residents must have our prayers for guidance as they face this frustrating fact and individually determine how they can best act for the good of all. They deserve sympathetic understanding as they seek ways to emphasize to the school committee the need [for] discussing and acting on the whole issue.

"Our own clergy and lay people will be led to choose different ways of making their witness felt, but we must all press for an honest facing of the factor of racial separation in our schools."

The Boston school committee has continued to maintain that no "de facto" segregation exists, although many religious leaders say that it does. [RNS]

WESTERN NORTH CAROLINA

Up \$10,000

The annual convention of the diocese of Western North Carolina, meeting January 22d and 23d in the Church of the Holy Cross, Tryon, N. C., adopted a budget of \$153,220, the largest in the history of the diocese and \$10,000 higher than last year's budget.

With Bishop Henry of Western North Carolina presiding, the convention approved a resolution allowing the board of

An important new book by C. S. LEWIS Letters to Malcolm: Chiefly on Prayer

Lucid, intimate reflections on the relationship between man and God and on some questions implicit in the practice of prayer. Lewis discusses the liturgy, private prayer, and other forms of prayer; prayers of petition, intercession, penitence, and worship; and he explores the nature of ultimate reality itself. \$3.50

 HARCOURT, BRACE
& WORLD



YOU SAVE
ON THE
LONGER
WEAR

OF
KNEEL-O-FOAM

KNEELERS

UPHOLSTERED
WITH ELASTIC

U.S.
Neopahyde

IN CHOICE OF COLORS

BETTER LOOKING, TOO
even after years of regular service

Foam filled and covered in finest vinyl upholstery. Strong, resilient, easy to clean. Sturdy, knitted fabric back. 16" x 10" surfaces available in 4", 2" depths. Chapel Kneeler, 16" x 10" x 1½". In red, green, brown, maroon.

Write for New Color Catalog on
Kneelers, Pew Kneeling Bench
Cushions & Pew Seat Cushions.



J. THEODORE CUTHBERTSON, INC.
2013 Sansom Street L-25 Philadelphia 3, Pennsylvania
Manufacturer of Ecclesiastic Vestments



HAND EMBROIDERED LINENS

exquisitely created for your Church by skilled needlewomen

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

Write for our new Catalogue

MARY MOORE
Box 394-L Davenport, Iowa



15" x 9" x 5" high. Made of new resilient granulated cork, foam rubber, and durable Naugahyde. Oval or rectangular. Choice of colors.



ILL. 9-4125

68-12 YELLOWSTONE BOULEVARD
FOREST HILLS 75, NEW YORK



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

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

NEW CATALOG AVAILABLE

FINE ARTS ISSUE

To meet the demand, an extra quantity of the January 19th Parish Administration Number of THE LIVING CHURCH devoted to Fine Arts has been made available. Orders for additional copies will be accepted as long as the supply lasts.

1 to 24 copies	25 cts. each
25 to 99 copies	20 cts. each
100 to 499 copies	15 cts. each
500 copies	12½ cts. each

Cash with order, please

THE LIVING CHURCH
407 E. Michigan St.
Milwaukee, Wis. 53202

trustees of the Appalachian School, in Penland, to study the possibility of reorganizing the school to serve what, for want of a better term, they called "slow learners." Plans would provide for some 52 boys and girls under 15 years of age to be housed as boarding students in the school.

Bishop Gribbin, retired, of Western North Carolina was honored on the 30th anniversary of his consecration. An inscribed sterling tray was presented to him as a surprise feature of the convention banquet. Bishop Gribbin was the convention speaker.

WESTERN KANSAS

Six Points

At the recent convocation of the missionary district of Western Kansas, the Rt. Rev. Arnold M. Lewis, the ordinary, presented a six-point program for the district:

1. That Churchpeople there begin to work in depth, in a framework based on worship and education.
2. That they aim for self-support, but not diocesan status, within three years. At the rate of \$6.35 (red side) per communicant per year, he said, they could eliminate the need for an appropriation from the National Council.
3. That they inaugurate a stepped-up program of training for laity . . . that lay people may assume their rightful place of leadership and release clergy to broaden their ministry.
4. That they begin to practice ecumenicity and not just talk about it. There might well be community schools of Christian education in our smaller communities, the bishop suggested.
5. That some of the congregations give thought to consolidating with other Episcopal congregations in neighboring communities and thus strengthen their witness.
6. That district Churchpeople take a careful look at priorities and learn to distinguish between what is important and what is not important.

