

The Living CHURCH

February 2, 1964

25 cents



Ray C. Wentworth

Peter Day: The whole Church will profit [page 18].

Lent Book Number

Seabury

Books

are Challenging

and Stimulating

FREE IN OBEDIENCE

By William Stringfellow. An astute lay theologian, taking his theme from *Hebrews*, discusses what freedom in obedience to Christ means to the individual and the Church. "For once, here is a Lenten book that will interest laity as well as clergy and even more remarkable, the youth as well as mature Christians."—MARTIN E. MARTY \$2.75

THE CHURCH RECLAIMS THE CITY

By Paul Moore, Jr. Foreword by Marshal L. Scott. A down-to-earth picture of the urban church, with concrete suggestions for improving its ministry through better social work, cooperation with other churches, and thought and action geared to city life. \$4.95

MINISTERS OF CHRIST

Edited by Theodore O. Wedel. Walter Lowrie's original argument for episcopal church order as a historic symbol of church unity that does not violate Protestant conscience, is here reprinted and discussed by four eminent theologians of other traditions—George Hendry, Ralph Hyslop, Franklin Littell and John Meyendorff. Dr. Wedel provides a helpful introduction to this discussion. \$3.95

LITURGY IS MISSION

Edited by Frank S. Cellier. "Liturgy is the key to getting back in tune with the times by proclaiming the immutable truth of the Gospel." Stimulating papers given at the triennial liturgical conference sponsored by Associated Parishes for Liturgy and Mission. The contributors are four Episcopal clergymen, a Roman Catholic priest, and an Anglican. \$3.95

THE WORD ON THE AIR

Edited by Girault M. Jones. Commemorating its Tenth Anniversary—here are sermons representative of the fine preaching on the air sponsored by the Episcopal Radio-TV Foundation. paper, \$1.95



815 SECOND AVENUE, NEW YORK 10017

Books

Loss Is Gain

Have a Lively Faith. By John Heuss. Morehouse-Barlow. Pp. 191. \$4.95.

Back in the late 1930s, I considered myself a godly and well-learned young curate, contrary testimony of family, friends, and parishioners notwithstanding. Mercifully this illusion came to a sudden end when I came across a book by the late Bishop of Eau Claire, Frank E. Wilson, called *Faith and Practice*.

I discovered a copy of the book lying on the study desk of the Rev. John Heuss, then rector of St. Matthew's Church, in Evanston, Ill. I had been put out on "lend-lease" by my rector to supply weekday services during the occasional absences of Fr. Heuss. I intend to return Fr. Heuss' copy of *Faith and Practice*, but I still haven't gotten around to it. Until this confession, I don't suppose that he knew what happened to it. However, with the appearance of his new book, *Have a Lively Faith*, I see that he has written his own version to replace it. And well done it is, indeed.

Countless priests and laymen have used Bishop Wilson's work for over 25 years. *Have a Lively Faith* covers the same ground, but contemporizes the faith and practice of the Church in language, expression, and critical approach to Christian doctrine to which today's layman responds. Using plain, modern, and relevant terms, Dr. Heuss sets forth to explain the Christian faith and shows how it applies to the needs of men and women today. In 39 un-wordy chapters, he covers many of the doctrines of the one, holy, Catholic, and apostolic Church.

The preface, written by the author, fortunately, is an untearful testimonial of how and why the rector of Trinity Church, New York, holds the lively faith. Then, after four chapters on God the Father, he goes on through 12 brief chapters on God the Son, and then three on the Holy Spirit. The Church, the Bible, and the sacraments are intelligibly treated before an explanation in modern terms

ACU CYCLE OF PRAYER

February

2. Church of Christ the King, Fort Worth, Texas; Trinity, Ambler, Pa.; Church of St. Mary the Virgin, Chappaqua, N. Y.; Convent of St. John the Baptist, Mendham, N. J.; Emmanuel, Washington, D. C.
3. St. Matthias', Los Angeles, Calif.
4. Trinity, Ossining, N. Y.; St. Francis Boys' Home, Salina, Kan.
5. St. Mary's, Carle Place, N. Y.; Church of the Redeemer, Superior, Wis.; Mt. Calvary Retreat House, Santa Barbara, Calif.
6. Community of the Holy Spirit, New York, N. Y.
7. _____
8. St. George's, Philadelphia, Pa.; St. Alban's, Philadelphia, Pa.



of the Four Last Things. Concluding the work is a practical explanation, instruction, and recommendation on the Christian life.

Lay readers, teachers, younger clergy (and oldsters, too) will find help here in removing the intangible fluff and theological vagary which so easily pervade attempts to explain doctrine that is meant to be explicit and definite. It is an excellent resource for content, illustration, and explanation that can be used by teacher and preacher alike.

It is 25 years too late to return Dr. Heuss' copy of Bishop Wilson's book. But now there is no need. Its successor is available. Read it.

CHANDLER STERLING

The reviewer is the Bishop of Montana.

The Dissected Book

The Cambridge History of the Bible: The West from the Reformation to the Present Day. Edited by S. L. Greenslade. New York: Cambridge University Press. Pp. 590. \$8.50.

"Another book on the Bible?" It must be confessed that this was my first reaction when confronted with the thick, first volume to be issued of *The Cambridge History of the Bible*. What possible use could there be for an addition to the formidable collection of encyclopedias, dictionaries, and other reference works dealing with the Bible, which is already the most dissected book in the history of the world.

But to read this volume, dealing with the history of the Bible in the West from the Reformation to the present, is to understand why this history is needed, and to welcome the fact that its production is under way. There is an enormous and well organized collection of factual material; you expect this. The explanatory articles are a delight to read, and pungently point out much that is little known and that needs to be known if we are to understand where we are by understanding how we have come.

Roland Bainton's opening article on the Bible in the Reformation is most excellent. You get personally involved in the

TO MAKE INTERCESSION

By Sibyl Harton

Here is a most valuable and profound study, by an author of deep spirituality, of intercession — its validity, basis in Scripture and in the life of the Church, benefits, methods, and cost. A concluding section contains specific helps and suggestions for a scheme of intercession, with Thanksgiving.

Probably, \$1.50

A SHORT HISTORY OF THE OXFORD MOVEMENT

By S. L. Ollard

A reprint. It was first published in 1915. Contents: The Beginning of the Movement; The Hour of Success; The Hour of Trial; The Secessions: The Story after 1851; The Revival of Ceremonial; Some Results; Some Further Results.

\$1.50

IS CHRISTIANITY CREDIBLE?

By Kenneth Ingram

Has Christianity any relevant contribution to make in this revolutionary age? Does it provide a solution to the critical problems which confront us, or is it on the wane — its claims disproved by secularist skepticism and the progress of scientific knowledge? It is a controversial book inviting criticism; but it is not a philosophical or theological treatise. Those who disagree with its conclusions will nevertheless find it stimulating, and in some cases it may suggest an approach to religious issues which they had not previously considered.

\$2.50

MOREHOUSE-BARLOW CO.

Chicago New York San Francisco
Los Angeles



HE BECAME LI KEUS

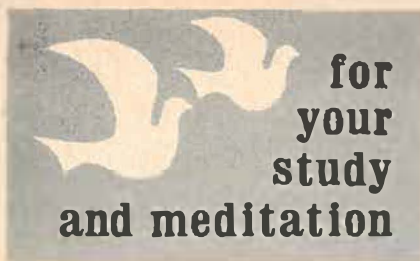
Carlyle Marney. This is a forceful, gripping exposition of the seven last words of Jesus, in which the reader feels actually involved in Christ's death. 80 pages. \$1.75

THE CIRCLE AND THE CROSS

G. W. C. Thomas. The continuing question "What does the Cross actually have to do with me, with human life today?" receives clear and cogent thinking in this new book. 144 pages. \$2.75

Order from your bookstore

abingdon press
175 YEARS OF Service SINCE 1789



Words of Triumph
 Ronald S. Wallace. Taking us to the heart of Christ's atonement, the author effectively explains the meaning of the seven last words and fills them with contemporary significance.

\$2.50

Seven Words TO the Cross
 Robert F. Jones uses seven words spoken to Jesus by persons clustered at the cross to unveil their inner attitudes—and ours today.

\$2.00

Christ's Eternal Invitation
 Robert T. Haynes, Jr. These dramatic meditations on the men and events of Christ's last week on earth will evoke a fresh response to our Lord's invitation to life.

\$2.00

ask your bookseller or write
JOHN KNOX PRESS
 8 North Sixth Street,
 Richmond, Virginia 23209

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 — Art Church Crafts —
 15 Prince Street, Paterson 7, N. J.

When Writing Advertisers Please Mention
THE LIVING CHURCH

Reformer's arguments, and penetrate deeply into their understanding of the Book of books. William Neil of Nottingham University uses his usual lively and lucid style to describe the criticism and theological use of the Bible between 1700 and 1950. He is particularly good in outlining the 18th-century combats with Deists and Rationalists. Alan Richardson, the new Dean of York, takes us through the rise of modern biblical scholarship, and deals with the place of biblical authority for the modern mind. He shows us clearly how our concept of the Bible as revelation has changed during the past 350 years, and how it has emerged more firmly grounded than ever before. He points out that the use of the scientific disciplines, however, has made all too many Christian folk regard the Bible as a specialist's book (p. 301).

It is particularly appropriate to have a history of the discussions of the Council of Trent on the Bible and the role of tradition, when the second Vatican Council is facing similar problems. In one of the most exciting passages in the volume, Fr. F. J. Crehan, S.J., clearly admits "the incarnational principle in exegesis" (p. 235), in a fine statement about the Bible as both human word and divine message. Another exciting passage (from an opposite direction) was Eric Fenn's frank admission of the necessity of some widely recognized and accepted authority for interpreting the Bible (p. 405)! In a history, however, we should be more interested in balance, clarity, fullness, and especially usefulness, than in excitement. All of these former qualities are present, and in larger proportions than we have a right to expect.

If you want to know about the history of the printed Bible, Dutch versions before 1600, the use of the Bible by the missionary, Italian versions since 1600, or the Bible as it is used in the religion of Protestants, this is the volume to consult. Few other works present such a combination of both technical and broad concerns. The factual material is remarkably up to date. The number of languages into which the Bible has been translated is accurate through 1962 (the total went over 1,200 only in 1963). Professor C. F. D. Moule provided a judicious note on the New English Bible, which should have admitted that there does exist more than a little dissatisfaction with its English style. Clear and unusual plates illustrate the process and progress of the printing of the Bible; a horrifying discussion of early printing practices shows that printing and accuracy were by no means married in the early days.

It is fair to say that *The Cambridge History of the Bible* will be an indispensable part of any reference shelf dealing with the Bible.

DAVID B. COLLINS

The reviewer, chaplain at the University of the South, lectures in Old and New Testament at its theology school.

In Passover, Profit

Holy Week: A Short Survey. By J. Gordon Davies. Ecumenical Studies in Worship, Vol. 11. John Knox Press. Pp. 82. \$1.75.

It is today increasingly recognized in almost all parts of Christendom that the liturgical observance of Holy Week and Easter provides a unique opportunity for spiritual growth—both on the part of the individual and also on the part of the congregation as a corporate body. It is also being discovered that when the principles underlying this observance are thought about and prayed about in a parish, the process of planning the services can become a painful but very profitable experience for both priest and people.

Holy Week: A Short Survey, by the English scholar J. Gordon Davies, describes the observance of the Christian Passover in three important periods of past history, and surveys a number of modern developments and proposals. These latter are presented primarily in terms of the Church of England, but with adjustment most of them have some relevance for us too.

This much-needed book should stimulate clergy and thoughtful lay people to work for a more effective observance of this most holy season during this year, and during many years to come. One hopes that this study will have a wide and prompt circulation throughout the Church.

H. BOONE PORTER, JR., D.Phil.

The reviewer, a member of the Standing Liturgical Commission, is professor of liturgics at the General Theological Seminary.

Not Anti

Precede the Dawn. By Samuel J. Wylie. Living Church Book Club, Morehouse-Barlow. Pp. 118. \$3.50.

The Rev. Samuel J. Wylie (rector of the Church of the Advent, Boston) explains in *Precede the Dawn* that we are no longer living in a Christian society, and that the Church is now no longer a part of the "establishment." Instead, the Church is today, as in its early days, on the frontier in its mission to the world. But before the Church can accomplish this mission it must overcome the attitude of the "establishment," in which the Christian faith is identified with the standards of society — the same attitude that causes Christians to think of their work primarily as the perpetuation of an organization. When this is overcome and when the Church experiences renewal, it will be able to speak meaningfully to modern man in the context of its historic faith.

There are already certain signs of renewal in contemporary Christianity, Fr. Wylie believes, as for example the new

Continued on page 21

The Living CHURCH

Volume 148 Established 1878 Number 5

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

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

DEPARTMENTS

Big Picture	8	Deaths	30
Books	3	Editorials	18
Close-ups		Letters	6
and Long Views	27	News	9
People and Places	28		

FEATURES

Vital, Practical Theology
A Monk of St. Gregory's Priory 14
William Temple James A. Carpenter 16

THINGS TO COME

February

2. Sexagesima
3. The Purification
9. Quinquagesima
12. Ash Wednesday
14. World Day of Prayer, sponsored by the General Department of United Church Women of the NCC.
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.

March

1. Third Sunday in Lent
8. Fourth Sunday in Lent

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.



BOOKS BY THE
REV. CARROLL E. SIMCOX
New Editor of The Living Church

THE WORDS OF OUR WORSHIP

This book is written for the Christian whose rule of faith and worship is the Book of Common Prayer. The author's object in each chapter is to take the word or phrase which is the subject of the chapter and to expound it with the hope that the reader will henceforth find more spiritual sense and meaning in it — or make each one of these words and phrases ring a bell of comprehension. **\$1.00**

AN APPROACH TO THE EPISCOPAL CHURCH

"If you, like me, are fairly often asked by non-Christians, by Christians of other communions, by fellow Episcopalians, or even by yourself, just what in the world this Episcopal Church of ours is all about, then this may well be the book for you." — The Rev. JOHN W. TURNBULL, *The Texas Churchman*

"*An Approach To The Episcopal Church* is a book I am satisfied to give to anyone within the Episcopal Church or interested in the flavor of life inside it." — The Rev. H. WARD JACKSON, Church of the Ascension, Frankfort, Kentucky. Paper, **\$2.75**

LIVING THE LORD'S PRAYER

In this book, which has the subtitle of "A Study of Basic Christianity," the author says we may know this basic Christianity by its three vital and indispensable elements: a particular *faith*, a particular *feeling* with God and a particular *way of living*.

Paper, **\$1.75**

UNDERSTANDING THE SACRAMENTS

This study of the seven historic Christian Sacraments is concerned primarily with the theology of the Sacraments, as distinguished from the merely liturgical aspect of Christian sacramentalism. The purpose of this book is that which the title implies: the understanding of the Sacraments. Paper, **\$2.00**

THE PROMISES OF GOD

Here the author has set forth an exercise in Biblical thinking. *The Promises of God* is comprised of 80 short chapters, short enough so that you can read two each day over a period of 40 days; an excellent book for Lent reading. **\$1.00**

Published by

MOREHOUSE-BARLOW Co.

Chicago • NEW YORK • San Francisco • Los Angeles

THE EVERY PARISH PLAN

Lent is the ideal time to introduce *THE LIVING CHURCH* to your parishioners. And this Lent is a particularly good time to do it, since the Church is already beginning to prepare for General Convention. *THE LIVING CHURCH* is a magazine aimed at helping the active laypeople to know and to do the things that need to be done to strengthen the parish, the diocese, and the Church around the world.

The Every Parish Plan provides an effective and inexpensive way of bringing the magazine to your people. A bundle of ten copies for the six Lenten Sundays and Easter costs only \$12.60. Additional copies are 18 cents each, or \$1.26 for the seven weeks.

THE LIVING CHURCH

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

Send us a Lenten bundle of _____ copies per week.

Send to _____ Address _____

City _____ State _____ Zip Code _____

Name of Church _____ Signed _____

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

Catalogs on Request

MOREHOUSE-BARLOW CO.

14 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

**WHITEFRIARS
STAINED GLASS STUDIOS**
HARROW, MIDDLESEX, ENGLAND
(ESTABLISHED 1680)

Leaded and Concreted
Stained Glass Windows

A booklet will
be sent on request

REPRESENTATIVE IN U.S.A.

FRED L. STUART
110 East 42nd Street
New York 17, N. Y.



Write for
FREE
ADIRONDACK
CATALOG

Manufacturers of:
• SCHOOL FURN.
• BLACKBOARDS
• TENNIS TABLES
Immediate Delivery!

**TABLES!
CHAIRS!**

ADIRONDACK CHAIR CO.
104-MW. 17th • N.Y., N.Y.
Factories:— DALLAS • BOSTON
LOS A. • CHICAGO • PITTSBURGH



CHURCH WINDOWS
including panes in doors,
narthex screens, etc.
CARVED & ETCHED GLASS,
as illustrated • Memorials
DUNCAN NILES TERRY
artist — craftsman
1213 Lancaster Avenue
Rosemont, Pa.

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.

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.

As Others See Us

Peter Day in the second part of his address, "Episcopalians and Ecumenicity" (reprinted in THE LIVING CHURCH January 12th), says "Roman Catholic ecumenists are on the whole more impressed by Anglicanism when it is adventurous in its dealings with Protestantism than when it is making distinctions between 'Catholic unity' and 'pan-Protestantism.'"

Not so Fr. George Tavad in his *Two Centuries of Ecumenism: The Search for Unity*. He states there: "Every dream of a pan-Protestant union has to exclude the Anglican Communion, unless, which God forbid, the Anglican Communion be willing to pay for such a union with the renunciation of the soundest theological element of its rightful tradition" (my italics).

One wonders whether Mr. Day means to imply that "adventurous dealings with Protestantism" are to involve what Fr. Tavad calls renunciation of the soundest theological element of our rightful tradition and, if so, why Mr. Day, an Anglican, seems less concerned about this than Fr. Tavad, a Roman Catholic. Can it be that there are others outside our fellowship who see and value us more clearly than many of us do?