The bishop's Distinguished Service Award was presented to Bishop Nichols, retired, of Salina (now Western Kansas) and to Mrs. Nichols, and to Mrs. A. G. Schneider of Norton, retiring president of the district Churchwomen, and to Mrs. Earl Good of Liberal.

Bishop Corrigan, director of the National Council's Home Department, addressed the convocation and the Churchwomen.

The convocation adopted a budget of \$96,675 for 1964.

APPOINTMENTS AND ELECTIONS. Council of Advice: Rev. Walther R. Dettweiler, Rev. Richard Feallock; William F. Ottman. Deputies to General Convention: Rev. Harold J. Weaver; Robert Long. Alternates to General Convention: Rev. David Seovil; Will C. Chaffee.

CAPTURED

Continued from page 13

knew in his heart that he somehow belonged to God.

During our talk on that wet morning while the rain beat against the Georgian windows of Magdalen College, I asked him if there might be some danger in making religion so intellectual that the masses would not be able to comprehend it. Both of us agreed that it requires a high degree of intellectualism to comprehend the implications of Christianity particularly since symbolism and abstract thought must play such an important part in interpretation. He agreed that theology can be over-intellectualized. But he was emphatic that humanism is antichristian.

To Lewis, God was the center, God rules, God can interfere with men whenever He desires. Yet despite his insistence on a logical approach to the understanding of God, I got the impression that to him faith was something which you could not completely logically explain. Faith implied some kind of total surrender—a blind acceptance.

For several years after my visit with him, I made attempts to bring him to the United States. He never, to my knowledge, visited this country. In looking over my correspondence with him, I find a tiny note which he obviously typed himself on a torn sheet of paper in which he explains that "nothing can make it possible for me to go abroad at present. I am chained to a bedside by obvious and unanswerable duty." Shortly afterwards, he wrote to me that "even if my duties permitted, which they do not, domestic difficulties would make it impossible during the lifetime of an aged and ailing relative." I was aware of this extraordinary dedication. Somehow he was always concerned with the illness of others. His mother had died of cancer while he was a child. During his life, he cared for many of his sick friends. Although he was a bachelor most of his life, he married an old friend, Mrs. Joy Davidson Gresham, in 1956, while she was ill. She only lived a few years, but he cherished her throughout her illness.

Professor Lewis leaves a legacy of literary works which have not only made an impact on our times but will be read for many years to come. Probably his most famous work is *The Screwtape Letters*, which was on the best-seller list for many years. His little books containing his broadcast talks, *Beyond Personality*, and *Christian Behavior*, are filled with exciting and rich presentations of fundamental Christian truths. Most of his books are written in a popular style, and it is not surprising that his paper-back books alone have a circulation of a million copies.

C. S. Lewis never shared in the apostolic succession which comes from ordination in the Anglican Church, but he had extraordinary apostolic success.

BOOKS

Continued from page 5

repeated desperate attempts to key each session to the offering lead one to wonder exactly why the material is suggested. Is it to help children see their involvement in the world clearly or to promote giving to the Missionary Offering? And why is the offering keyed to the urban world? The urban world is just life as it is anywhere. On the other hand, our present life is in a world which is urban in the nature of its culture. One has the feeling this book was produced to meet a problem of promotion rather than because someone had something to say.

Patterns for Prayer. A Workbook for Children. By **Edwin LeGrice**. Morehouse-Barlow. Pp. 40. Paper. 75¢.

Here is another workbook prepared with the idea that children will fill in all the spaces and, by this so-called activity, get some real understanding of prayer. Yet its very effort to be chatty and informal or childlike ends up being childish and, so, boring even to young children. I tried it out on some 8-year-olds and found them uninterested. The attempt to explain the Trinity in terms of a human family is dangerous, especially in view of the state of the family in present-day culture, and is this what the Christian doctrine of the Trinity really says? This appears to be a book which might give the child some erroneous ideas which later would have to be abandoned; any child can get enough such ideas without Church help.

Soldiers and Servants. A Workbook for Confirmation. By **Lowell B. McDowell**. Morehouse-Barlow. Pp. 128. Paper, \$2.25.

Someone must use workbooks or they would not be published, but one wonders who uses them. As a diocesan director of Christian education, I get around to a considerable number of parishes, both large and small; I see any number of workbooks, past and present, which have been handed out for use and not only never completed, but, too often, barely begun. Here is another which will end up in much the same way; youngsters of confirmation age are simply not going to get interested in being spoon-fed with facts which appear to them to be irrelevant to their everyday lives. We cannot make the facts relevant by saying they are, or even by getting a youngster to write them down in the right spaces. Confirmation carries the double note of commitment of self and a renewing gift of the Spirit. This is not brought about by filling in spaces in a workbook. It is brought about by looking into the depth of the life of the confirmand so that he can be led to face both the need for help and the glory of commitment to Him who empowers his life.

Books Received

LITTLE JOURNEYS IN HIS KINGDOM. By C. A. Wendell. With revisions by Reynold N. Johnson. Fortress. Pp. 147. \$1.

THE GENESIS OF RELIGION. By Margaret Murray. Philosophical Library. Pp. 88. \$3.75.

BEYOND RELIGION. By Daniel Jenkins (British scholar, Congregational clergyman.) Westminster. Pp. 128. \$2.75. (Examines pros and cons of "religionless Christianity.")

WHY CHRISTIANITY OF ALL RELIGIONS? By Hendrik Kraemer (distinguished Dutch scholar, first director of Ecumenical Institute, Bossey.) Westminster. Pp. 125. \$2.75.

THE McLANDRESS DIMENSION. By Mark Epernay. Houghton-Mifflin. Pp. 127. \$3.75.

GUILT: WHERE PSYCHOLOGY AND RELIGION MEET. By David Belgum. Prentice-Hall. Pp. 148. \$5.25.

THE CONTRIBUTION OF GERMAN CATHOLICISM. By Alexander Dru. Vol. 101 in Twentieth Century Encyclopedia of Catholicism. Hawthorn. Pp. 124. \$3.50.

WHAT IS SACRAMENT. By Bernard Pault. Vol. 49 in Twentieth Century Encyclopedia of Catholicism. Hawthorn. Pp. 174. \$3.50.

AN OPPORTUNITY FOR FAITH. By Wilfrid Busenbender, OFM. Regnery. Pp. 155. \$5.

EAST AND WEST. About alternations of power in world history. By C. Northcote Parkinson, author of *Parkinson's Law*. Houghton Mifflin. Pp. 330. \$5.

EXPLORING OUR NATIONAL WILDLIFE REFUGES. Revised Second Edition. By Devereux Butcher. Houghton Mifflin. Pp. 340. \$6.50.

UPON THIS ROCK. A Novel of Simon Peter, Prince of the Apostles. By Frank G. Slaughter. Coward-McCann. Pp. 352. \$5.95.

GOD, CHRIST, AND PAGAN. By Maurits I. Boas, M.D., Ph.D. Frederick Fell. Pp. 187. \$5.

CHURCH SCHOOLS

FOR GIRLS

KEMPER HALL

Church Boarding School for Girls. 94th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog:

Box 1C Kenosha, Wis.

All Saints' Episcopal

For girls. High School 9-12. Fully accredited. High academic standards. Situated in historic Vicksburg National Park. Separate music and art depts. All sports, riding. For "All Saints' Today" and bulletin, address:

THE REV. JOHN S. JENKINS, Rector
Box L Vicksburg, Miss.

MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

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

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

ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

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

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

ST. MARY'S SCHOOL

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

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

FOR BOYS

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for Boys Dependent on One Parent
Grades — 5th through 12th

College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track, Cross-Country
Learn to study, work, play on 1600 acre farm
in historic Chester Valley.

Boys' Choir Religious Training

Rev. Charles W. Shreiner, D.D.
Headmaster

Post Office: Box S, Paoli, Pa.

San Rafael MILITARY ACADEMY

Founded 1890

Thirty minutes from San Francisco
in beautiful Marin County.

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

NON-MILITARY SUMMER SESSIONS: Grades 5-12.