In reviewing *Two Centuries of Ecumenism* for the *New York Times Book Review* (January 5th), John Macquarrie, a Scottish Presbyterian, evinces a similar and even stronger appreciation of the Anglican position. He says:

"These words from a Roman Catholic theologian should be noted, for in the days when the ecumenical movement was chiefly a Protestant affair, the Anglican Communion was often accused of dragging its feet over reunion. But now that it is set in the context of a much wider ecumenical movement, the Anglican Communion, at once reformed and yet indubitably Catholic, may well have an important part to play as a mediating Church—a part which it could not have played had it become involved in premature unions compromising to its Catholicity. Indeed, one might say to Fr. Tavad that some of the measures already passed or contemplated at the Vatican Council (the liturgy in the vernacular, the simplification of the Mass, the collegiality of bishops) have brought the Roman Catholic Church at least within hailing distance of the position which the Church of England reached in 1549."

(Rev.) ARTHUR M. SHERMAN
Rector, Christ Church

Warren, Ohio

From a Church Musician

Please accept my unqualified praise for printing Dr. Sowerby's letter [L.C., January 5th] concerning the Anglican Congress' statement on organs and missionaries. At the time last summer when I read this statement (which I thought was attributed to the Archbishop of York) I thought what perverted

thinking this was. Being a professional church musician I thought it best to keep mum on the subject. But how clearly Dr. Sowerby has answered, and how encouragingly strong is your editorial. I might add that your editorial is happily even stronger than Dr. Sowerby's letter!

If it is true that the Archbishop said: "A new organ in Lagos or New York, for example, might mean that 12 fewer priests are trained in Asia or Latin America . . .," the Most Reverend and honorable gentleman is almost the last person who should make such a statement.

J. HARRISON WALKER
Choirmaster and organist,
St. Andrew's Church
Wilmington, Del.

Dismay

Please let me register my dismay upon hearing that you are discontinuing the fine activities of THE LIVING CHURCH RELIEF FUND.

I know that in these days you handle much less money than before, but you serve three essential purposes, and the Presiding Bishop's Fund for World Relief cannot fulfill all three:

- (1) Testimony that the cause is genuine,
- (2) Means of handling funds immediately while yet allowing tax deduction to the donor,
- (3) Unofficial, red-tapeless means.

At the same time, may I thank you for 50 years of devoted service through the Fund.

(Rev.) JAMES L. LOWERY, JR.
Rector, St. Paul's Church
Greenwich, N. Y.

Conformity Needed

Once again I have been reading my copy of *A Presbyterian Clergyman Looking for the Church*, by the Rev. Flavel S. Mines. He was the first rector of Trinity Church, San Francisco. In his book, Mines comments on "narrow-minded" views of episcopacy, and remarks:

"It is a poor apology for such narrow views that the Church in this country has chosen to be called 'Protestant Episcopal'—a name open, we admit, to misapprehension, but well intended, when well interpreted: *Protestant*, against the doctrinal errors of either popery or presbytery; *Episcopal*, against the usurpation of both popes and presbyters.

"There are prudent men, however, who think it to be regretted that the Church in America did not take her name rather from her resemblance to antiquity, than from her contrast with Rome . . . who would rather have seen her measuring stature with antiquity, or faith with Scripture. . . .

"The beautiful prayer in the English Liturgy, 'More especially we pray for the good estate of the Catholic Church, etc.' was altered in our liturgy so as to read, ' . . . for thy holy Church universal, etc.,' for the alleged reason that persons not familiar with our service might understand the expression as identifying us with the papists. Be this so, the change of phraseology has led to a still worse mistake, for on hearing the corrected prayer, strangers have sometimes asked whether we were *Universalists*."

Had he lived longer, he would have seen the baptismal hymn "One sole baptismal sign" dropped from the Hymnal, with its line, "Head of the Church below, the Cath-

olic, the true." But he would have been happy to see on pp. 316-317 of the Prayer Book the desire expressed that we may die "in the communion of the Catholic Church." Our title still needs to be made to conform to the facts.

H. J. MAINWARING

Wollaston, Mass.

Three Reasons

In an editorial [L.C., December 1, 1963] you say, "Sometimes, looking at the ministry from a layman's standpoint, we wonder why bishops and clergy don't spend more time on the ninety and nine sheep who are tractable. . . ."

I can think of three reasons:

First, there is the fact that in our American Church we have almost disregarded the ancient (and still canonical) requirements of parish boundaries. How can a parish priest "spend more time on the ninety and nine sheep" in his flock, when we permit our people to "shop around" for a congregation which pleases them for reasons of prestige, status, choosing a church-home as they would a "shop"? We are most careful to define the boundaries of provinces, dioceses, archdeaconries, but the people in our so-called parishes (itself a geographical term) are permitted to wander about at will, for reasons other than Christian. This would seem to deny the parish (both people and priest) the duty to obey our Lord's command "Go ye, etc." lest we infringe upon the right (?) of people to attend what church they may happen to like! We tend to think of our congregations as merely names on a parish register, rather than *all people* within an area over whom Christ has appointed us as pastors.

Second, General Canon 16:4; (c) is almost completely disregarded, probably because of our present rapid population changes, and the difficulty of "keeping up" with these changes.

Finally, we are hearing much of the place of the diaconate, and its possible restoration. Once a most important order of the sacred ministry, we have made it into an internship for the order of priests. Unless we somehow revive its ancient use, we can hardly expect non-episcopal Communion to take us very seriously when we hold out for the three-fold ministry. I often wonder if the origin of the diaconate is not to be found in the companions of St. Paul, rather than in the appointing of the seven in Acts 6: ff. In my opinion they were his "administrative assistants," later to become our first bishops. If I am correct in this, the diaconate could again become a most useful order, and relieve the other two orders of the weight of much administrative detail. Then these orders could once again become true pastors of "the ninety and nine sheep who are tractable."

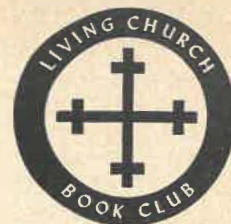
The restoration of the diaconate could also open up a vast range of true ministerial opportunities in our modern world for the three-fold sacred ministry. The "parish" of the deacon could be among those with whom he works: in industry, in business, in the armed forces as chaplains, in chaplaincies of all kinds, etc., where the celebration of Holy Communion would not be a necessary function of his ministry.

(Rev.) NORMAN S. HOWELL
Rector, Trinity Church

Tariffville, Conn.

February 2, 1964

POWERFUL IDEAS



When you join THE LIVING CHURCH BOOK CLUB you can count on receiving four of the most significant Church books each year—books whose powerful ideas will stimulate your own thinking and help to shape the course of Christian thought and action in the parish as well as in the nation and around the world.

The January selection of THE LIVING CHURCH BOOK CLUB is no exception. It will be a symposium by seven noteworthy writers and thinkers (six Episcopalians and one Roman Catholic) entitled—

LITURGY IS MISSION

Frank Stephen Cellier, editor of *Liturgy is Mission*, explains the origin of the Liturgical Renewal which links up the worship of the Church with the life of every Churchman in the world. The essays follow the subject into missions, politics, race relations, the arts, and other "fringe line" situations. As C. Kilmer Myers says in his essay, *The Church's Mission to our Urban Society*, "The crisis inherent in the world's life is each day brought to the altar. . . . When the offering is placed upon the Holy Table, lacking the laughter and tears of man's life, the Lord Christ again, it would seem, trudges to Calvary alone. But because we are baptized into this death and resurrected life, because we forever are 'in Christ,' he never is quite alone. For something of us is offered up in the sacrifice of the Eucharist and we *know* we are in crisis, that we share this final break with the world."

Use the coupon below *today*, to join THE LIVING CHURCH BOOK CLUB and assure yourself of receiving books that matter for Christian living.

THE LIVING CHURCH BOOK CLUB

407 East Michigan Street, Milwaukee, Wis. 53202

Enroll me as a member of The Living Church Book Club, starting with
Liturgy is Mission, Frank Stephen Cellier, editor, published by Seabury Press

Unless I return the book within ten days, I agree to pay promptly on receipt of your bill for \$3.95. I understand that I shall be sent four books per year, at the regular retail price or less, and that I may discontinue my membership at any time on reasonable notice and will be sent no further books thereafter.

Name _____ (Please print or type)

Address _____

City _____ State _____ Zip Code _____

Signed _____



By sculptor Frances Rich, Santa Barbara, Calif.

Almighty and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord.

— From the Book of Common Prayer

The Living Church

For 85 Years:

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

Sexagesima
February 2, 1964

PANAMA

Cathedral in Crossfire

by the Rev. JOHN A. SPALDING

Fr. Spalding, LIVING CHURCH correspondent in the missionary district of the Panama Canal Zone, writes of the recent violence there. He is priest-in-charge of the Church of St. Mary the Virgin, Cristobal.

The Cathedral of St. Luke in Ancón is at the border between the Republic of Panama and the Canal Zone. This location is indicative of the missionary district's jurisdiction with parishes, missions, and clergy ministering and residing on both sides of the troubled area.

When the unfortunate events of January 9th began, a meeting of the diocesan Episcopal Churchwomen's executive board had been just called to order. The meeting was held with the bishop in attendance, although the agenda was not completed.

During the activities and shooting our Church's work was not seriously handicapped, although great numbers of armed soldiers camped on and around the cathedral. Those churches near the borderline re-scheduled services and meetings. The church property remains intact, the clergy family is safe, and the members are unhurt, according to our reports.

Many of our clergymen and Church members are working very hard and long helping persons who suffered discomforts and dislocations find shelter, food, and clothing, and rescuing personal belongings and uniting families that had been separated across the border.

The commander-in-chief of the USA Armed Forces Southern Command and the governor of the Canal Zone, in a joint proclamation, designated January 17th a day of prayer throughout the Canal Zone, in memory of the men of both camps who lost their lives during the violence. By instructions of Bishop Gooden of the Panama Canal Zone, all Episcopal churches were to hold services on that day.

The main issue that started the violence was the joint flying of the Panama and U.S. flags in the Canal Zone. It should be noted that at the cathedral, which is in the Canal Zone, both flags have been flying since long before 1959, when an agreement was made between the two nations for joint display of the flags.

Whatever character the international settlement of the Panama trouble will assume, our Church in this crossroads of the world finds itself challenged greatly with the task of working faithfully to restore the peace of God to the inhabitants of the Isthmus of Panama on both sides of the border.

More from the Zone

The Rev. John H. Townsend, retired after serving for many years in the Panama Canal Zone, forwarded this letter which he recently received from the Rev. John B. Fields, who is now serving there. Fr. Townsend is living in Kerrville, Texas.

January 18, 1964

Dear Father,

I know that you, as have many others, read of the happenings of the past few days and are wondering how we fared here on "Holy Hill." We saw the start of the riots, little realizing what was in store for us. About 4 in the afternoon of Thursday a group of "students" from the *Instituto Nacional* came into the Canal Zone with flags, etc. [They were] on their way to Balboa to fly their flag at the Balboa High School where the Canal Zone students had been protecting the flag pole on which they had put back the U.S. flag that had been taken down on orders of the governor.

The police met the rioters, which at that time were [still] peaceful, and escorted them to Balboa. There they wanted to fly their flag and were refused permission. The police told them to get out before trouble started. They left, but on the way past the administration building tried to take down the U.S. flag there. [Having been controlled there,] they went on over the hill past the governor's house, hitting cars, turning over trash cans, etc.

As they went they [increased in] violence, began turning over cars, burning them, etc. They put three stones through the back glass of the bishop's auto which was in his garage.

As soon as they reached Panama they were joined by a big mob and all hell broke loose. The police tried to repel them but finally had to use tear gas and after that fired shot guns into the ground and over their heads. That, too, failed to stop them and the army took over. Immediately, from Panama, gunfire was directed at the soldiers. After four men had been hit

and the fire was increasing in violence, the army began shooting back.

It was really a tough situation and the most violent we have ever had here. We had soldiers all around us here and they stayed here until yesterday. We still have a Canal Zone policeman with radio stationed in the cathedral center watching, as the tension is still terrific. The bishop's house was hit by gun fire, as was the office and the cathedral center. We had no casualties in this area however.

All U.S. persons in Panama are being evacuated as they feel it is not safe for them to stay there. Right now we have over 4,000 in the Zone. . . . No one dares drive into Panama for so many have been stopped by gangs and beaten. Now, with no diplomatic relations, I am afraid it will be worse.

We had a day of prayer in the Zone yesterday for the dead, the wounded, and those who mourn. Services were held in all churches. Here we had a Mass at 10, followed by the Litany every hour on the hour, ending with Evening Prayer at 5:30 p.m. . . .

Rest assured that we are all safe and will stay out of trouble. Will write more when I can.

RACE RELATIONS

Hattiesburg Witness

Nearly 50 clergymen—among them 11 Episcopal priests and two rabbis—journeyed to Hattiesburg, Miss., on January 21st, to support efforts of local Negroes to register as voters.

Sponsoring the trips were the United Presbyterian Commission on Religion and Race (an official arm of the United Presbyterian Church), the Presbyterian Interracial Council, the Episcopal Society for Cultural and Racial Unity, and the Rabbinical Assembly of America. ESCRU recruited the Episcopal participants, after the National Council of the Episcopal Church declined to do so. The Presbyterians were the initiators of the action, according to the executive director of ESCRU.

The clergymen marched in support of the would-be voters on January 22d and 23d. None was arrested.

Episcopalians taking part included the Rev. Messrs. Robert L. Pierson, head of the Christ the King Foundation, White Plains, N. Y.; Layton P. Zimmer, rector

of Trinity Church, Swarthmore, Pa.; James Pritchard, vicar of Holy Trinity (Old Swedes) Church, Wilmington, Del.; David Earnest, assistant at St. Paul's Church, Cleveland, Ohio; H. Barry Evans, assistant at the Church of St. Stephen and the Incarnation, Washington, D. C.; Warner White, rector of the Church of the Redeemer, Chicago; Grant Gallup, rector of St. Andrew's Church, Chicago; D. Rex Bateman, vicar of St. Luke's Church, Chicago; Robert W. Castle, Jr., rector of St. John's Church, Jersey City, N. J.; John W. Pyle, Episcopal chaplain at the University of Chicago; and Gibson Winter, associate professor at the Divinity School of the University of Chicago.

Lounge to Jail

An Episcopal priest went to jail on January 11th, after trying to integrate a cocktail lounge.

The Rev. John B. Morris, executive director of the Episcopal Society for Cultural and Racial Unity, was arrested with 12 other Atlantans when they sought service in the restaurant and cocktail lounge of the Heart of Atlanta Motel in Atlanta, Ga. Staff members of the Southern Christian Leadership Conference, the Student Nonviolent Coördinating Committee, and the National Association for the Advancement of Colored People were among the 12. All 13 were released on bond.

Fr. Morris told *THE LIVING CHURCH* that, for the first time in recent racial demonstrations, Atlanta police demanded that the management of the motel make an official complaint before they would arrest the demonstrators. Fr. Morris said the police explained that they were "tired of running a taxi service" for businessmen who would ask that demonstrators be arrested, then refuse to press for prosecution.

The police were courteous at all times, and so were the jail authorities, according to Fr. Morris. The case had not yet come to trial at press time.

MISSOURI

Non-Provincial

Is the provincial system, as the Episcopal Church has it, obsolete? The council [not to be confused with the diocesan convention] of the diocese of Missouri believes it is and has notified the treasurer of the Province of the Southwest that it will not pay the annual assessment this year. Instead, it will send an equivalent sum to the National Council as overpayment of its quota for 1964.

This action was taken on January 14th after an extensive study by a committee of the council. The Constitution and Canons of the Episcopal Church were studied, as were other pertinent references. The works of a number of authorities were searched for comments on the

provincial system and their reaction and interpretation of it. The recent action of the Province of Sewanee [L.C., December 29, 1963] was likewise examined for possible clues to ways in which a province might be of help to the individual diocese, or could aid the Church in its mission.

At the conclusion of the study the committee chairman, the Rev. Claudius Miller III, wrote: "I do not think we can escape the fact which society has accepted so extensively, viz., that regional substructures are obsolete in a country and day of jet aircraft, national news magazines, long distance telephones, etc. The last thing a Church of three million members needs is another organizational layer to diffuse its work. We've now got the parish-diocese-national Church structure, and find ourselves growing into international Anglicanism, plus the National and World Councils of Churches. Why make the thicket more impenetrable? I think the attempt of the fourth province [Province of Sewanee] to revive the system is more a reflection of a lingering regionalism than of a sensible understanding of how much organization people can stand before action is paralyzed. I see no reason why we should bother ourselves in an enterprise which provides nothing more than a pleasant forum for inter-diocesan gossip."

In taking its action the Missouri council noted the values which many find in provincial synods and such regional meetings, but expressed the opinion that meetings of this sort can be held separately and for particular purposes without involving a structure such as a province, and can often have more value when so held. It noted also that officers and staff

of the National Council often by-pass provincial structure when arranging meetings of chairmen of various diocesan departments. The opinion was expressed that if the National Council felt the provincial system to be of value it would rely more intensively on provincial structure.

The council further took action which may result in withdrawal of the diocese of Missouri from the Province of the Southwest. If study proves this course to be possible and canonical, the convention of the diocese will be requested to take this action.

COLORADO

Atmosphere for Work

About 85 Roman Catholic and Anglican priests—35 of the former and 50 of the latter, according to one report—met with their bishops and each other at the [Episcopal] Church of the Ascension, Pueblo, Colo., on January 16th.

Bishop Minnis of Colorado and the Most Rev. Charles A. Buswell, Roman Catholic Bishop of Pueblo, attended the meeting with their clergy, and later issued a joint release to the press. The three-hour meeting was not open to the public, and the press was not admitted, according to the *Rocky Mountain News*.

Both bishops, according to the *News*, said they did not want to jeopardize what they hoped would be the first of a series of meetings by making the discussion public. A second meeting, to be held at the Roman Catholic abbey in Canon City, has been scheduled for February 27th.

In their joint release, the two bishops said:

"Ecumenicity is primarily the work of the



Bishop Buswell (left) and Bishop Minnis: We find we are friends.

Holy Spirit. It is our responsibility to cultivate the proper atmosphere for the effective working of the Spirit of God by desire, by prayer, and by preparation.

"In our meeting here together we find that we are friends. Our faith does not constitute an obstacle to the desired understanding, nor is it an occasion for polemics. All here present look with reverence upon the religious patrimony we share. We happily recognize the study of those who sincerely seek to improve relations with them.

"We are all aware of the enormous difficulties in the way of desired reunion, and we humbly put our trust in God. We shall continue to pray, to live true Christian lives, and to practice fraternal charity. It is the hope of all of us that our continued meeting together will break down the barriers which we have encountered in the past."

Bishop Minnis and Bishop Buswell have joined forces before. Last October [L.C., November 3, 1963], at the invitation of Bishop Buswell, Bishop Minnis preached at a Mass celebrated by the chancellor of the Roman Catholic diocese at the state fair grounds in Pueblo. Almost 2,000 people attended that Mass.