For information, write:

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

VALLEY FORGE MILITARY ACADEMY

"At the Nation's Shrine" Valley Forge, shrine of our freedom, has loaned its name to this fully accredited, distinguished Mil. Acad. and Jr. Coll. Small classes, highest academic standards. Prep. School, grades 9 thru 12 & Jr. Coll. All sports. Arty., Cav., Infantry, Band, Senior Div. ROTC.
Catalogue, Box L, Wayne, Pa.

Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

PEOPLE and places

Appointments Accepted

The Rev. W. Robert Ellis, former Episcopal chaplain at the University of Oregon, is now secretary of college work, eighth province. His address is 2451 Ridge Rd., Berkeley 9, Calif.

The Rev. John B. Lurvey, former priest in charge of Rosebud Mission, Mission, S. D., is now priest in charge of St. Peter's, Ft. Pierre, of Holy Name, Ft. George, and of St. Michael's, Pierre. His address is Box 247, Ft. Pierre, S. D.

The Rev. Alexander T. Patience, former vicar of St. John's, Glenbrook, Nev., is curate of St. Thomas' Church, Denver. His address is St. Thomas' Church, E. 22d and Dexter, Denver, Colo.

The Rev. W. L. Porter, former chaplain of Valley Forge Military Academy, Wayne, Pa., is now vicar of St. David's Church, Chico, Calif., and may be addressed at #17, 1350 Manzanita Ave., Chico, Calif. 95926.

The Rev. James Rowland, former vicar of St. Paul's, Batesburg, and of Grace, Ridge Spring, S. C., is vicar of St. Jude's, and of the Church of the Holy Comforter, Columbia. His address is 186 Chartwell Rd., Columbia.

The Rev. Paul E. Towner, vicar of Grace Church, Colorado Springs, Colo., will become vicar of Holy Trinity, Fallon, Nev., and of St. Philip's-in-the-Desert, Hawthorne, on March 1. His address will be 507 Churchill St., Fallon.

Changes of Address

The Rt. Rev. J. Gillespie Armstrong, S.T.D., Bishop of Pennsylvania, may be addressed at 419 Garden Lane, Bryn Mawr, Pa.

The Rev. Paul A. Bankston, former staff member of the diocese of Ohio, is an assistant at St. Paul's, Washington Rd. at Mayfair, Mt. Lebanon, Pittsburgh 28, Pa.

The Rev. Robert P. Bollman may be addressed at 69 Minnesota Ave., Buffalo, N. Y. 14214.

The Rev. Peter J. Brownlee, former rector of Grace Church, Glendora, Calif., is now vicar of St. Margaret's Mission, Palm Desert, Calif. He may be addressed at 43-901 Marigold Dr., Box 118, Palm Desert.

The Rev. Carter F. Butts, former vicar of St. Luke's, Detroit Lakes, Minn., is rector of Calvary Church, Waseca, and St. John's, Janesville, Minn.

The Rev. N. L. Chowenhill, Jr., formerly in charge of St. Luke's, Springfield, Mass., may be addressed at 1 Plymouth Ave., Delmar, N. Y., where he is assistant at St. Stephen's.

The Rev. Frederick Crawford-Brown, former rector of St. Mary's, Dorchester, Mass., has retired and may be addressed at 91 Fayerweather St., Cambridge, Mass. 02138.

The Rev. James Bruce Denson, former rector of St. Ambrose's, Chicago Heights, Ill., is now rector of Emmanuel Church, Rockford, Ill.

The Rt. Rev. Harry Lee Doll, D.D., Bishop of Maryland, resides at 8601 N. Charles St., Baltimore, Md. 21218.

The Rev. Richard W. Garlichs, formerly in charge of St. Alban's, Edmonds, Wash., is now in charge of Epiphany, Chehalis, Wash.

The Rev. William H. Heine, former rector of the Church of St. Jude, Wantagh, N. Y., is now vicar of the Church of St. Margaret, Plainview, N. Y. This church is the newest mission in the diocese of Long Island.

The Rt. Rev. Walter M. Higley, Bishop of Central New York, may be addressed at 107 Bradford Lane, Syracuse, N. Y. 13224.

The Rev. Edward C. Loeffler, former curate at St. Mark's, Frankford, Philadelphia, is now rector of St. John's Free Church, Philadelphia, and may be addressed at 3089 Emerald St., Philadelphia, Pa. 19134.

The Rev. John A. Metzler, former vicar of St. Barnabas', Dunsmuir, and of St. John's, McCloud, Calif., is now assistant at St. Matthew's, Sacramento, Calif. He may be addressed at 2239 Marconi, Sacramento, Calif. 95821.

The Rev. Thomas J. C. Smyth, former rector of the Church of the Good Shepherd, Rocky Mount, N. C., is rector of Holy Trinity, Greensboro, N. C. His address is Box 6427, Summit Station, Greensboro, N. C.

The Rev. P. Linwood Urban, Jr., may be addressed at 20 S. Princeton Ave., Swarthmore, Pa.

Changes and corrections in the diocese of Pennsylvania: The Rev. Herbert H. Beardsley, Box 216, King of Prussia, Pa. 19406; the Rev. Jerry E. Carpenter, 4717 Larchwood Ave., Philadelphia, Pa. 19148; the Rev. Thomas M. Horner, Ph.D., 209 St. Mark's Sq., Philadelphia, Pa. 19104; the Rev. James L. Jones, Th.D., 4205 Spruce St., Philadelphia, Pa. 19104; the Rev. Albert H. Lucas, Box

392, Essex, Conn.; the Rev. Ronald W. McBride, 8601 Stenton Ave., Philadelphia, Pa. 19118; the Rev. Frederick F. Powers, Jr., 28 Spiralwood Lane, Willingboro, N. J.; the Rev. John R. Reeves, Box 4098, Philadelphia, Pa. 19118; the Rev. Alfred M. Smith, Box 4098, Philadelphia, Pa. 19118; and the Rev. Henry N. Williams, 8620 Evergreen Pl., Philadelphia, Pa. 19118.

Armed Forces

Chaplain (Captain) Arthur E. Gans, USA, may be addressed at Headquarters 1st Brigade, Third Armored Division (Spearhead), Office of the Chaplain, APO 39, New York, N. Y. 09039.

Episcopal Church Annual Corrections

St. Thomas' Church, Great Bridge, Chesapeake, Va., has 48 communicants, and is ministered to by the Rev. S. W. Easty, Jr. The church is in the diocese of Southern Virginia.

The church in Virginia Beach, Va., is Old Donation, Bayside, not Old Dominion.

Degrees

M. Edward Hunter, librarian of Bexley Hall, has been awarded the M.A. degree from the University of Chicago Divinity School. His thesis was on Christ-like figures in literature and was done through the department of religion and art.

Living Church Correspondents

The Rev. Robert A. Gourlay, 105 W. Monument St., Baltimore, Md., is the new correspondent for the diocese of Maryland.

The Rev. Allen J. Green, Maria Luisa 57, Mexico 20, D. F., is the new correspondent for Mexico.

Mrs. Gerald Lonergan, Jr., 9001 Switzer Rd., Shawnee Mission, Kan., is the new correspondent for West Missouri.

Depositions

Roy Lee Gaskell, Jr., presbyter, was deposed on January 23 by Bishop Louttit of South Florida acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

Births

The Rev. Peter Wallace Fleming and Mrs. Fleming of St. David's, Lakeland, Fla., announce the birth of their third son, Thomas Mills, on January 22.

CLASSIFIED

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

FOR RENT

BEAUTIFUL New Hampshire country home with 75 mile view of Connecticut Valley, furnished or unfurnished, to retired clergy couple; very low rental. Reply Box H-58.*

FOR SALE

PASCHAL CANDLES, Votive Light Stands, Sanctuary Lamps, Thurible Holders, Sacristy Bells. David McClintock, 5126 Germantown Ave., Philadelphia, Pa.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dachron 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

CURATE for large parish in southwest to share in parish ministry and to assume full responsibility of large parish day school—grades, kindergarten through junior high. Background in secondary education and administration most helpful. Reply Box H-57.*

POSITIONS WANTED

EXPERIENCED English priest, on year's visit to Episcopal Church, seeks work April to August. Preacher; teacher. Bishops recommend. Reply Box H-62.*

MALE ORGANIST-CHOIRMASTER (Mus. B.). Full time with teaching privileges. Prefer Episcopal Church with fine musical tradition. Will consider others. Excellent training and references. Reply Box W-59.*

PRIEST, married, two children, desires correspondence with vestries South Georgia or Florida. Reply Box J-61.*

RECTOR desires change; married, 31, two children; desires curacy or assistantship. Coastal or southern area preferred. Reply Box B-63.*

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis., 53202.