LAYMEN

Jackson Bruce Dies

Jackson M. Bruce, attorney, longtime member of Christ Church, Whitefish Bay, Wis., and member of the Living Church Foundation, Inc., died at Columbia Hospital, Milwaukee, on January 22d, at the age of 61. He had been ill for some time.

Mr. Bruce was a graduate of Harvard University, and held a law degree from the University of Wisconsin. He was a senior partner in the law firm of Brady, Tyrrell, & Bruce. In his work as an attorney, one case of special interest was his defense of a well known department store which decided to defy federal fair trade regulations against selling goods below the retail price fixed by the manufacturer when the same goods were available from discount houses at "wholesale" prices.

He was active in his parish, serving on the vestry and as senior warden, and in his diocese. He worked on several committees of the diocese of Milwaukee, and was a member of the board of St. John's Home of Milwaukee, a home for elderly people. He served as a director of various companies, and was president of the board of directors of Columbia Hospital for six years.

He is survived by his wife, Harriet Bruce; a daughter, Mrs. John A. Snyder; two sons, Jackson M. Bruce, Jr., and Calvin S. Bruce; and a sister, Mrs. Harry E. Bradley.

ARIZONA

Roman Laymen Have Harte

An overflow group of Roman Catholic business and professional men, members of the Phoenix Serra Club, had Bishop Harte of Arizona as their speaker on

January 16th. The men crowded into the Sky Room of the Sahara Motel at noon that day, to hear the Episcopal bishop, who had been asked to give them his reactions to the Second Vatican Council.

"During this session," Bishop Harte told them, "the world's Roman Catholic bishops have looked beyond the horizon of their own Church to 'build a bridge,' as Pope Paul VI told them at the beginning of the session, 'to the modern world.' . . .

"What about Christian reunion? The very presence of so many Protestant, Orthodox, and Anglican observers is evidence that the bishops are convinced that the goal of complete unity in Christ, admittedly distant, is attainable, and the discussion of this topic will of course go on."

Bishop Harte mentioned that there are indications that a new springtime has dawned for the Roman Catholic Church in a far greater love and understanding of the Holy Scriptures, a study involving top theologians as well as countless numbers of lay people. He concluded:

"It is my conviction then, that these characteristics of the Vatican Council are bound to be contagious: (1) a reformed and more easily understood way to worship; (2) a greater willingness to learn and work with other religious groups; (3) a deeper appreciation of God's revealed word in the Holy Bible.

"Many of us in the Church that I serve are of the belief that this great Vatican Council will be a profound judgment upon our own worship, our own working with other Christian folk, and our own study and understanding of the Bible. And for this, many, many of us thank the fathers of the Vatican Council from the bottom of our hearts."

ENGLAND

Major Reforms

Ten-year tenures for priests, 15-year tenures for bishops, a "movable internship" for newly ordained priests, power for bishops to move their priests—these are some of the recommendations contained in a report unwrapped recently by Leslie Paul, research director of the Church of England's Central Advisory Council for the Ministry.

In his report, according to the *London Times* and other papers, Mr. Paul said that the system of freehold (guaranteed indefinite tenure) for clergy is definitely out of date. Freehold, he said, may have been for some a guarantee of freedom, but for many it has become a prison. The ordinary of the diocese should have the power to move a man on as needed, he said, at the end of a limited tenure; likewise, the man himself should have the power to move on as he would.

A reasonable tenure for parish priests, Mr. Paul suggested, would be 10 years. Bishops, too, he said, should not have permanent tenure. In the case of bishops, however, Mr. Paul suggested that the

limit of tenure be 15 years, rather than 10, since bishops tend to be consecrated in their 50s, and a 15-year tenure would give them reasonable security before retirement.

As for newly-ordained clergy, Mr. Paul suggested that theological students accepting grants from the Central Advisory Council for the Ministry also accept the condition that they be under direction for five years after their ordination. In this way, he said, a clergyman's "apprenticeship" would have been served in an area of the Church's greatest need, and after that the clergyman would be free to follow the dictates of his duty or inclination.

Mr. Paul was quoted as saying, "The crux of the whole problem of deployment seems to me this—though short of manpower, the Church cannot use the clergy it has as effectively as it ought to—it is a bad steward. It needs more clergy, but it has no moral right to ask for them unless it can deploy them effectively. It cannot, one would have thought, remain content with what is virtually the self-deployment of the clergy upon an archaic pattern. At the same time, it does not want a harassed, servile, or timid clergy as the price of reorganization; as a profession, the clergy needs to be raised in standard and stature, not lowered. Considered as a corporate body, the Church needs the same control over its organizational life as it is beginning to insist it must have over its liturgical life. Conceived of as a total corporation, not just the clergy, it must, if it can, bring the laity into a joint ministry with the clergy. The clergy and the laity together form a minority over against a society which has largely abandoned regular Christian practice.

The main elements of Mr. Paul's suggestions are to be commended to the Church Assembly this month by the Central Advisory Council for the Ministry, according to the *London Daily Telegraph*.

Criticism of some of the report's recommendations came promptly from the *English Church Times*, according to Religious News Service. The paper spoke out strongly against the clergy being compulsorily moved from their posts at stated intervals, or their being paid as employees of a central financial machine, "which could hardly do other than place them in the hands or at the mercy of their ecclesiastical superiors."

"If the muddle is to be mended and true reform achieved," the *Church Times* said, "it must not be at the expense of the very nature of the institution to be reformed. Can the Church really remain a Church if it is to be run like a vast commercial undertaking, or a department of state? Can the Body survive as a bureaucracy?"

One of the Paul Report's suggestions is the creation of "major parishes" in which a team of clergy would act together under a leader and operate a group of churches over a wide area. Too many

clergymen, according to the report, work in isolation, and have to do too many things which could be done by lay people.

The fact is, according to observers in England, that the parish system of England is still based on plans drawn up in the Middle Ages when England was mainly a rural country. Each village had its parish church, and the parson was there to care for the souls of the people who were born, lived, and died within sound of the village church bells. This old England has gone forever, these observers pointed out, but the Church still has its main base of operations, the local parish, fixed in a rural atmosphere.

What the Paul Report is asking for, these observers point out, is a national plan for the Church of England which should be possible in such a small country. But there are many inherited and invested interests to overcome.

The "parson's freehold," for instance, is regarded by most clergy as their chief security factor. Once they are instituted no one, not even the bishop, can turn them out, except for gross misbehavior. It means that the vicar or rector becomes identified with local life and this has meant much for English life and customs.

But the Church in England today, it has been increasingly argued, must be alert to new situations, particularly in the industrial areas where its influence is weak. The report shows that twenty-seven

million English people are baptized in church as children, nine million of them are confirmed, but only about two and a half million go to church regularly. This is the situation which calls, it is felt, for urgent attention by the Church.

MINNESOTA

More than Moralizing

People with racial prejudices cannot be dissuaded merely by moralizing sermons and reasonable lectures, the Rev. Daisuke Kitagawa, executive secretary of the National Council's Division of Domestic Mission, told some 500 clergymen attending the Minnesota State Pastors' Conference, held January 20th to 22d in Minneapolis.

Fr. Kitagawa told the assembled clergymen that they must try to deal with basic causes of the current racial crisis, rather than just dish out "instant brotherhood" in Sunday sermons. A pastor, he said, must continually preach the Gospel of reconciliation.

The pastor's central task in counseling, Fr. Kitagawa said, is not to correct or reform but to help people accept the reality of living with persons of other races instead of escaping into a secure fantasy world where only "me and my kind in my little corner" exist.

Since most people who are prejudiced think the problem lies outside of themselves rather than inside, said Fr. Kitagawa, the first job of a counselor is to help them to see the nature of the problem. This he said can best be done in some form of group therapy: "A group of Christians coming together in the presence of God, in humility and determination, with the Bible in one hand and the daily paper in the other . . . to discover what God wills each of them to do in

reference to the current racial crisis in obedience to His Gospel."

He said he felt that a pastor's action as a "behind the scenes" agent, helping create a community climate receptive to change and in which men of different races can talk to each other, might in the long run be more effective than going on a freedom ride to Mississippi, even though less dramatic."

Action taken in a local situation, he said, should be "ecumenical, inter-confessional, and interracial."

CANADA

Discovering the Greys

More than 1,000 Anglicans, Roman Catholics, and Protestants participated in an unusual ecumenical service in an Anglican church hall in Ottawa, Canada, in January.

A standing-room-only crowd heard Protestant ministers lead the prayers and a Roman Catholic priest deliver the sermon. The Ven. R. Eric Osborne, host pastor, in citing the success of the meeting, said: "It would be absurd after witnessing this attendance to think that we should not meet again."

In his sermon, Fr. A. MacInnes, OMI, said for more than 300 years the climate among Christians had been one of "hostility, acrimony, dissension, polemics. . . . Charity, the supreme precept of Christianity, was forgotten. The main objective was to vanquish in argument."

Thanks, however, to the ecumenical movement—"which began in non-Roman Catholic Communions"—the climate has changed, he said, adding:

"On all sides we have learned that things are not just black and white. There are greys. Roman Catholics no longer believe that the reformed Churches are the result of monks who wanted to marry, or kings who wanted to marry too often. They recognize and blush for shame at some of the abuses in the pre-Reformation Church."

The priest also stressed that Protestants were beginning to realize that the Church of Rome was not a tyrannical or despotic organization, hungry for power and destructive of spiritual liberty." [RNS]

PUBLICATIONS

Openness, Truth, Charity

Scheduled to appear soon is a new magazine, the *Journal of Ecumenical Studies*, devoted to examination of issues which concern Roman Catholics, Orthodox, Anglicans, and Protestants.

The magazine is to be co-edited by Dr. Leonard Swidler, of Duquesne University [a Roman Catholic School], and Dr. Elwyn Smith, of Pittsburgh Theological Seminary [Presbyterian]. It will be a publication of Duquesne University Press. A. Anderson Swidler, of Duquesne, is to be managing editor.

The new ecumenical chaplain to Oakland University, Rochester, Mich., is the Rev. James P. McAlpine, former rector of the Church of St. Michael and All Angels, Rumford, R. I. He is shown here with Mrs. McAlpine and their four children (front to rear), Barbara, John, Julia, and Holly. Mr. McAlpine occupies the first chaplaincy established by the University Christian Federation, which encompasses the American Baptist, Episcopal, Lutheran, Methodist, and Presbyterian Churches, with the Disciples of Christ and the United Church of Christ. Pontiac, Mich., Press



Its editors describe the new magazine as "part and parcel of the new spirit: a spirit of openness in discussion, a determination to get at the historical and theological truth of the matters that come under discussion in its pages, readiness to probe the most sensitive problems while maintaining the utmost openness and charity."

Associate editors are Fr. George Tavard (Roman Catholic) of Mt. Mercy College, Cedar Rapids, Iowa; Fr. Hans Kiing (Roman Catholic) of Tuebingen University; Dr. George Lindbeck (Lutheran) of Yale University; Dr. Kristin Skydsgaard (Lutheran) of the University of Copenhagen; Fr. Bernard Cooke (Roman Catholic) of Marquette University; Dr. Robert McAfee Brown (Presbyterian) of Stanford University; Fr. Gregory Baum (Roman Catholic) of the University of Toronto; Dr. Markus Barth of Pittsburgh Theological Seminary; the Very Rev. Alexander Schmemmann of St. Vladimir's Orthodox Theological Seminary; Dr. Robert Johnson (Presbyterian) of Yale Divinity School; Fr. H. A. Reinhold (Roman Catholic) of Pittsburgh; Dr. Allen Miller (of the United Church of Christ) of Eden Theological Seminary; Dr. Helene Iswolsky (Roman Catholic) of Seton Hill College; and Dr. Franklin Littell (Methodist) of Chicago Theological Seminary.

[RNS]

ALABAMA

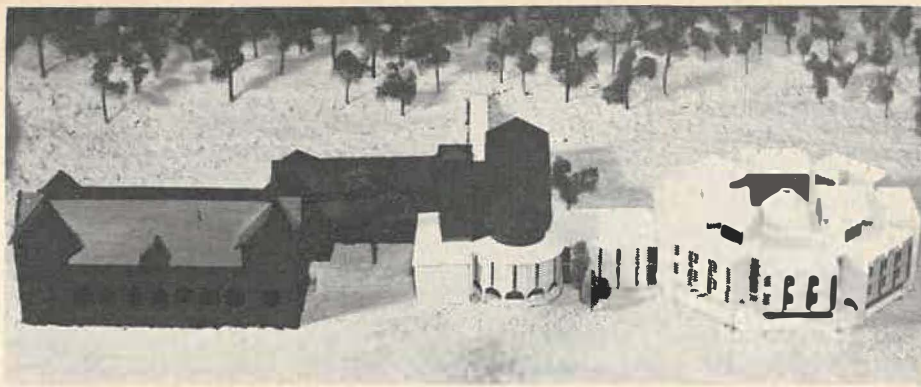
In Search of Truth

Writing in the January issue of Now, official publication of the diocese of Alabama, Bishop Murray, Coadjutor of Alabama, gave Churchpeople some suggestions that might help them—and others—in keeping the Ninth Commandment: "Thou shalt not bear false witness against thy neighbor." The suggestions are reprinted here.

1. If someone tells you something detrimental about someone else, or about some group or organization, ask for his source of information. Ask if he is sure. Ask how much he knows about his source of information. Ask if he has personally verified the truth of his statement. Advise that he do so before repeating it again.

2. Be sure that you yourself never repeat detrimental statements unless you have verified them absolutely, and unless there is some important reason for repeating them. Ask yourself what true good will be accomplished by telling this thing to this particular person. Ask yourself who will be helped by your doing so.

3. Avoid using damaging labels for people or organizations. If you hear others do so, gently challenge and question them. If you hear a conservative referred to as a fascist, ask what fascist organizations he belongs to and whether they are really fascist. If someone is called a Communist in your presence, raise the same kind of



Model of Holy Cross Monastery. Proposed additions are shown in white.

question. If someone says an organization contains Communists, say, "Name one," and insist on an answer or a retraction. To help deal with fake rumors, I keep at my desk a copy of the U.S. Justice Department's list of subversive organizations, and the House Un-American Activities Committee's "Guide to Subversive Organizations and Publications." They are available.

4. Do not believe something just because you see it in print. Printing is cheap, and there is no law against using newspaper format or other official-looking printing. Look to see who is responsible for the printing, and find out who they are and what they represent. If *no* name and address of a publisher is on the material, *forget it and destroy it.*

5. Get the facts. If you read or hear bad things about a bill or a law or a court decision, write your Congressman or Senator for a copy. Read it carefully and learn what it says for yourself. If you had received false information, try to get it corrected at its source.

6. Even if you disagree with a person's views, do not condemn the person. Express your disagreement with his views, and try to persuade him to change them if you like, but remember that he is a child of God for whom Christ died. Treat him as such.

7. Generally speaking, if you do not have something good or constructive to say, be quiet or talk about the weather until you do.

St. Paul gave a Christian interpretation to the Ninth Commandment when he urged that we be "speaking the truth in love." Let us be sure that we be doing nothing less than that.

RELIGIOUS ORDERS

Expansion Program

Increased demands for retreat accommodations, together with a growing community, have forced the Order of the Holy Cross to plan a building campaign, according to the *Holy Cross News*, the order's newspaper.

Plans call for a new, octagonal monastery to be built north of the existing

chapel in West Park, N. Y., and connected to it by a projecting arm. The ground floor of the new building will house the library, classrooms, and workrooms; the second floor will contain the cells for the professed, arranged around a central chapter room, and an infirmary; the third (top) floor will have cells for 20 novices and the novice master. A common room for the professed members of the community is planned for the area between the new monastery and the old chapel.

"The new building," said the *News*, "will make it possible for the community to have a definite enclosure, for the postulants to remain in the connecting building between the chapel and the main house, and for our guests to have complete use of a building redesigned for their particular needs. The present library will be enlarged and converted into a refectory for both guests and community. The main chapel will be enlarged to provide more space for the choir, the guests, and women visitors."

The present chapel, according to the *News* report, was built in 1921. The main house, blessed and occupied 60 years ago, was the first newly built monastery for men in the Anglican Communion since the Reformation.

INTERCHURCH

Orthodox Assessment

"My own personal belief and expectation (possibly with exaggerated optimism) is that the meeting between Patriarch Athenagoras and Pope Paul may prove to the salvation of all mankind," said Archbishop Iakovos, head of the Greek [Orthodox] archdiocese of North and South America, in a letter to his flock late last month.

"I reject any other interpretation or evaluation of this encounter," the archbishop said, "not because I fear a more rational examination of the meeting, but because I believe, and with all the strength of my soul, that it is the work of divine Providence, the Providence of Him who sacrificed Himself for us so that we may

Continued on page 20

Vital, Practical Theology

by a Monk of St. Gregory's Priory

(Order of St. Benedict, Three Rivers, Mich.)

In Debt to Christ. By Douglas Webster. Fortress. Pp. 158. \$1.75.

Free in Obedience. By William Stringfellow. Seabury. Pp. 128. \$2.75.

Faith in Our Time. Compiled by Robert L. Seaborn. Anglican Church of Canada (600 Jarvis St., Toronto 5). Pp. 117. \$1.50 (Canadian funds, postpaid).

Lent with Evelyn Underhill. Edited by G. P. Mellick Belshaw. Morehouse-Barlow. Pp. 105. Paper, \$1.50.

Is it true that the laity cannot be persuaded to read theological books of a serious nature?

We are told that theology is a dry and academic undertaking which is best left to those who have been trained in what is understood to be an incomprehensible tangle of irrelevancies and uncertainties. Such a view, or something akin to it, is not unknown even in parishes where one finds the full Catholic faith taught and practiced.

This is certainly a deplorable situation, especially as theology is as vital and yet as practical as anything well could be. It can be, in addition, something of immense excitement, as Douglas Webster suggests in the preface to his book, *In Debt to Christ*. Reprinted in a Fortress paperback from its original publication by the Highway Press in London, it is Fortress' Lent Book for 1964.

The author is a priest of the Church of England, and has written a splendid book on the meaning of the cross. He writes, he says, in simple English for ordinary Christians; but this simplicity does not mean that he writes superficial jargon. On the contrary; he discourses both theologically and forcefully about that cross which informs human life at every point. Far from being seen as an isolated occurrence of 2,000 years ago, having no essential relationship to what had gone before or what has since followed, the cross, with

its blood, its treachery, its suffering, its death, is seen to be a sacrifice—and therefore something voluntary—which has not only made a fundamental, objective difference in the world, but which also continues now to work itself out both in the Church's corporate life and, in one way or another, in each human life.