CLASSIFIED ADVERTISING RATES

(payment with order)

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

THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wis., 53202

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

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

The Living Church

DEATHS

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

The Rev. Howard Chester Ackerman, retired priest of the diocese of Central New York, died January 11th, in Syracuse, N. Y.

He was born in Syracuse in 1880. He received the M.A. degree from Columbia University in 1907 and was a fellow at the General Theological Seminary from 1906 to 1911. He was ordained to the priesthood in 1907, and served as deacon-in-charge at St. Paul's Church, Aurora, N. Y., in 1906, and priest-in-charge of St. Uriel's Church, Sea Girt, N. J., in 1907. He was professor of Old Testament and Hebrew at Nashotah House from 1911 to 1925, and rector of St. Paul's Church, Troy, N. Y., from 1926 to 1929, when he went to Europe. In 1931 and 1932, he was priest-in-charge of the Church of St. Saviour, Syracuse, and from 1932 to 1941 he was rector of the Church of the Epiphany, Urbana, Ohio. He did supply work in the diocese of Central New York from 1941 to 1948, when he retired.

He was associate editor of the *Anglican Theological Review*, and author of several books.

Surviving are his wife, two daughters, and two grandchildren.

The Rev. William D. F. Hughes, rector of St. Columba's Church, Middletown, R. I., died in a Newport, R. I., hospital, on January 14th.

The Rev. Mr. Hughes was born in Richmond, Ind., in 1898. He received the B.A. degree from Princeton in 1919, and the B.A., B.Litt., and M.A. degrees from Oxford University. He was ordained to the priesthood in 1924. He was a master at the Salisbury (Conn.) School from 1923 to 1927, and precentor at the Cathedral of St. John the Divine and headmaster of the choir school, New York City, from 1927 to 1941. From 1941 to 1945, he was rector of Grace Church, Hastings-on-Hudson, N. Y., and from 1945 to 1953 he was dean at the Cathedral of St. Luke, Portland, Maine. He was priest-in-charge of St. Columba's from 1954 until 1956, when he became rector of the church.

He was a deputy to General Convention in 1949, chairman of the examining chaplains in the diocese

of Maine in 1951, and became chairman of the committee on canons of the diocese of Rhode Island in 1959. He was president of the New York branch of the Catholic Clerical Union from 1938 to 1938, president of the New England branch from 1956 to 1958, and vice president of the central council since 1959.

During World War I, he was an ambulance driver with the French Army and won the *Croix de Guerre* for evacuating wounded men under heavy shell fire at the battle of Verdun.

He is survived by his wife, the former Frances L. S. Otis; two daughters; and six grandchildren.

The Rev. Frank H. Moss, Jr., 54, rector of St. James' Church, Leesburg, Va., died December 19th, after a brief illness.

The Rev. Mr. Moss was born in Bala, Pa. He received the B.S. degree from Princeton in 1931, and the B.D. degree from Virginia Theological Seminary in 1934. He was ordained to the priesthood in 1935 and served as a missionary in Sendai, Japan, from 1934 to 1936. He was in charge of St. John's Mission, Yonezawa, Japan, from 1936 to 1940. From 1940 to 1942, he was curate at St. Mary's Church, Ardmore, Pa., and from 1942 to 1950, when he became rector of St. James' Church, he was rector of Trinity Church, Fredericksburg, Va.

In the diocese of Virginia, he was dean of the Valley Convocation since 1961, and had served as a delegate to provincial synod and on the executive committee and other boards and committees of the diocese.

Mr. Moss leaves his wife, the former Nancy Lancaster; three sons, and a daughter.

The Rev. Canon Arthur T. Stray, honorary canon of the Cathedral Church of St. Luke, Portland, Maine, died on December 2d, in Brunswick, Maine.

Canon Stray was born in Ossining, N. Y., in 1882. He was graduated from the General Theological Seminary in 1908 and was ordained to the priesthood in 1909. He was an assistant at St. Michael's Church, Auburn, Maine, in 1908, and an assistant at St. Luke's Church, Brooklyn, N. Y., in 1908 and 1909. From 1909 until 1924, he was rector of St. Michael's Church, Auburn, and from 1924 until 1937, when he retired, he was rector of St. Paul's Church, Brunswick, and priest-in-charge of St. Matthew's Church, Lisbon Falls, Maine. He

was made an honorary canon of the Portland cathedral in 1941.

Canon Stray served as a deputy to General Convention six times, from 1919 to 1934. He was assistant secretary of the diocese of Maine from 1915 to 1917, and secretary from 1917 to 1945. He was secretary of the diocesan council from 1920 to 1945, and a member of the standing committee from 1926 to 1940.

He is survived by a sister, Laura Stray, of New York City.

Marion E. Diplock, wife of the Rev. Llewellyn O. Diplock, rector of St. Paul's Church, Brunswick, Maine, died, on November 29th, from injuries resulting from an automobile accident in Boxford, Mass.

Mrs. Diplock, her daughter Susan, and Fr. Diplock were returning to Brunswick from Boston when the car in which they were riding was blown off the road by heavy gale winds. Mrs. Diplock was thrown out of the automobile and died in a Danvers, Mass., hospital.

Mrs. Diplock, the former Marion E. Weinchenbach, was born in Arlington, Mass., in 1908. She and Fr. Diplock were married in 1932. Mrs. Diplock was active in parish work, and in women's work in the diocese of Maine.

In addition to her husband and her daughter, Susan, she is survived by another daughter, Mrs. H. Manning Chase, of Kansas City, Mo., and a son, Llewellyn Robert, of St. Paul, Minn.

Alice H. McNeil, 65, died January 22d, in an Asheville, N. C., hospital as a result of injuries received when she was struck by an automobile on January 21st.

Mrs. McNeil was chairman of the altar guild of St. Mary's Church, Asheville, and a leader in the retreat movement in the diocese of Western North Carolina.

She was a member of the Third Order of Confraternities of St. Francis, the Living Rosary of Our Lady and St. Dominic, the associates of the Sisters of the Holy Nativity, and the Confraternity of the Blessed Sacrament, and was a patron of Our Lady of Walsingham in England.

She is survived by a son, Sgt. Thomas M. McNeil, Jr., of the U.S. Army, stationed in Okinawa, and a brother, Willard Howard, of Whitestone, Long Island. She was the widow of Thomas J. McNeil, an attorney, who died in 1941.

GO TO CHURCH DURING LENT

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

TUCSON, ARIZ.

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

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

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

NORWALK, CONN.

ST. PAUL'S ON THE GREEN
Rev. F. L. Drake, r; Rev. A. E. Moorhouse, Rev.
R. I. Walkden
Sun 8, 9:30, 11; Daily as ann; C Sat 5

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French
Service 4, EP & Ser 5:30; Daily services at 12:10.
Church open from 7 to 7

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

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

ST. THOMAS'

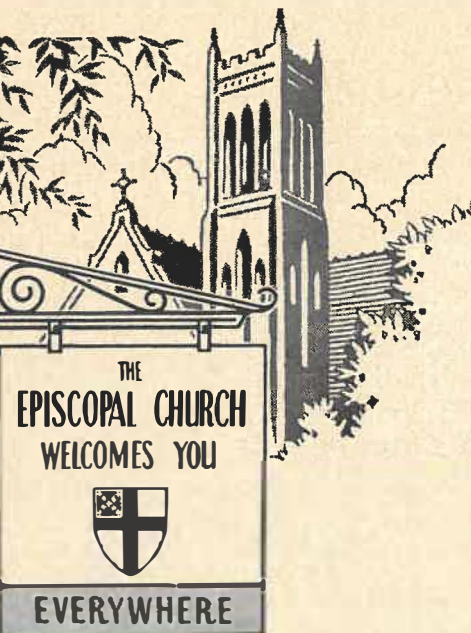
18th & Church Streets, N.W.
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues
& HD HC 12:15; Thurs HC 7:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 6:45, 5:30; also Fri &
HD 10; C Sat 4:30

Continued on next page

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; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; 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.