Calvary is pregnant with revelation both about God and us. "From the cross we hear and see what man is like and what God is like. So far as man is concerned we see the final meaning of sin. It is anti-God. It would annihilate Him if it could. Once He actually allowed it to kill His Son. This is what sin would do to God, did He not cut it off. This is what sin costs God in the cutting off." It was this that St. Paul knew when he wrote to the Romans about Christ dying for the ungodly: "Why, one will hardly die for a righteous man—though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us." Fr. Webster comments: "St. Paul knew well enough that of all the gods many and lords many, not one of them had either a character or a message of love. That is why the cross made him a missionary. Divine love that could go to such lengths and speak with such poignancy must be shared with every man. If God really loves men like this, at least they have a right to know it." This love has transformed everything.

There are some words in the section on Church unity, however, which need weighing. In the context in which the author is speaking, his comments concerning the fundamental need for penitence on all sides, and on the necessity for thinking about unity in the light of the cross, are very pertinent and must not be minimized. *All* have sinned, and the disunity which has resulted will not be restored without turning from that sin to God, who alone can bestow the unity for which His Son prayed. We all have to die

to self, we all have to repent our lovelessness and bigotry. But it is necessary to take care not to equate true penitence and true charity with indifference to truth. The Archbishop of Canterbury was pointedly clear at New Delhi about the imperative need to oppose truth and charity in all our yearning and praying and suffering for unity. The author does not, of course, place these in opposition in his call for universal penitence before the cross; but some of his words leave an impression that an insistence upon certain elements in the life of the Body of Christ which have long been, and still are, held to be integral parts of its sacramental structure would be inconsistent with such penitence. Distinctions are mandatory here, for though many of our ways and customs may without offense be done away, the faith must be kept entire.

This is a fine book and will prove an illuminating and valuable exposition of what happened on that Good Friday which changed everything forever.

The Seabury Press Lent Book for 1964, *Free in Obedience*, is a new work by William Stringfellow, a young New York attorney whose work in ecumenical areas is known by many. His book is strongly written, forthright, and provocative; it should provide much food for thought for any who take seriously what he has to say. Mr. Stringfellow minces no words in speaking of the ineffectiveness of the Church in meeting modern city life; nor is he any less hard-hitting when he deals with the constant danger to Church and individual Christian alike of succumbing to the temptation to become votaries of the principalities and powers of this world, and thus to betray the imperative necessity of the Church to be the Church. The author points out that for many Christians, Palm Sunday, with its triumphal procession and its loud hosannas, signifies the moment of our Lord's great triumph and is the stage beyond which their own Christianity does not go; but



Lent — a time for some serious study of the faith.

RNS

this is to forget Good Friday, and the blood which had yet to be spilled before the astonishing victory of the resurrection could come. It was by this death freely undergone by our Lord that death itself was forever conquered; the Christian, who has been baptized into that death and resurrection, himself shares in the victory won by the Son of God, and thus is freed from the bondage in which the finality of death had held him. He is now free to spend his life without restraint for God and for His world, no longer a captive to that reign of death

which Christ has brought to ruin by His rising from its ashes. Herein lies the Christian's freedom to obey.

There is much in this book which is well and rightly said, and it should prove a salutary jolt to those who will take it seriously. But at one or two points one is jolted not by unfamiliar but by untheological concepts. For instance, Mr. Stringfellow is properly emphatic about the sacramental nature of the Church and its witness—"The daily witness of the Christian in the world is sacramental rather than moralistic"—and about the unity of the Church as Body with Christ its Head. Nonetheless he talks of the Church in terms of such a separation from Christ that it appears as over against or as usurping His sovereignty. Clearly, ecclesiastical institutions can, like the principalities he has discussed, become idols demanding worship and concerning themselves primarily with their own self-preservation. But this does not warrant the radical discontinuity and gulf between Christ and His members which one finds here. As His own mystical Body, the Church will not pass away as did the old Israel; Christ has promised that. The Church, in spite of what human sin may do to it (and we have plenty of examples in history of what human sin can do) is His instrument and not His rival. It is His Body, not ours, and He will not cast it off, but will purge and renew it.

One further criticism should be made of the author's treatment of the Holy Ghost (p. 100), in that His distinct eternal personality in the Holy Trinity is scarcely hinted at. Mr. Stringfellow says the Holy Ghost is "the living, acting presence and power of the Word of God in the history of this world," and "the power and presence of God's word seen and heard in this world." This is clearly inadequate, since it gives no notion of the Holy Ghost as one of the eternal Persons in the Holy Trinity. Nevertheless, this book is well worth reading, taking seriously, and thinking about.

The Canadian Church's Book for Lent is a small volume entitled *Faith in Our Time* and is a selection of excerpts from the writings of several distinguished contemporary Christians. The range of names will be sufficient recommendation for this book: C. S. Lewis, John Baillie, Teilhard de Chardin, Baron von Hügel, V. A. Demant, Eric Mascall, Roger Schutz (prior of the Protestant Community at Taizé, France), Evelyn Underhill, Dietrich Bonhoeffer, and others. These excerpts are usually no longer than a page or so and some are shorter; but they contain enough stimulating matter to make one want to go to the original works from which these bits have been taken. This is a helpful and welcome collection.

Another anthology which is a welcome addition to our Lenten book list is *Lent with Evelyn Underhill*, published in a paperback by Morehouse-Barlow, Inc. This consists of extracts from her pub-

lished works arranged for day by day reading through Lent. The extract for Ash Wednesday, entitled "A Time for Self-Examination," sets the tone of the book.

It is a guide for spiritual stock-taking and checking over of equipment, with special emphasis on prayer and the interior life. Anything by Evelyn Underhill hardly needs further recommendation. This is an anthology of passages well selected and arranged.

The books we have been discussing are predominantly theological rather than "devotional" books. Lent was in origin a period of instruction for the catechumens, of which the faithful later took advantage as a "refresher course"; it would seem to be in accord with the current return to primitive norms that we should again use this time for serious study of the faith. There have been numerous books published in recent years which combine sound theology with readability and which develop at greater length some of the ideas touched upon in these books.

For instance, problems of Church unity are expertly dealt with in the Archbishop of Canterbury's book *The Gospel and the Catholic Church* and in Eric Mascall's *The Recovery of Unity*. Other suggestions for worthwhile reading at Lent or for any other time would include these (obviously this list is a very incomplete one):

The Throne of David. By A. G. Herbert, S.S.M. A study of the fulfillment of the Old Testament in Jesus Christ and in His Church. London: Faber and Faber. Reprint, 1948.

The Christian Person. By A. A. Vogel. Seabury. 1963.

The Importance of Being Human. By E. L. Mascall. London: Oxford University Press. 1959.

The Recovery of Unity. By E. L. Mascall. Longmans, Green & Co. Reprint, 1958.

The Gospel and the Catholic Church. By A. M. Ramsey. Longmans, Green & Co. Reprint, 1959.

The Meaning of Sacred Scripture. By Louis Bouyer. University of Notre Dame Press. 1958.

Christian Community. By J. V. L. Casserley. Longmans. 1960.

The Christian Mind. By Harry Blamires. Seabury. 1963.

Happiness and Contemplation. By Josef Pieper. Pantheon. 1958.

Leisure, the Basis of Culture. By Josef Pieper. Faber & Faber. 1953.

All of these works would bear very close consideration by any Churchman who is really concerned with stimulating and yet substantial books. Good reading this Lent!



AP photo

Archbishop Temple: A modern Churchman.

Recent books about

WILLIAM TEMPLE

deal with persons

by the Rev. James A. Carpenter, D.Phil.

Fr. Carpenter is assistant professor of dogmatic theology at General Theological Seminary. He is the author of Gore, a Study in Liberal Catholicism.

One of the greatest and best loved figures ever to sit on the throne of St. Augustine as Primate of All England was Archbishop Temple. During the 20 years since his death a huge number of biographical accounts and critical discussions of his thoughts have been written.

Chief among these, in terms of comprehensiveness, are the official biography by F. A. Iremonger, *William Temple, Archbishop of Canterbury*, published in 1948, and Owen Thomas' *William Temple's Philosophy of Religion*, which appeared in 1961. The years between these publications testify to the continuing influence and significance of the Archbishop's life and thought. Even more telling testimony to his abiding importance is the fact that the year 1963 gave us three more notable books about him. One of these books, in my judgment, is in more ways than one the best thing done on his thought to date. It is Joseph Fletcher's *William Temple, Twentieth-Century Christian* (Seabury, pp. 372, \$7.50).

This book, written by the professor of social ethics at the Episcopal Theological School in Cambridge, Mass., has a range and depth not to be found in previous works on Temple. It consists of an exceptionally able exposition of his teaching

and also contains a biographical sketch, 50 pages in length, which constitutes a valuable supplement to Iremonger's book.

Dr. Fletcher's enthusiasm for Temple is contagious. In his view Temple is "on any appreciative estimate" one of the "Four Great Doctors" of Anglicanism, the other three being Richard Hooker, Joseph Butler, and F. D. Maurice. Some of us might wish to alter the list or at least make it longer, for there are others who might legitimately be considered "Great Doctors," but few of us would dispute with Dr. Fletcher that the four theologians he names are easily among the greatest the Anglican Communion has ever produced.

Also some of us might be even more reluctant to accept his declaration that Temple is "Anglicanism's most creative and comprehensive contribution to the theological enterprise of the West" (p. ix), but we would find it pretty difficult to name another thinker who has a greater claim to this distinction. As the author observes in his preface, theological architects and scholars in other Communion will have to take him into account because of the manifold character of his thought, "because of his *process* theology, his *incarnational* theology, his *social* theology, his *personalist* theology,

and his *relationship* theology." Certainly these "five organizing principles" of his work, deftly and authoritatively treated in this book, are of enduring importance.

Dr. Fletcher states that his basic purpose has been to produce an account of Temple's teaching which he hopes will have some usefulness and readability for non-professional readers. He has succeeded remarkably well in his purpose, for his book, written in a pithy, non-technical style, can be recommended confidently not only to clerical readers but to interested laymen as well. Whatever else Temple was, he was a modern Churchman in the best sense of this much maligned term.

The book is divided into three sections: Constructive Theology, Ecumenical Theology, and Social Theology. One of its principal merits is the masterly way it demonstrates the fundamental unity of Temple's thought. For example, his social teaching is rightly treated as social *theology* and not as a mere appendage to this theology. To Temple's mind, as Dr. Fletcher shows, social, political, and economic problems were theological problems. Behind this basic standpoint lies his conviction that the Christian redemption is for the whole social order, for the world, and not simply for the souls of men. Yet this is not to say that Temple neglected the "eternal dimension" of man's life—far from it; but that he saw man's social, political, and economic life as the prime object of redemption. Man is to be saved *in* it and not from it.

The unity of Temple's thought is further demonstrated by the fact that his personalism or doctrine of personality, a key concept in his theology throughout, is inseparably related to his socialism, is really of a piece with it. Dr. Fletcher's treatment of this issue is precise and skillful. He deals with another key concept,

MPLE

ty, process, and politics

that of *process*, with equal skill and precision. Personality is not static, he held, but is a process, a growth in freedom and fellowship. History, too, is a process, a process of socialization, which is the work of the indwelling Spirit; it is the Creator Spirit's purposive will becoming manifest "in the moral struggle and progressive effort both of individuals and communities."

In his book *Christus Veritas*, p. 6 (as quoted by Fletcher, p. 58), he says: "Life is unknown apart from living organisms, which are matter informed by life. Mind is unknown except in reasoning, living organisms. Spirit is unknown except in conscientious, reasoning, living organisms." This means, Dr. Fletcher points out, that the process of creation is marked by progress. While Temple completely repudiated the notion of automatic progress such as liberal Protestants were wont to hold, with equal vigor he repudiated the denial of progress sometimes made by Neo-orthodox thinkers.

The Incarnation itself is included in the process. It is, Temple insisted, the crucial event of creation. Whether or not men had been sinners, God would have crowned or consummated the creative process with the Incarnation. This does not mean that he failed to emphasize the redemption God wrought in Christ, but that he considered redemption as a part of the creative process. It consisted in raising man to a higher level of life in Christ. It was a continuation of creation rather than the restoration of man to any presumed state of righteousness he formally enjoyed.

In addition to his excellent treatment of Temple's concept of process, Dr. Fletcher deals systematically and effectively with other regnant concepts of the Archbishop's thought, such as his sacramentalism, his distinctive teaching on

revelation, his understanding of Anglicanism and its role in reunion, his views on economic reconstruction, and the Church's function in society, to name only a few. His book also contains 247 critical and explanatory notes, which are placed unobtrusively in the back. For the more technical reader, they constitute one of the book's main values. Another such value is to be found in the bibliography of the works of Temple and works about him, which is doubtless the most complete one ever compiled. From almost every standpoint this book is an impressive achievement. It is eminently readable and it is scholarly at the same time—a combination hard to come by in theological writings.

Another book which appeared during the past year on our subject is *William Temple: Some Letters from Lambeth, 1942-1944* (Oxford University Press, pp. 198, \$4.80). Edited by F. S. Temple, the Archbishop's nephew, this book contains a number of theologically significant letters as well as letters which provide us with many illuminating insights into the character of the Primate. Although there is little that is new in them, they put the grandeur and humanity of the man into sharp focus.

William Temple's Political Legacy: a Critical Assessment, written by John D. Carmichael and Harold S. Goodwin (London: Mowbrays, pp. 155, 21s net) is still another Temple study the year 1963 gave us.

This book is more inclusive than its title suggests. It is not merely a critical assessment of Temple's political teaching and its influence but a critique of the British welfare state as well. The writers are confessed "liberals." Mr. Carmichael was formally research assistant to the Oxford professor of colonial economics and Mr. Goodwin, formally rector of Turweston, is now lecturer at St. Giles-in-the-Fields, London, and secretary of the Christian Economic and Social Research Foundation.

In their preface the writers state two reasons for their review of Temple's political and sociological ideas. First, his influence, they rightly assert, is still very powerful, not only in theological, philosophical, and ecclesiastical affairs, but in politics and social theory. These writers fear that there is a risk that his sociological and political teaching may not be subject to sufficient criticism, and that they may continue to make an unwarranted impact, particularly upon the clergy,

The second reason they have written their critique concerns the Archbishop's claim in the preface to his *Christianity and the Social Order* (first published, 1942, as a Penguin, after several intervening editions, reëmerged as a Pelican, 1961) that the principles he has laid down are not an expression of a purely personal point of view, but represent the main trend of Christian social teaching. Owing to this

claim, as these two writers see it, a reassessment of his teaching is far more than an additional chapter to his personal biography, for it involves a trend in modern Anglican thought.

The trend Archbishop Temple referred to was towards socialism, "if not as an actual Christian obligation, at least as a Christian norm" (p. vi). Carmichael and Goodwin are quick to give him credit for "finally persuading Christian people that their faith demands that they be concerned with the affairs of the world" and for teaching the secular authorities that they must tolerate Christian "interference in their domain," but his political influence, they assert, has been more of a bane than a blessing. In their view Temple was a political and social "sentimentalist." He was superficial, a "dilettante" who "presumed to improvise answers to highly complex questions, and to proclaim and propagate his nostrums without seeking the advice and criticism of experts in fields where he genially admitted that he was himself the merest amateur" (p. 7). Whatever the truth of these allegations, name calling of this sort is not apt to commend this book to Temple's admirers.

Despite this unfortunate lapse, much of the argument of this book is well taken, for it points out with convincing clarity many of the foibles of Temple's social teaching.

Those parts of the book which deal with specifically economic and political issues are searching and scathing. They presuppose a considerable knowledge of economics and recent British political history. Those parts concerned with more general moral and social matters are more readable but less well argued and on the whole more carping. Yet a number of the criticisms made in these sections are, it seems to me, trenchant and valid, particularly the indictment of Temple for failing to treat the family, as the God-appointed and basic unit of society, at all adequately.

To my mind this book provides a wholesome corrective to a great deal of the social and political teaching for which Temple stood, especially the detailed measures he sponsored with regard to banking, nationalization, and what the writers fairly define as State Paternalism. But if it has value as a corrective, it must not be taken to be an adequate discussion of the Archbishop's social concern and teaching.

Unlike Dr. Fletcher's book, it does not point to the positive contributions he made as a social prophet or to the theological background of his teaching. Perhaps it is too much to hope for a reply to this book of equal scope and competence, but it can be hoped that it will act as a spur to an increasingly critical study of Temple's social thought, together with a careful investigation and, as far as may be, rebuttal of at least some of the charges leveled against him here.

“We” and “I”

Editors, like Popes, are entitled to refer to themselves as “we” rather than “I.” I always regarded this as a presumptuous sin, in editor or Pope, until I became an editor myself. Now, of course, I think it’s fine. It’s thoroughly moral and even humble, since the editor, or Pope, speaks for a body, an institution, and not simply for himself. I am profoundly mindful of this as I begin my editorship of *THE LIVING CHURCH*. Just this once, however, I want to speak to you as I, Carroll E. Simcox, individual. “We” may be a bit less mysterious to you, a little less annoying, henceforth, if you have some acquaintance with the man behind the “us.” Shylock pleaded for the Jews: “If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die?” The same goes for editors; and, I suspect, for Popes. I think the tickling is a splendid idea, but I don’t like to be pricked and all poisons disagree with me.

THE LIVING CHURCH is 85 years old. I am 51. I have been a priest for half of my life. I am the first priest-editor of this magazine in the 20th century. Whether this will prove to be of any significance in my editorship remains to be seen, but I promise you that my aim will be to make *THE LIVING CHURCH* even more helpful, more vital, more inspiring to all its readers. Our clerical subscribers were certainly not neglected by my distinguished lay predecessors, and I shall try to do as well by our lay subscribers. I’m sure it makes no real difference whether the editor is priest or layman, so long as he knows and loves the whole family of God.

Last night I was reading a new book by the Rev. Samuel J. Wylie entitled *Precede the Dawn*. This phrase arrested me: “a church which is apostolic rather than custodial.” My ideal of the Church—and of *THE LIVING CHURCH*—is precisely this: apostolic rather than custodial. The Church is not in the world to protect God’s truth but to proclaim it.

From its birth, *THE LIVING CHURCH* has been a leader of the Catholic movement. I am resolved to keep it so. But not all Catholic Churchmen will always agree with me as to what true Catholicism calls for in a given situation. The Catholic faith, as I see it, is broad, deep, and dynamic, not narrow, ossified, and inflexible. I think I know enough of the history of things animal, vegetable, and mineral to know what happened, and why, to the dinosaur, the dodo, the Third Reich, the Holy Roman Empire, the Church at Jerusalem, and various other once-living things that are now exceedingly dead. They were so massively right, so gloriously complete, that they saw no need to change. May they rest in peace; and may this never happen to our beloved Church. If the Church is living, and destined to live, it knows that “time makes ancient good uncouth.”

A true Catholicism contains within itself all that is properly implied by the terms Evangelical and Liberal.

A Catholic Christian is a whole Christian. An Evangelical Christian is one whose discipleship is a simple following of Christ as his only Lord and Master. A Liberal Christian is one whose mind and heart have been set free from bondage to fear and to outworn formulas by that life-giving Spirit who guides His faithful ones into all truth. As I understand and use these terms, it follows that a Catholic who is not an Evangelical and a Liberal is not a Catholic at all.

Moreover, a true Catholicism is fully, uncompromisingly ecumenical. Indeed, the words “catholic” and “ecumenical” are virtually synonymous in their root meanings. But this does not mean that we must accept uncritically everything that is said or done by anybody in the name of Christian unity. I confess to a sneaking sympathy with the man who said, “Some of my best friends are Jesuits, but I wouldn’t want my daughter to marry one!” His quip reflects the truth that our quest for unity with other Christians should be carried on with uncompromising honesty. True love for God and our brethren demands this. We enter lightly and unadvisedly into union only with those whom we despise.

We live in a fantastically changing world, and I hope I have made clear enough my conviction that most of today’s opinions must become tomorrow’s falsehoods. But as I listen to our contemporary prophets I am troubled by the assumption of so many of them that there are no fixed and final truths available to man, not even in the Christian faith. I believe that Jesus Christ is “the same, yesterday, today, and forever” (*Hebrews 13:8*); that He does not change, however our apprehensions of Him change; that the Church lives by its union with Him who lives in His eternal changelessness. This is the everlasting Gospel and the Catholic faith, which if a man believe he shall be saved.

I offer and present to Him my editorial ministry, praying that He will accept and use it to His glory, for the salvation of souls, and for the edification of His people.

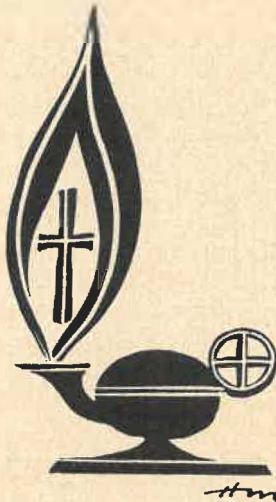
CARROLL E. SIMCOX

The Staff Speaks

Somewhere in the past history of *THE LIVING CHURCH*, there may have been a staff-written editorial that spoke specifically for the staff rather than the editor—Peter Day will know if this is true. Whether or not there has been, we of the editorial staff think the time has come for it to happen now. For we want publicly to welcome Fr. Simcox as our new editor and his wife as our “People and Places” editor, and both of them as our friends. We wish them both a happy life in Milwaukee and hope they soon come to share our love for the place, and we wish them a rich, full association with what we regard as a fine magazine, *THE LIVING CHURCH* (though we are always trying to make it better).

But the time has come, too, to say publicly what we have already tried to say privately—a farewell and thanks to Peter Day and to his wife, Lorraine. We have worked too closely with them for too long not to be deeply affected by their move. There are people one

can work for and with for years and yet share nothing more than the job—the Days are not such people. The sharing of the job itself has made it a vocation rather than a job, and the more we have come to know them the better friends they have become, besides. In a day when impersonality is the curse of much of life and work and society, the office of THE LIVING CHURCH has been untouched by it, and this has been mostly the doing of Peter Day. In a day when too many men's life work is nothing to them beyond a way to earn money, putting out THE LIVING CHURCH is a thing to which one can give oneself gladly, and which one can be proud to be a part of. Peter Day has been responsible for this,



too. His own concern for the role of the magazine in the ongoing life of the Church is something he has also been able to convey to his co-workers; his real dedication to the kingdom of God and to the Gospel of His Son has been an infectious thing, by the grace of the Holy Spirit, and we are all the richer for it. We shall miss him, but his lessons and his influence will remain with us.

Besides being a friend, and a good boss, and—to use truly an often-misused word—an inspiring person, Peter has been to us something of an “instant encyclopedia.” His vast mental resources have caused those of us in the editorial department to say, again and again, “Ask Peter; he’ll know.” Whether it be of Church history, recent or ancient, or doctrine, or biology or the inner workings of General Convention—“Ask Peter.”

When we look at the fact of Peter Day’s move unselfishly, we are glad that the National Council of the Church—and indeed the whole Church—will have the benefit of the things about him that we have so enjoyed and profited by.

Lorraine, besides being invaluable in the unseen but essential bookkeeping affairs, and contributing what is undoubtedly the most widely read part of the magazine—“People and Places”—in minute and accurate detail, has been ornamental to have around and fun besides.

We’ll miss them both. We hope they will come back to Milwaukee often, and that occasionally one or the other will write a letter to the editor, for which we are more or less braced!

THE EDITORIAL STAFF

“Deare Feast”

Each year we publish our Lenten book issue on the assumption that many of our readers wish to make Lent a season for deeper devotion in the realm of the intellect, for intensifying their mental love of God. We try to inform you of the new books which we think you will find helpful toward this end.

The late Mr. C. S. Lewis once gave us some advice about our Christian reading: that for every new book we read, we should read one old spiritual classic. We accept and heartily second this motion as a sound working formula. But the staple of all Christian reading should be the Bible. And the Bible is not really a classic: It is too indispensable for that label, and infinitely livelier than the best of mere classics, or the best of the things just off the press. Let the Bible provide the bulk of your literary spiritual intake during Lent. Then, for the new books just off the press, we hope that our reviews will direct you to what you most want and need. You will note that our reviewers do not hesitate to be adversely critical of things they don’t like in the new books. Such criticisms are, of course, what the football officials call “judgment calls”: The reviewer calls it as he sees it, not necessarily as the rest of us would see it. We feel that such critical freedom is necessary to a sound reviewing service such as we try to provide.

One further thought about Lenten reading: It need not be dull or unpleasant, and it ought not to be if it is to be a means of grace. We are for more refreshing and less afflicting Lents—beginning with our Lenten reading. Only so can Lent be what George Herbert calls it and God surely means it to be: the “deare feast.”

The Weed and You

Now that the first shock is over, and we have slept—albeit uneasily—on the U. S. Public Health Service’s report on cigarets and cancer, the gag-men have pranced out for their act, which always follows bad news of this kind. By one gag or another they assure us that the whole thing is ridiculous and that all we need now is a Carrie Nation or a Volstead act, which we shall get, if we don’t watch out.

As an organ of Christian opinion, THE LIVING CHURCH has no medical competence. Those who have such competence tell us that smoking is commonly a precondition, and presumably a cause, of deadly disease. THE LIVING CHURCH is not even qualified to advise our political leaders as to what legal measures, if any, should be taken to discourage the sale and use of cigarets.

But we have two opinions. Call them theological, journalistic, profound, silly, or what you will.

One is that if prune juice had been found as culpable as cigarets, the prune people would by now be out of business. It makes some difference how much money, hence how many votes, an industry controls.

The other is that adult Christians who smoke and

who have any power of example over youngsters are obligated to give their habit an uncompromisingly honest re-appraisal. You may be one of those who can smoke three packs a day and die of a coronary while doing the twist at your 110th birthday party. But what of the child who puffs gleefully in your train on the principle that you can do no wrong, and then contracts lung cancer in his prime? This being a world in which we are all members one of another, such a thing can happen with distressing ease. As Horatio put it: A mote it is to trouble the mind's eye.

It can be retorted, and undoubtedly will be, that the Church, and therefore THE LIVING CHURCH, has more important things to do than to crusade against Lady Nicotine. Granted. Yet this is literally a life-or-death matter for very many people, according to those whose business it is to know. As Christians we reject salvation by legislation. But we are committed to that free service of love which sets the good of others ahead of the indulgence of self.

Jackson M. Bruce

The death of Jackson M. Bruce, Sr. [see p. 11], takes from the Church militant one of its most devoted soldiers and is both a personal loss to successive editors of the magazine and a loss to the entire family of LIVING CHURCH readers.

Mr. Bruce became a member of the Living Church Foundation, Inc., then known as the Church Literature Foundation, in February, 1940. At that time, the foundation existed primarily to help financially in the publication of THE LIVING CHURCH, which was published as a service to the Church by the Morehouse Publishing Company. When the time came for THE LIVING CHURCH to become a separate entity, he was a key figure in the process of reorganization, both as an attorney and as a director of the new and struggling enterprise.

Until his resignation as a director last year because of ill health, he was the senior director in point of service, although he was still in his 60s. Even during the illness which caused his death he continued to help the foundation with its legal affairs.

A man of deep Christian faith, Mr. Bruce served regularly as an acolyte at Christ Church, Whitefish Bay. He was much in demand as a director of civic, educational, and religious organizations.

There is special sorrow when a man dies before, in the world's eyes, he has "finished his course." We would not begrudge him his departure into the nearer presence, but we feel that he is still needed here on earth. But the words of II Timothy 4 are surely the right words to apply to Jackson Bruce: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day."

PETER DAY

NEWS

Continued from page 13

all be united in the Truth."

The real value of the encounter between the Supreme Pontiff of the Roman Catholic Church and the Ecumenical Patriarch of Orthodoxy [L.C., January 19th], said Archbishop Iakovos, "lies in the fact that they met beyond time and place . . . that they met in Christ, who said, 'for where two or three are gathered together in my name, there am I in the midst of them.'"

"It is obvious to all of us why our Ecumenical Patriarch desired so strongly and worked so insistently to have this meeting take place," the archbishop said. "Being an Ecumenical Patriarch in fact as well as by virtue of his position, our spiritual leader has always believed and continues to believe that the Church of Christ should be one and united; that this is consistent with the will of our Lord; and may also be considered a demand of our time, which is marked by the discrepancy between our faith and our practice, between our ideals and our aims, between our morality and our frequent disregard of ethical order in our individual and social way of life. . . ."

"The addresses of the two leaders, the warmth and candor of their words, their bearing and their movements, their recitation in common of the Lord's Prayer, their reading together the 17th chapter from the Gospel of John, as well as the joint blessing they bestowed on the clergy

and on those present at our patriarchate of Jerusalem, and on the Mount of Olives on the morning of January 6th—all these bear witness to one thing: the communion of love, which is the necessary prerequisite to any other communion between Churches.

"Nothing else took place, neither formal discussions nor compromises nor the so-called conventionalities. The communion of love is what prevails today between the East and West after a lapse of many centuries. And our personal wish is that this communion be further cultivated, that it be made as firm as possible, that it take shape and represent the conscience and the way of life of our Church, and that it lead, on the day and hour that our Lord ordains, towards the stability of all the Holy Churches of God and towards the union of all, which is the unceasing and sincere prayer of all the Orthodox."

IOWA

Aid from the Mission

The bishop's committee of Trinity Church, Emmetsburg, Iowa, has voted to send 3% of its 1964 income to the National Council to assist with the financial difficulty that may arise where some dioceses may not be able to meet their full quotas. Some dioceses are expected to be hard pressed financially because of their stand in racial and civil rights issues.

This money from Trinity Church is in

addition to its regular "Church's program" acceptance.

The bishop's committee said: "If we believe the Church is right in her actions and statements, and if we want such a stand to be continued, we will have to help pay for it."

Trinity Church has 80 communicants, according to the *Episcopal Church Annual*. The Rev. Donald E. Baustian is vicar.

LONG ISLAND

P.S. 271

P.S. (public school) No. 271 in Brooklyn, N. Y., has been named the John M. Coleman Junior High School, in honor of an Episcopal priest who served on the New York City board of education from 1948 until 1958.

The late Fr. Coleman was a classmate of Bishop Sherman, Suffragan of Long Island, during their days at the General Theological Seminary, and was an attending presbyter at the bishop's consecration. He was rector of St. Philip's Church, Brooklyn, from 1933 (shortly after his ordination to the priesthood) until his death in 1961. He was, according to *Tidings*, publication of the diocese of Long Island, the first Negro member of the New York City board of education. He was an instructor at the George Mercer, Jr., School of Theology.

Bishop Sherman gave the benediction at the school's recent dedication.

BOOKS

Continued from page 4

interest in biblical theology and a growing understanding of the significance of the liturgy among all Christians. He continues by showing that complete renewal can take place only when the laity recognize their "apostolate" (mission), and when clergy and people alike come to think of their task less as merely "keeping the institution going" and more as being missionaries to a "post-establishment" society that is no longer truly Christian. Fr. Wylie also discusses the significance of morals and Christian home life in connection with this task, as he continues by suggesting, in general terms, possible reforms in the Church's life which will help it accomplish its mission more effectively. While recognizing the despair and chaos of modern society, he explains that the Church must proclaim the message of man's hope in Christ.

This book, in my opinion, is especially significant since its writer does not give us jargon words derived from some current fad, nor does he offer us any gimmick. Likewise the book is not anti-orthodox, anti-traditional, or anti-rational as are some writings today that recognize, as Fr. Wylie does, the Church's failure to meet the contemporary demand. He writes that the Church's mission "does not call for a new jargon, and it does not require the smashing of present Church structures. Where they are outmoded or false they will collapse by the judgment the secular world brings upon them. Where they contain the Gospel, but conceal and restrict it by false premises, the structures need to be redeemed, not necessarily replaced" (p. 13).

Precede the Dawn is at once profound in its message and simple in its style. I believe it will be of benefit not only to the clergy and theological students, but also to lay discussion groups.

CHARLES DON KEYES

Fr. Keyes is a graduate student at Seabury-Western working toward the S.T.M. in the philosophy of religion, and is assistant at Grace Church, Hinsdale, Ill.

With Insight and Concern

Liturgy Is Mission. Edited by Frank Stephen Cellier. Seabury Press. Pp. 159. \$3.95. Chapters based upon papers delivered at the third National Liturgical Conference sponsored by the Associated Parishes for Liturgy and Mission, held in Wichita, Kan., in the fall of 1962.

A devout and informed Methodist layman, who attends and supports the Episcopal Church because it provides an agreed meeting ground for him and his Roman Catholic wife, recently said to me, "The Episcopal Church is sick, sick, sick," and quietly elaborated his reasons for such a judgment in terms too close to the

truth to be comfortable. Reading these six papers in *Liturgy Is Mission*, after hearing them delivered, gives me more reasons to be glad I am an Episcopalian. A Church has wealth within itself when it has men who can declare the good news with such insight and concern as given here and also share with our people insights from others outside our fold.

The keynote is set by Dr. Massey H. Shepherd, Jr., in chapter I, "Liturgy and Mission," two names for the same reality, the present form of God's action in Christ. To "remember" and to "proclaim," both given by our Lord are meant to go together. "All who are concerned with the ideals of the Liturgical Movement must be alert to the one test by which all worship and prayer is laid under judgment, namely, the sense of mission. . . . What is disquieting is the refusal of so many Churchpeople to acknowledge the principle that what is proclaimed in worship has also a bearing on what is taking place in the market place." Dr. Shepherd discusses the pressing necessity for unity and the vibrant role liturgical renewal plays in creating the climate wherein God can make plain the unity that is ours. "The liturgical renewal can contribute to this great end by a primary concern with an authentically Christian worship in all the Churches that is neither iconoclastic towards the past nor irrelevant to the here and now."

The Rev. Joseph T. Nolan, pastor of St. Patrick's Roman Catholic Church, Galena, Kan., writes of the Liturgical Movement in the Roman Catholic Church in terms that are captivating and pungent. "The liturgy is a school of Christian living, and we are all enrolled in this school by our Baptism. But nowadays a good many of us don't understand the course!"

"The Church's Mission to the Artist," by the Rev. W. Moelwyn Merchant, Shakespearean scholar and head of the department of English, Exeter University, discusses four levels of dialogue with the contemporary artist and will repay study. "If it ever occurred to us of what wonderful masculine beauty God Incarnate was when he moved among men; if we only realized what it meant to look on the face of Christ and see there unfallen man; we would perhaps be much less prepared to submit to fallen art."

Dr. William G. Pollard, our beloved scientist-priest (would there were more of his kind) gives us food for thought in "The Church's Mission to a Scientific Culture." From him we have valuable insights into how to spread the Gospel in an age which has lost the capacity to respond to any reality beyond space and time, and how to recover our lost sense of access to transcendent reality. He sees this as the task of the liturgical ministry.

Bishop Pike in the conference sermon deals with "Liturgy and Work," contrasting the doctrine of work under a world view including only the space-time continuum and the doctrine of work in bibli-

cal faith that starts with the fact that we are made in the image of God, who is Creator, Redeemer, and Holy Community Builder.

The papers conclude with "The Church's Mission to Our Urban Society," by the Rev. C. Kilmer Myers, now director of the Urban Training Center, Chicago. He ranges fruitfully over such subjects as Baptism, the primary sacrament; man's hunger for unity, a hunger that is a hunger for the people of God; the city and its masses; a doctrine of the Church in the city; strategy: of the sacraments, of a cathedral, of specialized ministries, of bishops and of parishes. "The parish in which there is no sense of crisis between the Church and the world is a dead parish. Each mass sounds the note of crisis."

Not least valuable is the contribution of the editor, Dr. Cellier—executive producer, Informational Programs, Sears Roebuck and Co., and lecturer in liturgics at Seabury-Western Seminary—in his introduction, a litany on the theme "the men of the Liturgical Movement are concerned with . . . are saying . . . profoundly aware," etc. In a time when books are costly and buyers must be discriminating this volume ranks high on any priority list for the citizens of two kingdoms, the people of God.

DON H. COPELAND

Canon Copeland, canon liturgiologist, St. Luke's Cathedral, Orlando, Fla., is director of the World Center for Liturgical Studies, Boca Raton.

Don't Blow Out the Lantern

The Loneliness of Man. By Raymond Chapman. Fortress. Pp. 169. Paper, \$1.90.

Raymond Chapman, a lecturer in English at the London School of Economics, has written a book which is a reviewer's delight. One may say, without reservation, that *The Loneliness of Man* is a very good book indeed. It deserves to be widely read, perhaps as a foundation for group discussion, perhaps simply for its value as a corrective for some of our unexamined assumptions about the problem of loneliness.