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

GO TO CHURCH DURING LENT

Continued from previous page

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

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

ST. MARK'S PARISH & SCHOOL 1750 N.E. 31st St.
 Sun 6:30, 8, 9:15, 11; Daily 7:30; Wed 9:40 HU,
 10 HC; C Thurs 7; Parochial School—Pre-school
 thru 5th grade

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

PALM BEACH, FLA.
BETHESDA-BY-THE-SEA
 S. County Rd. at Barton Ave.
 Rev. J. L. B. Williams, M.A., r; Rev. James D.
 Anderson; Rev. Lisie B. Caldwell
 Sun 8 HC, 9:15 MP & Ch S, 11 MP & Ser; Daily
 MP 8; Wed HC 10

WEST PALM BEACH, FLA.
HOLY SPIRIT 1003 Allendale Rd.
 Rev. Peter F. Watterson, STM, r
 Sun Masses: 7:30, 9, 11; Daily: Mon & Wed 9;
 Tues, Thurs & Sat 7; Fri 6; C Sat 4:30

ATLANTA, GA.
OUR SAVIOUR 1068 N. Highland Ave., N.E.
 Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
 Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.
CATHEDRAL OF ST. JAMES
 Huron & Wabash (nearest Loop)
 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

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

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

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

ST. LOUIS, MO.
HOLY COMMUNION 7401 Delmar Blvd.
 Rev. W. W. S. 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 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,
 Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;
 EP daily 5:30

EAST MEADOW, LONG ISLAND, N. Y.
CHRIST THE KING DeWolfe at 5th St.
 Rev. Marlin L. Bowman, v
 Sun 8, 10, 12

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

GENERAL THEOLOGICAL SEMINARY CHAPEL
 Chelsea Square, 9th Ave. & 20th St.
 Daily MP & HC 7 (7:30 Sat & hol); 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

The Living Church

NEW YORK, N. Y. (Cont'd.)
ST. IGNATIUS' Rev. Charles A. Weatherby, r.
 877th Street, one block west of Broadway.
 Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery
 care); Daily ex Mon 7:15 MP & Mass; C Sat 4

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

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

RESURRECTION 115 East 74th St.
 Rev. Leopold Damosch, r; Rev. C. O. Moore, c;
 Rev. C. L. Udell, asst.
 Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat;
 Wed & Sat 10; C Sat 5-6

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

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; Int 1:05; C Fri 4:30-5:30 & by appt.
 Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
 Broadway & 155th St.
 Rev. Leslie J. A. Lang, S.T.D., v
 Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
 Tues 8, Wed 10, Thurs 7; Int noon

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 (Sung), 10:45 MP, 11 Sol
 bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,
 Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &
 Mass; EP daily 5

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
 Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
 Sun MP 7:15, Masses 7:30, 9, 11 (Spanish); EP
 5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8,
 EP 5:45; Sat MP 8:45, Mass 9, EP 6, C 4-6 by appt



ST. LUKE'S CHURCH
 RICHMOND, VA.



COLUMBUS, OHIO
ST. JOHN'S "Across the River"
 Rev. L. M. Phillips, r
 Sun 8 H Eu, 10 MP; HD, regular

PHILADELPHIA, PA.
ST. LUKE & THE EPIPHANY 330 So. 13th St.
 Rev. Frederick R. Isaksen, r
 Sun HC 9, MP 11 (HC 1st Sun); Wed & Fri HC
 12:10

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

WESTERLY, R. I. Broad & Elm Sts.
CHRIST CHURCH
 Sun 8, 9, 11; Daily Office, 9 & 5; HC 9 Wed &
 HD; 10 Tues, 7 Thurs; C Sat 5-6

HOUSTON, TEXAS 211 Byrne
GOOD SHEPHERD
 Rev. Skardon D'Aubert
 Sun HC 7:30, 9:15 (3d Sun), 11 (except 3d Sun);
 MP 9:15, 11 (3d Sun); EP 6; Wed HC 9:30, 6;
 Fri HC 6:30

RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge St.
 Rev. Walter F. Hendricks, Jr., r
 Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
 ex Tues & Thurs 10; C Sat 4-5