I am happy to say that Mr. Chapman can use the English language effectively. But more than this, he knows how to deal both with the realities of the world in which we live and with the timeless paradoxes of Christianity. The result is a book which shows something of the ruthlessly honest logic of C. S. Lewis and something of the poetic perception of Charles Williams. Yet the author is not an imitator — his understandings are his own. It is apparent that he has spent plenty of time listening to other people, for he hears not simply what they say, but what they really say, underneath their words.

The loneliness of man, says Mr. Chap-

man, is more than just a lamentable by-product of 20th-century civilization. It is an existential condition, which can merely be soothed by circumstances, evaded by philosophies, and covered up by quaint devices such as "togetherness." He invites us to look with him at the solutions offered by contemporary society and to assess their value: "Loneliness in its essence will appear when all the daily palliatives of loneliness have gone. . . ."

The rebel may scorn all palliatives and seek to embrace his situation as a way of life, and this, too, is senseless: "If the road is dark, it is folly to pretend that the sun is shining; but it is also folly to blow out the lantern because it is not so bright as the sun." Even love — a dangerous word at best — has its drawbacks: "At the very heart of love, when loneliness seems to be removed, we find that a new loneliness is being prepared."

The thoughtful and concerned Christian must find truth in what Mr. Chapman is saying, particularly in his critique of the Church: "Have Christians committed the common error of the age, increasing loneliness by giving solutions which solve nothing?" It is a question worth asking.

The book offers no cheap solutions, only the facts which we are accustomed to call the mighty acts of God. If loneliness cannot be solved, it can be transformed through the living Christ. "If it can be accepted not as a personal misfortune, but as a necessary consequence of being committed to unique experience and unique choice, it can become the way of love and compassion." *The Loneliness of Man* should speak to all who, in their own loneliness, are seeking that way.

BARBARA WOLF

The reviewer collaborated with her husband, the Rev. Frederick B. Wolf, in writing, for Seabury Press, Christian Forgiveness and Journey in Faith.

Lexicon of Learning

The Westminster Dictionary of Christian Education. Edited by Kendig Brubaker Cully. Westminster. Pp. 812. \$6.

To accept a vocation to edit a dictionary is to choose a hard road indeed. The quantity of time involved is enormous and the tact and persuasive powers of the editor must be limitless. Having finished his labors in this regard, Dr. Kendig Brubaker Cully must now endure those of us who can quite safely tell him how he should have done it. For the things that are missing, I will assume that either his tact or his time ran out.

The Westminster Dictionary of Christian Education is a collection of signed essays on some 400 subjects related to the field of Christian education. Even when you have been close to this field for some years, the number of entries in the dictionary comes as a surprise. There are

articles on history: e.g., catechetical school, Robert Raikes, John Dewey, (Maria Montessori is missing); on various countries: e.g., Japan, Scotland; on Churches: e.g., Unitarians, Roman Catholic, Protestant Episcopal; on education theory: e.g., child development, learning theories, group dynamics; on very practical matters: e.g., flash cards, chalk boards, exhibits; and on important functions in the education process: e.g., observer, measurement, equipment. The burden on the editor of this type book is to choose the topics and authors and to assign limits to topics. Dr. Cully has done well.

Many of the authors are known to me by their books and as friends, teachers, and colleagues of some years standing. I know that they are competent authorities in the subjects on which they have written. For those I do not know the assumption is safe that they are equally competent. In fact, the long list of authors is a veritable "Who's Who in American Christian Education." It is to Dr. Cully's credit that he was able to persuade these men and women to compress their knowledge on a special field into the short form necessary for a dictionary. A result, unhappily, is that most of it is dull, and the personalities of the authors seldom come through with any clarity.

This dictionary is a reference work for the person who wants to be introduced briefly to a variety of subjects. It meets that need and goes far beyond it with a sumptuous bibliography of 1,277 titles. Each subject heading has several books listed in a table of references to guide the student into further reading if he wishes to follow this lead. For example, if the four columns in the dictionary on "creative activities" stimulate the reader to go on, there are six references in the table under "creative activities" to excellent books on the subject. I am convinced that this will prove to be one of the most valuable features in the dictionary.

How can this book be used? In the unlikely event that a person would read the dictionary straight through, he could secure an enormous amount of information, for it is solidly packed. It will most likely be used most for looking up a particular word in order to use it intelligently in conversation or writing. This is a function of any dictionary.

As a basic reference book this dictionary will be used for years by students, teachers, and education workers of all sorts to verify facts, check on techniques, and to review a variety of important subjects; it will thus function as a small encyclopedia. Parish librarians can use the book list with confidence.

In a review of a dictionary it is difficult to deal with any particular articles. However, every article I read seems to have all the necessary information that the non-specialist would need, and for the specialist there is that marvelous bibliography.

I would argue that some articles deserve more detailed coverage, even at the cost of cutting down on others. In the Roman Catholic Church there is exciting new thinking being done in what they call "Kerygmatic Catechetics" which deserves a lot of attention. It would also be useful to have a special article on the Roman parochial school system. Other missing areas are programmed instruction and shared time. Their value is still a matter of discussion and controversy, but they deserve a place in a dictionary of this kind.

We must be grateful for this book; we have long needed a reference work in the Christian education field. Dr. Cully has added a real contribution to his previous ones.

MILLER M. CRAGON, JR.

The reviewer is director of the department of Christian education, diocese of New York.

Studies and Snipes

Frontier Mission: An Account of the Toronto Congress, 1963. By Peter Whiteley. Toronto: Anglican Book Center; New York: Seabury Press; London: S.P.C.K. Pp. 92. 65¢.

Frontier Mission purports to be a day-by-day account of the sessions of the Anglican Congress held last August, but subject to the critical judgment and even, in some degree, the prejudices of the author, Peter Whiteley. In a brief introduction he says that it is not an "official" document of the Congress, but that he has been "officially asked" to write it.

Having been "officially asked" evidently gave him a greater degree of privilege than was accorded the other members of the working press. His book implies that he was permitted to sit in on some of the 37 discussion groups which met in the afternoons to consider the messages brought before them at the morning sessions. The general press was denied such admittance. This opinion is borne out by his comment upon the lack of intellectual ability on the part of many of the delegates; and also on the distraught group leaders who were given no "program" to follow after the introduction of the document, "Moral Responsibility." He also was given access to the reports sent to the editorial committee by the recorders in the discussion groups.

Mr. Whiteley is the editor of *Prism*, a publication of "the younger movement in the Church of England," and a member of the Church Assembly. At Toronto he was listed as a press representative and not as a delegate.

Much of the criticism Mr. Whiteley levels at the program, the speakers, and the general planning for the Congress seems justified in some degree. But he is sometimes picayune concerning inconsequential, such as faulting the Archbishop-

op of York for speaking of a group of delegates as "our brothers from Africa" when one of the number came from British Honduras.

In similar fashion he faults an American bishop for twice referring to the "mission fields" when one of the main lessons of the Congress had been that the "mission field" is the entire world. Then he adds, "It is this sort of verbal slip — because that is all it was — that bishops might train themselves to avoid."

The book has much to commend it. Its treatment of the great address by the Rev. Canon M.A.C. Warren is excellent and for the most part the treatment of day-by-day sessions is well done, though one needs to be aware that Whiteley's critical approach sometimes makes him lose sight of more important matters. The Rev. Canon Kenneth Cragg, limited to nine minutes as a panel speaker, gave a very fine picture of Christianity's problem in Islamic countries. Mr. Whiteley, deploring the time limit, says: "The most he was able to do was to read us an imaginary letter from Bethlehem."

The writing is excellent and the book readable. The haste with which it must have been written has resulted in some imbalance. Nevertheless this book should be part of any study of the Congress and, for that matter, of the document, "Moral Responsibility." The document and the Congress message are included in full.

Mutual Responsibility and Interdependence in the Body of Christ, with Related Background Documents. Edited, with introduction and concluding chapter, by **Stephen F. Bayne, Jr.** Seabury. Pp. 79. Paper, 75¢; 10 or more, 60¢ each.

Mutual Responsibility and Interdependence in the Body of Christ comes close to being a textbook for study of a document of the same title, which emerged from the Anglican Congress.

One should be warned, however, that there is no "specific" course of study proposed or delineated even as there is no specific program for the development of those ideals by the Churches of the Anglican Communion.

The value this book will have for our parishes and missions, dioceses and provinces, which should be prepared to express themselves through their representatives to General Convention, lies in the key papers, with introductory comments by Bishop Bayne. These papers greatly influenced the thinking of the Primates and Metropolitans who were responsible for the drafting of the Congress document.

The introductory chapter, which follows a foreword by the Archbishop of Canterbury, provides a picture of the background of the Congress itself. For several weeks before the Congress opened there were consultations and meetings of experts in every field of the Church's life. The two of prime importance were those



Perhaps you've considered what it would be like to wear this collar. Most young men think of it at some point. And some decide it will fit.

But some decide the collar won't fit before they've really examined the life of the man who wears it. They say they haven't seen the "light flash" or heard the "voices whisper." Neither have most young men in seminary!

Because the call to the ministry is much like the call to any other profession, it doesn't always bowl you over. Usually it grows on you until you suddenly realize you couldn't be happy doing anything else.

To help you in thinking about the profession, we'd like to send you a free copy of "Live Option for You?". This practical booklet includes such topics as "What is the Ministry?", "Is this Ministry for Me?", "Steps to be Taken to Become a Minister." It also contains a reading list to aid you further in thinking out your religious position.

We hope you'll send for the booklet even if you're not considering the ministry as a profession. Reading it will make you a more understanding, better informed layman.



THE EPISCOPAL SEMINARIES, Div. of Christian Ministries L
Episcopal Church Center, 815 Second Ave., New York, New York 10017

Please send me a free copy of "Live Option for You?".

Name _____

Address _____

City _____ State _____

THE EPISCOPAL SEMINARIES

Division of Christian Ministries, 815 Second Ave., N. Y., N. Y. 10017

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of

Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific,

Berkeley, Calif.

Divinity School of the Protestant Episcopal

Church in Philadelphia, Philadelphia, Penna.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest,

Austin, Texas

The General Theological Seminary,
New York, New York

Nashotah House, Nashotah, Wisconsin

School of Theology of the University
of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary,
Evanston, Ill.

Virginia Theological Seminary,
Alexandria, Va.



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



IL. 9-4125

Collins Cushions
by *Jamuel Collins*

68-12 YELLOWSTONE BOULEVARD
FOREST HILLS 75, NEW YORK



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

OUR BELOVED DEAD

BY FR. HUGHSON, O.H.C.
Send for this Tract which explains the teachings of the Church about the Faithful Departed.

THE REV. MALCOLM DeP. MAYNARD, D.D.
Superior-General
For further information, address the Secretary-General, Guild of All Souls
32 Tenmore Road Haverford 1, Pa.

MONEY FOR YOUR TREASURY OVER 1,500,000 SUNFLOWER DISH CLOTHS

were sold in 1962 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

ST. MONICA'S HOME FOR SICK WOMEN

(Founded in 1888)
125 Highland Street
Boston 19, Massachusetts
under the direction of
The Sisters of St. Margaret

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



R. GEISSLER, INC.
252-17 Northern Boulevard
Little Neck 63, N. Y.
Church Furnishings
IN CARVED WOOD AND
MARBLE-BRASS-SILVER
FABRICS + WINDOWS

NEW CATALOG AVAILABLE

of the Advisory Council on Missionary Strategy (a group of 37 Primates, Metropolitan, Presiding Bishops, and presidents of the provinces of the United States) and the Lambeth Consultative Body (23 Primates and Presiding Bishops). From these various meetings came most of the ideas and ideals embodied in "Mutual Responsibility."

The Congress document, which is given in full, and the series of background papers, with brief introductions by Bishop Bayne, constitute the bulk of this little book. The subjects covered in the papers include: Planning for Mission, Training and Literature, Education, Ecumenical Considerations, Organization, and Three Frontiers of Mission (ministry to merchant seamen, to travelers, and the ministry of the laity).

In Toronto no specific program was suggested nor does Bishop Bayne have any to give us, although he discusses certain possible avenues of development. He expresses the hope that all of the Churches will have "received" the document and indicated their acceptance by next Whitsunday. He gives considerable space to a discussion of the \$15,000,000 fund which he describes as being in the nature of "blood transfusion" for the benefit of existing commitments.

"The depth and bite of Mutual Responsibility," writes the bishop, "lies precisely in the fact that it is all about what the document calls 'rebirth' — about new forms and structures and attitudes which nobody can imagine in any detail . . . and which can be radically different from what any of us or our Churches know now."

JOHN W. NORRIS

Fr. Norris covered the Toronto Congress for THE LIVING CHURCH.

Not So Out of Step

The Honest to God Debate. Edited by David L. Edwards. Westminster Press. Pp. 287. Paperback, \$1.85.

Honest to God, by J. A. T. Robinson (the Bishop of Woolwich), "appears to have sold more rapidly than any new book of serious theology in the history of the world. Already over 350,000 copies are in print . . . and it is also being published in German, French, Swedish, Dutch, Danish, Italian and Japanese," writes its publisher, David L. Edwards of the S.C.M. Press. His *The Honest to God Debate* aims at placing the book and its startling reception in perspective.

David Edwards provides an interesting introduction essay on the climate of theology in the Church of England, out of which *Honest to God* emerged. A collection of reviews, many of them sharply critical, throw further light on the ideas of the book itself and its reception.

Such analysis is carried further in sev-

eral longer critical essays. In one of them, Alasdair MacIntyre proposes the thesis that the Bishop of Woolwich, together with his chief mentors, R. Bultmann, Dietrich Bonhoeffer, and Paul Tillich, are in fact atheists without acknowledging this to themselves. The bishop replies in a brief note denying that thesis and adds a closing essay in which he sums up the more important issues which have emerged so far in the discussion while attempting to carry the debate a step further.

Especially valuable is a selection from the many letters received by the author of *Honest to God*. However one may finally judge the bishop's book, it is unquestionably true that it touched sensitive nerves.

The book raises questions a large lay audience has found relevant and of absorbing interest. The selection of letters illustrates the climate in which such questions are asked and the mood of those asking them. Many a reader expresses the sense of liberation and relief he felt when he discovered that at long last his questions were being dealt with seriously and sympathetically by a bishop of the Church. Such readers discovered to their joy that they were not as much out of step as they had felt themselves to be. Anyone seriously interested in communicating the Christian faith in our cultural situation must pay the closest attention to this facet of the discussion.

I believe that David Edwards is correct in thinking that there is a new stirring in English Christianity. I further believe that these stirrings are of vital interest and concern to American Christians, particularly Anglicans, and that we may be able to make some modest contributions to the discussion. (Paul Van Buren's *Secular Meaning of the Gospel* is an example.)

The Honest to God Debate has indicated that the gulf between theologians and the man in the street may be nothing like as wide as many believed. At least they are concerned with the same basic questions. It is high time that serious theological discussion be shared much more widely in the Church.

While not an attempt at mass communication, the *Honest to God Debate* provides an admirable opportunity for broader discussion. Most of it will be readily understandable to anyone used to reading one of the weekly news magazines. In many respects this volume is less technical and more readily understandable than the Bishop of Woolwich's book. It deserves a wide reading by both laity and clergy. Any discussion it may touch off will be all to the good.

ROBERT J. PAGE

Dr. Page, Milnor and Lewis professor of systematic theology at Bexley Hall, spent last year as visiting fellow at St. Augustine's College, Canterbury, England.

Alternative to MRC?

The Faith of Other Men. By **Wilfred Cantwell Smith.** New American Library. Pp. 128. Hardcover, \$3.50.

I asked a typical "man in the street" what "co-existence" meant to him, and he replied, "Khrushchev holding two telephones, yelling, 'Peace, Peace, Peace' to Western nations through one, and through the other giving orders for atomic missiles to be smuggled into Cuba." Then I asked him what "mutual religious co-existence" meant to him and he said: "I suppose it means people of different religious beliefs tolerating each other in this shrinking world, but when a Turkish Moslem living in Cyprus believes he is piling up religious merit for himself by shooting dead a local Greek member of a Christian monastery, MRC bumps into problems, doesn't it?"

It does. Dr. W. C. Smith, professor of world religions at Harvard University, and an ordained United Church of Canada minister since 1944, realizes this, yet plugs away doggedly for MRC through eight involved chapters of his new book, *The Faith of Other Men*, insisting that on all levels of life, including the religious level, "one must become a new type of person to live aptly in the new world community that is struggling to be born."

How to become this "new type of person"? According to Dr. Smith, after an intensive study of the religious cults of Hindus, Buddhists, Moslems, and the Chinese, plus close examination of the



tenets of Judaism and Christianity, his readers are to reach out to all men in amity: "We strive to break down barriers; to close up gulfs; we recognize all men as neighbors, as fellows, as sons of the universal father . . . at this level we do not become truly Christian until we have reached out toward a community that turns all mankind into one total 'we.'"

St. Paul called emphatically upon Jews, Greeks, Romans, Gauls, Syrians to be a new type of person in a new world community struggling to be born, but his emphasis was entirely different: "*Be ye transformed.*"

Examining the religious experiences of votaries of the great Asian religions, Dr. Smith selects one aspect of each — a symbol, a ceremony, a phrase — to reveal character. He postulates that through knowledge of the essence of such great "faiths," by relating them to Judaism and Christianity, brotherhood, humanism, co-

mopolitanism can be achieved. He writes sincerely, humbly, often convincingly; but over against his argument we must set the mandate of Christ to all Christian: "Go . . . make disciples of *all nations*, baptizing them . . . teaching them to observe all things whatsoever I have commanded you."

HARRY LEIGH-PINK

The reviewer teaches a college course in world religions, and also conducts classes on the subject at St. Paul's, Bakersfield, Calif. (where he is associate rector), and, as its chaplain, for the California National Guard Reserve.

Sickrooms and Sick Worlds

God Is Able. By **John Ellis Large.** Prentice-Hall. Pp. 172. \$3.95.

There is something in *God Is Able*, by John Ellis Large, for all sorts and conditions of men. There are accounts faithfully rendered concerning authentic miracles of healing. Some are touching and bound to move the hardest hearts. Others are just plain open to question. Perhaps this is why the ministry of Holy Unction and the laying on of hands together with prayer must remain, on one hand, one of the Church's richest treasures of God's grace, and, on the other, one of the most mysterious.

I deeply respect the obvious dedication and consecration which motivates Fr. Large. Since, however, none of our works are without inadequate faith and questionable motives I do have my reservations. *God Is Able* suffers from being the kind of "spiritual success story" so common amongst religious texts of the 1950s. It suffers, too, from a bit of "name-dropping," and a somewhat too wistful looking back upon a ministry which was.

While we need the comfort of victories in the spiritual life, we also need the saving Gospel of Jesus Christ, which alone can enable us to live in the midst of physical and spiritual failures. It is important to remember that in earthly terms our Lord was a colossal failure. The symbol of this failure, *i.e.*, the crucifix, hangs in many sickrooms and rightly so. Christ's abiding presence is the same for men in failure as in success. Success and failure vary and change. Jesus Christ is the same yesterday-today-and-forever. I missed this kind of affirmation in Dr. Large's book. I wish, too, that he had developed even further his too brief references to the social psychoses, *i.e.*, racial and religious segregation. Here it is harder to find spiritual success and, while single persons will always be the objects of God's healing love, our world demands rightly that their case histories not be limited to their own small worlds of family, friends, business associates, parish church, etc. Social psychology has an inseparable relation-

Completely Packaged, Easy to Sew

CUT-OUT KITS

for ALTAR • CHOIR and CLERGY

With easy-to-follow instructions for volunteer workers.

Ideal projects for women volunteers. Custom-quality fabrics perfectly centered, marked and cut. Save up to

50% on Bible Markers • Choir Hats • Robes • Stoles • Clergy Surplices • Altar Covers • Superfrontals • Pulpit & Lectern Antependia, and numerous other items.

SAVE UP TO 50%



WRITE FOR NEW CATALOG

Including comparative prices on ready made items.

J. THEODORE CUTHBERTSON, INC.

2013 Sansom Street L-24 Philadelphia 3, Pennsylvania

SAVE!

where overhead is low!

Religious Books • Trade Books

Prayer Books • Bibles

Memorial Books

Specialist in Church Literature

Airmail order for any book advertised in this publication

TOWN & COUNTRY BOOKS

Box 158LC

Riverside, Connecticut

TRAVEL SPECIALS FOR '64



May 1: THE HOLY LAND and 8 days "anywhere!" 23 days — \$989 N. Y. to N. Y.

June 10: HIGHLIGHTS, NORTHERN ENGLAND and SCOTTISH LOWLANDS 16 days — \$639 N. Y. to N. Y.

July 15: HIGHLIGHTS, SOUTHERN ENGLAND and WALES

17 days — \$639 N. Y. to N. Y.

1st class hotels, jet travel, experienced leaders.

WRITE: PILGRIMAGES, The Church Travel Co. 114 Atlantic Ave., Ocean City, N. J.

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



* custom *
Church Furniture

WOLFE BROTHERS
and company, incorporated
Piney Flats, Tennessee

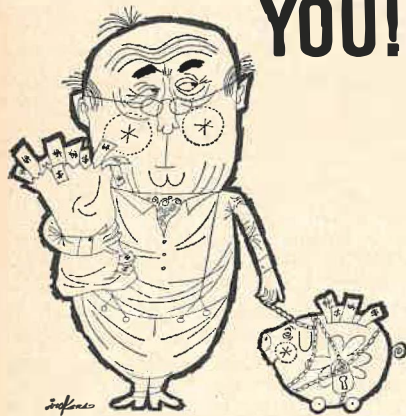
BOOKS OF ALL PUBLISHERS
Any book or recording reviewed in The Living Church may be ordered from:
Morehouse-Barlow Book Shops
14 E. 41st Street, New York, N. Y. 10017
29 E. Madison Street, Chicago, Ill. 60602
276 Golden Gate Ave., San Francisco, Calif. 94102
4400 Melrose Ave., Los Angeles, Calif. 90029

SPIRITUAL HEALING
HEALING belongs in The Church! "SHARING" has been the Church's magazine of healing since 1932. It is published monthly (16 pages) at \$1.00 for six months, or \$2.00 a year postpaid.
International Order of St. Luke The Physician
2243 Front Street, San Diego 1, Calif.



VESTMENTS
CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS
Catalogue on Request
THE C. E. WARD CO.
NEW LONDON, OHIO

**THE FIRST THING TO SAVE
FOR YOUR OLD AGE IS
YOU!**



Put first things first. Form the life-saving habit. Have an annual health checkup once a year, every year. That way, your doctor can detect cancer in its early and more curable stage. Start your new saving plan now, with a phone call to your doctor!

AMERICAN CANCER SOCIETY

This space contributed by the publisher

ship to abnormal psychology. The Gospel embraces the truths contained in both.

It is important for man to learn to live in fulfilling relationship with God, close neighbors, and oneself as Dr. Large so well insists. It is also equally important for man to learn to live meaningfully for God in cities, nations, and worlds. The point is that we can no longer write books about one without developing adequately the other.

CARL RUSSELL SAYERS

Fr. Sayers is rector, St. Stephen's Parish, Birmingham, Mich., and chaplain, Michigan National Guard.

Practical Advice

Having Trouble with Your Meditations?
By Lee Stevens, O.H.C. Holy Cross Publications. Pp. 60. Paper, 60¢.

Not for bedtime reading! You will need all your wits about you to appreciate the contents of *Having Trouble with Your Meditations?*, a book on the difficulties of regular meditation and contemplative prayer. Fr. Lee Stevens of St. Michael's Monastery in Tennessee summarizes the results of three "meditation clinics" for clergy.

There is wise counsel and sound, practical advice for all who have difficulties (and which of us does not?) in this vital part of the priest's daily life. Coldness of heart and wandering of thought, dryness and aridity, time, place, preparation, and even bodily position are all dealt with in a thoroughly practical, realistic, and occasionally humorous, though never flip-pant, fashion.

The book "is offered not only to clergy and those preparing for priesthood, but to all Christians." I suspect, however, that it will reach the laity via the clergy. A good guidebook in the hands of a priest who teaches his people to pray.

HENRY N. HANCOCK, D.D.

The reviewer is dean of the Cathedral Church of St. Mark, Minneapolis, Minn.

Link to Lent

Holy Masquerade. By Olov Hartman. Translated by Karl A. Olson. Eerdmans. Pp. 142. \$3.

As the chronology and the chapter titles of Olov Hartman's novel, *Holy Masquerade*, link it to the season of Lent, it seems obviously appropriate for Lenten reading. And those respectable Church-people who read it with an open mind will undoubtedly be convicted of sin. For it presents in a devastatingly clear light the almost total denial of Christ in the innermost thoughts, the desires, and actions of so many of us who call upon His name. The story is presented in the form of a journal by the agnostic wife of an ambitious young liberal clergyman. Because she is honest and open-minded the discrepancies between her husband's pul-

pit utterances and his true beliefs as reflected in his daily conduct trouble her and cause her to seek earnestly for truth in her own life and in the Gospel story.

As her awareness of spiritual reality deepens, her husband becomes more and more remote from her, and her honest agonized seeking leads to disaster in a worldly sense, the triumph of real faith, and death. Her narrative ends on Maundy Thursday; her suffering and death, described by her husband, take place on Good Friday. After his wife's death the smug, self-deceived young clergyman continues on his worldly-wise way, and his summing-up makes it clear that her final attainment of faith and union with God mean nothing to him. The action takes place in a country parish in Sweden, where the social and political maneuverings of the local clergy and their most prominent parishioners, seen clearly and dispassionately by the young outsider, provide a realistic semi-comic background for her pilgrimage.

Some readers may find the chief characters too extreme in their paradoxical opposition — the hopelessly corrupt and self-deceived priest, the unworldly and honest agnostic wife — but few of us who profess and call ourselves Christians can escape the finger Hartman points at us and our nominal Christianity. Nevertheless, the experience is not all painful. For while he accuses us, the author also stimulates by the incisive questions asked by his heroine and entertains us with his drily humorous sketches of clerical life in a Swedish country parish.

This is recommended Lenten fare for anyone at all complacent about his life as a member of Christ's Church.

T. R. DALE

Dr. Dale is head of the English department, Milwaukee-Downer College.

Books Received

THE PEREGRINE FALCON. "A novel of one year in the life of the noblest of our birds of prey." By Robert Murphy. Houghton Mifflin. Pp. 157. \$4.95.

CHRISTIANS, THE CHURCH, AND PROPERTY. By the Rev. Bruce Morgan, associate professor, department of philosophy and religion, Amherst College. Westminster, February 11th. Pp. 304. \$5.95.

THE BIBLE SPEAKS ABOUT FAITH. Parallel Daily Readings from the King James Version of the Bible and the New English Bible. Chosen and arranged by Cecil Northcott. Association. Unpagged (reading for 31 days). \$1.50.

GARDENING FOR HEALTH. By John and Helen Philbrick. An Introduction to the Method of Bio-Dynamic Gardening Inaugurated by Rudolf Steiner. Rudolf Steiner Publications, 151 N. Moison Rd., Blauvelt, N. Y. 10913. Pp. 93. No price given.

THE KING'S ORCHARD. Story of General James O'Hara (1752-1819). By Agnes Sligh Turnbull. Houghton Mifflin. Pp. 467. \$5.95.

PREPARING THE WAY. By M. E. Odell. Pp. 96.
THE NEW TESTAMENT. By Aloysius G. Mullins, O.P. Pp. 192. Hawthorn. Vols. 1 & 2 in "The New Library of Catholic Knowledge." The 12-vol. series is sold on subscription basis only, \$45 the set.

THE HOLY MERRIMENT. By Arnold Kenseth. Contemporary Poetry Series, University of North Carolina Press. Pp. 70. \$4.

Close-ups and Long Views

Wonder in Disney Land

by Margaret Redfield

Walt Disney's *Mary Poppins* is either a special effects dream or nightmare, depending on whether you're looking or acting. It stars a peripatetic Anglican named Julie Andrews, and TV's Dick Van Dyke. For the flying scenes, the stars and assorted supporting players wear special Disney-designed harnesses. Steel plates fit over the hips, to take some of the strain off of the back, and an intricate system of thongs and criss-cross fastenings completes the rig. Invisible wires send them swooping over the chimney tops or up the nursery ceiling for an "Upside-down Tea Party."

"It's terrifying, really," said Miss Andrews' stand-in and double, Miss Larry Thomas, "If you hear a sudden sharp noise, you think the mechanism has snapped. You gasp 'there I go' and your heart clumps down to the floor. Luckily you don't follow it, but the fear is always present."

"What will you do after you finish *Mary Poppins*?" I asked Julie Andrews. "I'm going to get on a boat with my husband and baby, and go floating down the Thames for a whole week!" she said promptly. She went on to talk of the joys of boating on the Thames, of the locks that change the level of the water, and of the lovely gardens sloping down to the river's edge. "The lock keepers vie with one another to see which will have the most beautiful gardens. And you stop for tea along the river. . . ."

It was a far cry from tea on the Thames to the crowded commissary at the Disney studio. I looked at her across the lunch table, and reflected that even in jeans, with her short hair in disarray, Julie Andrews had the ladylike and fastidious air of Guinevere and the transformed Eliza Doolittle.

"Most of your great successes have been in period plays," I commented. "Do you think some of their appeal lies in the nostalgia of the period?" She nodded emphatically. "Definitely, yes! The charm and grace of period plays is in such sharp contrast to our contemporary drama. I find that clothes give you something of themselves. I never really have the feel of a role until I've tried on the costume. In *My Fair Lady*, I'd put on my cockney hat and smear a bit of soot on my nose, and presto! I'd be Eliza Doolittle. And when she was transformed into a grand lady, it was the same."

"Did you find it a little nerve-wracking to tackle the *Mary Poppins* role?" I asked. "After all, it isn't often that a book becomes a classic in its author's lifetime."

She nodded. "I read the books, and I quaked inwardly! But I felt better about it after I got to know the author, Pamela Travers."

"What is she like?" I wondered, because the author of the *Mary Poppins* books has kept resolutely in the background, letting her famous brain child take the bows.

"Very vibrant and very definite," said the very vibrant and definite Miss Andrews, "and she had very definite ideas about the film. For one thing, she stipulated that there was to be no love interest between Mary and Bert, the chimney sweep. However, although the stories are contemporary, she went along with Mr. Disney's suggestion that an Edwardian setting would lend more scope and color to the picture."

Miss Andrews' husband, theatrical designer Tony Walton, designed the costumes for *Mary Poppins*. "Most nannies wear navy blue," she explained, "but Tony has used grays and blacks, mostly, with colorful linings to brighten them up. And of course," she added with a pixieish smile, "flying as much as I do in the picture, those linings are just bound to flap into sight now and then!" The frills and laces and picture hats of the period are used, too, in the carousel scene which combines live action with cartoon techniques.

On the set after lunch, I watched *Mary Poppins* unpacking after flying into the nursery for one of her whirlwind visits. An enormous carpetbag stood on a table, and I could see what the audience will not — that the bottom of the bag, and the table top, were cut away, so that a property man under the platform on which the set was constructed, could hand up various ungainly items without which *Mary Poppins* would scorn to travel.

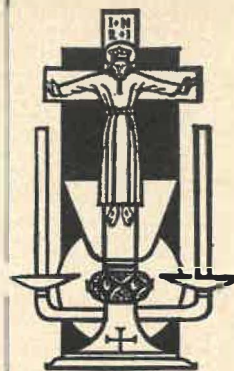
First to emerge from the carpetbag was a huge, cumbersome floor lamp, tasseled, fringed — and lit! This was followed by a six foot rubber plant and numerous other unlikely objects.

A wire, invisible to the audience, actually lifted the articles out, but *Mary Poppins*' hand seemed to draw them forth effortlessly, which will surprise no *Poppins* fan. This is the way she does things. From the moment she flies into the crisis-beset nursery, she is the essence of efficiency and resourcefulness. "Tidy, in a chaotic sort of way," to quote Julie Andrews.

"I think of *Mary Poppins*," she had remarked earlier, "as rather stern, but wacky underneath." It was obvious that Julie Andrews had the feel of the role — this was so exactly the kind of thing that *Mary Poppins* would have done!

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 LC2C kindly stating likely requirements

117 GOWER STREET
LONDON • WC1 • ENGLAND

DO-IT-YOURSELF STAINED GLASS WINDOWS



With Windowphanie Transparencies — Preglued religious pictures, symbols, borders and backgrounds in full, rich colors, easily applied to plain glass church windows to impart stained glass beauty and atmosphere at nominal cost. Will last for years. Write for free samples and details today.

WINDOWPHANIE CO.

Box 100-LC, Fanwood, N. J. 07023

KATHARINE MORGAN TERRY STUDIO



CHURCH VESTMENTS

COPE & MITRES, FRONTALS
HAND EMBROIDERY
ORIGINAL DESIGNS
CONTEMPORARY
TRADITIONAL

One Park St.

Bordentown, N. J.

THE ORDER OF ST. FRANCIS

A Religious Community of Priests and Brothers, living under the Evangelical Rule of St. Francis, seeks vocations. Works include Retreats, Missions, Schools of Prayer, Counseling; aspirants' program every summer.

For information write:

Novicemaster

**Order of St. Francis
Mount Sinai, N. Y., 11766**

LESLIE H. NOBBS

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

PEOPLE and places

Appointments Accepted

The Rev. James H. Carrington, formerly rector of St. Alban's Church, Tillamook, Ore., is now serving St. Andrew's Mission, Petersburg, Alaska.

The Rev. Frank L. Cross, formerly finance officer for the diocese of Oregon and assistant at All Saints' Church, Portland, Ore., is now priest in charge of St. Theodore of Canterbury Mission at Leisure World, a retirement village at Seal Beach, Calif.

The Rev. Donald B. Eaton, formerly rector of Calvary Church, Seaside, Ore., is now vicar of St. Matthew's Mission, Eugene, Ore.

The Rev. W. Robert Ellis, chaplain to students on the University of Oregon campus, Eugene, is the new executive secretary of college work for the VIII Province with headquarters at Berkeley, Calif.

The Rev. Laurence S. Mann, formerly vicar of St. Stephen's Church, Stockton, Calif., is now assistant at St. Mark's Church, Tillamook, Ore.

The Rev. Robert L. Peck, rector of the Church of the Nativity, Maysville, Ky., has resigned, effective February 15, to become vicar of the parochial district of Manaia, diocese of Wellington, New Zealand.

The Rev. William R. Rees, formerly vicar of St. Matthew's Mission, Eugene, Ore., is now rector of St. Alban's, Tillamook, Ore.

The Rev. Don B. Walster, formerly rector of the Church of the Redeemer, Pendleton, Ore., is rector of St. Mary's, Eugene, Ore.

The Rev. John P. Carpenter, formerly of Silver Bay, Minnesota, where he served two missions, is now canon of Grace Cathedral, Topeka, Kansas.

The Rev. E. Paul Parker, formerly assistant at St. George's Church, Utica, N. Y., is now chaplain to the Sisters of St. Margaret, New Hartford, N. Y.

The Rev. Gordon P. Roberts, formerly rector of St. John's Church, Dickinson, N. D., is now rector of Grace Church, Clinton, Iowa. Address: 2100 N. Second St.

The Rev. Henry Alfred Rogers, formerly rector of Trinity Church, Connerville, Ind., is now rector of St. John's Church, Moultrie, Ga.

The Rev. Esteban Saucedo, formerly assistant at St. Anne's Church, El Paso, Texas, is now vicar of St. Anne's; his work is with both English-speaking and Spanish-speaking people of El Paso. Address: 600 S. Piedras St., El Paso.

The Rev. Frank L. Shaffer, formerly on the staff of Trinity Cathedral, Davenport, Iowa, is now assistant at Christ Church, Springfield, Ill.

The Rev. James C. Soutar, formerly rector of Christ Church, Overland Park, Kan., will on February 4 become chaplain to Episcopal students at West Texas State University, Canyon, Texas. The Rev. Mr. Soutar came to the diocese of Kansas in the spring of 1959 to establish Christ Church. The first phase of the church's building program has now been completed; the congregation moved from mission to parish status in less than two years and now has 462 communicants.

The Rev. Albert W. Tarbell, who has been serving as canon of St. John's Cathedral, Albuquerque, N. M., is now vicar of St. Aidan's Church, Albuquerque, and priest in charge of All Saints', Grants. Address: Box 3514, Albuquerque.

The Rev. Robert Hardway Wright, III, formerly rector of St. Peter's Church, Jacksonville, Fla., is now rector of St. Mark's Church, Albany, Ga. Address 207 Oleander Lane, Radium Springs, Albany, Ga.

Miscellaneous

Bishop Ogilby of the Philippines, acting in accordance with Canon 64, Sec. 3, has suspended Artemio Zabala, deacon, for one year to date from November 21, 1963.

William M. Crapo, Jr., a retired Marine Corps officer, has been appointed Administrative Coordinator-Diocesan Missions by the diocese of New York. Before his retirement he was in the office of the Chief of Naval Operations, Washington, D. C.

Dr. John E. Skinner, professor of philosophical theology at the Divinity School, Philadelphia, is on sabbatical leave from January through August at Oxford University, England. He is the recipient of a faculty fellowship granted by the American Association of Theological Schools for the study of philosophical analysis and religious language.

Bishop Emrich of Michigan announces the appointment of honorary canons of the Cathedral Church of St. Paul, Detroit. The men so honored for years of distinguished service to the diocese are the Rev. David T. Davies, the Rev. Fletcher A. Plant, and the Rev. Allan L. Ramsay.

Change of Address

As of January 1, 1964, Grace Church, Bath, Maine, occupied its new buildings. All correspondence either to the parish or to the Rev. Richard B. Adams, rector, or to the Rev. Gerald E. Burt, curate, should be addressed to P.O. box 486, Bath, Maine.

St. Stephen's Church, Caspar, Wyo., now receives



The Rev. David T. Davies



The Rev. Fletcher A. Plant



The Rev. Allan L. Ramsay

Honored for years of distinguished service to the diocese of Michigan.

APPAREL for the Clergy

Special! Suit — year-round wear
This month only \$39.50



Price \$12.95

Black Silkite Shirts

Never Fades

Fly Front

Single Button Cuff
or French Cuffs

All Sizes

Black Cotton
available

HARRY REYN

40 EAST 49th STREET (Fourth Floor)
NEW YORK, N. Y., 10017

PLaza 3-0361

Mail or telephone orders filled promptly.

Visit our shop when in New York City
Free Parking Free Ticket

CONFRATERNITY OF THE BLESSED SACRAMENT

founded 1862

A Devotional Society of clergy and laity throughout the Anglican Communion to work and pray for greater honor to Our Lord present in the Blessed Sacrament of His Body and Blood.

For further information address

The Rev. William R. Wetherell, Sec.-Gen.
438 Valley St., Orange, N. J. 07050

COLLEGES and UNIVERSITIES



SHIMER COLLEGE

Mt. Carroll, Illinois

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

Shimer College
Mount Carroll, Illinois

Colleges Related to the Episcopal Church

invite your interest, your concern, your support.
Bard College, Annandale-on-Hudson, New York
Hobart College, Geneva, New York
Kenyon College, Gambier, Ohio
St. Augustine's College, Raleigh, North Carolina
St. Paul's College, Lawrenceville, Virginia
Shimer College, Mount Carroll, Illinois
Trinity College, Hartford, Connecticut
University of the South, Sewanee, Tennessee

Write for free informative folder detailing how you can help.
FOUNDATION FOR EPISCOPAL COLLEGES, Room 401-B,
Episcopal Church Center, 815 2nd Ave., N. Y., N. Y. 10017

The Living Church

CHURCH SCHOOL DIRECTORY

FOR GIRLS

ST. MARY'S SCHOOL

SEWANEE, TENNESSEE

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

Early application advisable.

SISTER SUPERIOR, C.S.M.,
Director

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 LC 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.

Hannah More Academy

The Diocesan Girls' School of Maryland

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

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

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.

When Writing Schools, Please Mention
THE LIVING CHURCH

FOR GIRLS (Cont'd.)

ST. AGNES SCHOOL

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

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

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

ST. ANNE'S SCHOOL

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

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

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.



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

write

Rev. Canon Sidney W. Goldsmith, Jr.
Rector and Headmaster

642 SHUMWAY HALL

SHATTUCK SCHOOL, FARIBAULT, MINNESOTA

Member: The Episcopal School Association.

FOR BOYS (Cont'd.)

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.

SAINT ANDREW'S SCHOOL

BOCA RATON, FLORIDA

The Rev. Hunter Wyatt-Brown, Jr., President

Episcopal Boarding School for boys of all denominations. College preparatory. Enrollment 220. Grades 7-12. High academic standards. Broad curriculum. Honors courses for advanced work. Individual attention. Work program. Olympic-size pool, all sports. Healthful climate of Florida's southeastern coast. Also Summer School. Write for catalog. Mr. H. Proctor Martin, M.A., Headmaster, P.O. Box 130L, Boca Raton, Florida.

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. Art, Cav., Infantry, Band, Senior Div. ROTC. Catalogue. Box L, Wayne, Pa.

WATKINSON

Thorough college preparation for 125 boys. Emphasis on study techniques and individual guidance. Small classes. Supervised study. Grades 7-12. Enrollments accepted grades 7-11. Interscholastic sports every age level. 65-acre country campus. 101st year. Write for catalog.

Admissions Secretary

170 Bloomfield Avenue, Hartford 5, Conn.

COEDUCATIONAL

APPALACHIAN

SCHOOL FOR BOYS & GIRLS—GRADES 1-8

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

REGISTRAR, BOX L, PENLAND, NORTH CAROLINA

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.

Subscribe Now!

One Year - \$10.00

Two Years - \$18.00

Three Years - \$24.00

CLASSIFIED

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

FOR SALE

MEMORIALS SPECIALLY CRAFTED. Altar Brasses, Paschal Candles, Sanctuary Lamps, Dossal Rods. Also repairing, cleaning, polishing. David McClintock, 5126 Germantown Ave., Philadelphia, Pa.

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

REPRINTS of "What is a Rubric" by Dr. B. H. Jones, from July, 1960 *Anglican Theological Review* 15 cts. each; 8 for \$1.00. Postpaid. Rev. M. Dewey Gable, Box 5204, Columbus, Ga.

LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, daron 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 Falls 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.*

EXECUTIVE DIRECTOR — M.S.W. required, social group worker preferred. Proposed home in Benidj area of northern Minnesota, focusing on neglected, dependent or pre-delinquent adolescents. Three years advance research completed conjunction National Church staff. Responsibilities: Phase I—work with present Church staff and local board management to prepare documentation relating to program and needed buildings, including staff; Phase II—direct program that while focusing at the Home will address itself constructively to underlying causes family breakdown and community disorganization. New position in new agency. Salary range open and adequate. Resumé may be sent confidentially to: The Rev. George F. LeMoine, Episcopal Community Services, Inc., 309 Clifton Avenue, Minneapolis, Minn. 55403.

POSITIONS WANTED

PRIEST, good administrator, teacher, pastor, presently has curate, seeks medium size parish. Reply Box H-50.*

YOUNG PRIEST, superior preacher with rich experience, seeks a parish. Reply Box W-56.*

SCHOOLS

BOYNTON SCHOOL — Orford, New Hampshire (near Dartmouth), starting 1964 for ninth-grade boys. Church (Episcopal) emphasis, limited enrollment, reasonable price, self help, beautiful surroundings (200-acre farm), horses, etc. Individual help with studies. Languages, music, sports. Contact A. Boynton, Jr., Orford, New Hampshire.

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

CLASSIFIED ADVERTISING RATES (payment with order)

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

THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wis., 53202

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

mail at Box 4148 Sunside Station, Caspar, Wyo. 82602. The Rev. Howard L. Wilson, vicar, may be addressed at 1701 Kingsboro Rd., Caspar, Wyo. 82601.

The **Wyoming Churchman**, official paper of the missionary district of Wyoming, will be published by Mr. Keith Baird, communicant of St. John's Church. Please address all news and correspondence to box 787, Powell, Wyo. 82435.

The Rev. Lester L. Westling, Jr., Chaplain, St. Stephen's Chinese High School, Manila, should now be addressed through the school at 1267 Magdalena Street, Tondo, Manila, not through a P.O. box number. He was recently commissioned Lt. (j.g.) U. S. Naval Reserve, inactive status.

Depositions

J. Marshall Roberts III, presbyter, was deposed on December 31, by Bishop Welles of West Missouri, acting in accordance with the provisions of Canon 60, Sec. 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.

Marriages

The Rev. Paul Tracy, vicar of the Church of the Good Shepherd, Fort Hall, Idaho, was married to Sarah Shrewder on December 28. A nuptial Eucharist was celebrated at St. Barnabas Church, Scottsdale, Ariz.

Ray C. Wentworth, news editor of **THE LIVING CHURCH**, was married to Donna Rae Bruns on January 4th. The nuptial Mass was celebrated at All Saints' Cathedral, Milwaukee.

Seminaries

The Rev. D. Glenio Vergara dos Santos, S.T.M., formerly vicar of St. Luke's Church, Vila Maria, Sao Paulo, S. P., Brazil, has been elected a professor at the Seminary of the Brazilian Episcopal Church, Sao Paulo. Address: Caixa Postal 8747, Sao Paulo, S. P., Brazil.

Births

The Rev. Robert H. Pierce and Mrs. Pierce of the parish of the Transfiguration, Freeport, Long Island, announce the birth of a son, Robert Hamilton, on January 5.

The Rev. Harris C. Mooney and Mrs. Mooney of St. Alban's parish, Sussex, Wis., announce the birth of their third daughter and fifth child, Sarah Margaret, on November 2.

The Rev. William A. Yon and Mrs. Yon of Birmingham, Ala., announce the birth of their second son and fourth child, Andrew Colin on December 9. Mr. Yon is director of Christian education for the diocese of Alabama.

The Rev. Silas E. Lucas, Jr. and Mrs. Lucas of the parish of the Holy Comforter, Montgomery, Ala., announce the birth of a daughter, their third child, on December 15.

The Rev. Thomas V. Sullivan and Mrs. Sullivan of Wolcott Center, Conn., announce the birth of a daughter, Martha Elisabeth, on January 3. Father Sullivan is a diocesan missionary, and vicar of All Saints', Wolcott, Conn.

Resignations

The Rev. Ernest Davies, who formerly served Holyrood parish, New York City, has transferred to the diocese of Llandaff, Wales, on December 1.

Lorraine K. Day, for many years People and Places columnist, has given up this work, as well as other duties on the staff of **The Living Church**. As Georgiana M. Simcox, wife of the new editor, takes over this nerve-wracking task, we suitably bid adieu a la St. Paul: "Rejoice!"

The Living Church Development Program

The purpose of this fund is to keep **THE LIVING CHURCH** alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$1,166.30
Receipts Nos. 4594-4642, Jan. 16-22 578.50

\$1,744.80

Other Changes

The Rev. D. Norman Brady, because of sudden and rather serious sickness, did not begin work as chaplain at Johns Hopkins University on September 1 as he had planned to do. He is at present doing supply work for the diocese of Massachusetts.

The Rev. Rene Vaillant, Ph.D., professor emeritus of romance languages at City College, New York, and rector of the French Church du Saint-Esprit, New York City, has been made Chevalier de la Legion d' Honneur. The cultural counselor of the French Embassy received him into the order recently, in the presence of the consul general of France, at the cultural center of the French Embassy in New York.

The Very Rev. Paul F. Williams, rector emeritus of St. Michael's Parish of the diocese of Easton, observed the 45th anniversary of his ordination to the priesthood December 23.

DEATHS

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

The Rev. L. Valentine Lee, rector of the Church of the Good Shepherd, Jacksonville, Fla., died December 30th, at the age of 70.

He was born in Richmond, Va., and received the B.A. degree from Richmond College in 1913, and the M.A. degree from Rice Institute in 1922. He was a graduate of the Virginia Theological Seminary and in 1949 received the D.D. degree from the seminary. He also received the D.D. degree from the University of the South (1949) and Washington and Lee University (1947). He was ordained to the priesthood in 1917, and served as minister-in-charge at St. Paul's Church, Richmond, from 1916 to 1919, when he became minister-in-charge of the Church of the Redeemer, Houston, Texas. He was rector of St. David's Church, Austin, Texas, from 1924 to 1928, and rector of the Church of the Incarnation, Dallas, Texas, from 1928 to 1944, when he went to the Jacksonville church.

Dr. Lee was a founder of St. David's Hospital, Austin, and organized the Church of the Redeemer, in Houston. He was a former member of the board of trustees of the University of the South and, in Jacksonville, a member of the Torch Club and the Rotary Club.

He is survived by his wife, the former Margaret Louise Clendon; five sons; a brother; and 13 grandchildren.

The Rev. J. Stanley Light, minister-in-charge of St. Andrew's Mission for the Deaf, Brookline, Mass., died at his home in Milton, Mass., on December 2d,

Born in Neponset, Mass., in 1895, he was a graduate of Gallaudet College, Washington, D. C. He received his theological education at the Episcopal Theological School, Cambridge, Mass., graduating in 1925, and was ordained to the priesthood in 1926. Since that time he has been minister-in-charge of St. Andrew's Mission.

Two days before Mr. Light's death, the new chapel of St. Andrew's Mission had been dedicated by Bishop Lawrence, Suffragan of Massachusetts. In recent years, Mr. Light and his congregation had raised approximately \$50,000 for the chapel and the mission, which is open to all faiths. Deaf from birth and almost mute, Mr. Light conducted the services in sign language.

Surviving is his wife, the former Rilla I. Blair.

Frederic Boyd Besimer, chancellor of the diocese of Michigan, died December 30th, at his home in Grosse Pointe Woods, Mich.

Mr. Besimer, who was 59, was born in Ann Arbor, Mich. He was a graduate of the University of Michigan, and had lived in the Detroit area for 30 years. He was named chancellor of the diocese of Michigan in 1953, and had served as senior warden of St. Michael's Church, Grosse Pointe Woods, from 1952 to 1954. He was a lay reader for many years and served again on the vestry of the church from 1958 to 1961.

Mr. Besimer was associated with Miller, Canfield, Paddock, and Stone, attorneys, and was a past president of the board of trustees of Liggett School.

He is survived by his wife, Armina; a daughter, Mrs. James Seegert; a son, Peter J.; and a sister.

CHURCH DIRECTORY

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 Watsaka 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

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

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

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

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. Lisle 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

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; 15, first
Sunday; hol, holiday; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; 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, Sta-
tions; V, Vespers; v, vicar; YPF, Young People's
Fellowship.

EVANSTON, ILL.

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

BALTIMORE, MD.

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. Hohenschield, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 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;
Wkdys 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

ST. IGNATIUS'

Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway.
Sun Mass 8:30, 10:45 MP & Sal 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), 10; High Mass 11;
B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION

115 East 74th St.
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9 (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

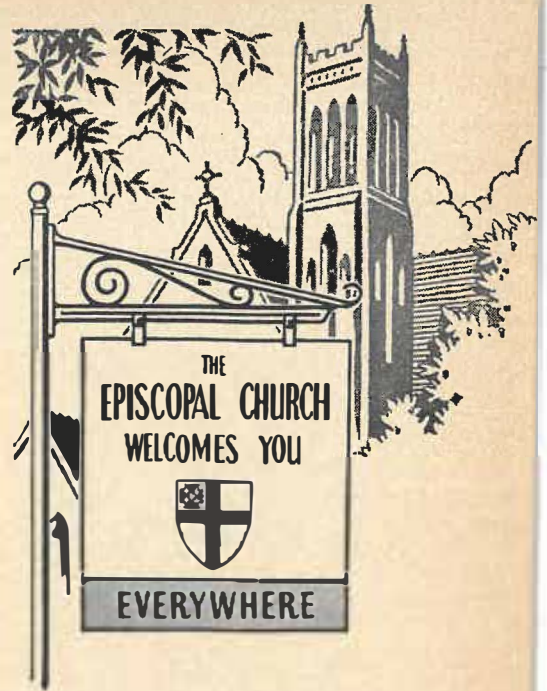
Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

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



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

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

COLUMBUS, OHIO

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

PHILADELPHIA, PA.

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.

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

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

MEXICO CITY, MEXICO

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

PARIS, FRANCE

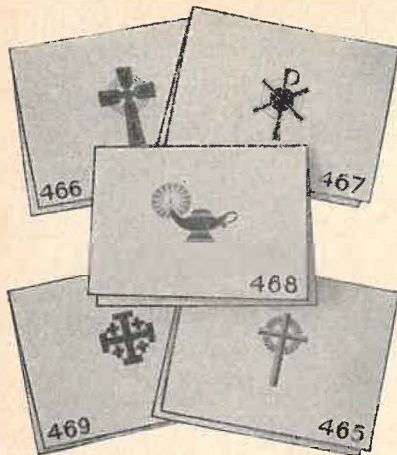
HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
Jack C. White, Rev. Frederick McDonald, canons
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

GENEVA, SWITZERLAND

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

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 depart-
ment for full particulars and rates.

\$1.00 PACKAGE
CORRESPONDENCE CARDS
(All of One Design in Package)



Size: 4½ x 3½ (when folded)
16 Colorful Double-Fold White
Super Quality Correspondence Cards
Light and Dark Blue Coloring, Gold Trim
Complete with 16 Mailing Envelopes.

- GD X 465 — The Cross of Glory (Latin)
- GD X 466 — The Celtic Cross
- GD X 467 — The Chi Rho Cross
- GD X 468 — The Lamp
- GD X 469 — Jerusalem (Crusaders') Cross

Each Design in Separate Package.
Price: \$1.00 in gift box,
With Acetate See-Through Cover.

FAITH, HOPE AND CHARITY
HYMNAL BOOKMARKS



With Nine-inch Ribbon

- 9366R — With Sterling Emblems,
Boxed\$2.50* each
- 9397R — With Gold Emblems,
Carded\$1.50* each

Available with 9-inch grosgrain ribbons
in red, purple, black, white, green

GD 2862 EPISCOPAL FLAG SHIELD
ONE-COLOR EMBLEMS



With "I Am An Episcopalian"
on reverse side

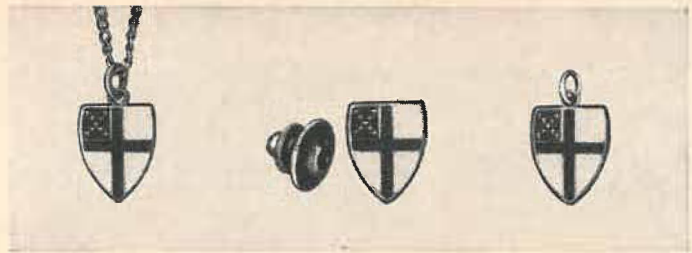
For Bracelet or Watch-Chain Use

- GD 1996 — ¾-inch Gold Emblem,
Carded\$.50*
- GD 2862 — ¾-inch Sterling Silver
Emblem, Carded 1.00*
- GD 2864 — ½-inch Sterling Emblem
mounted on 24-inch stain-
less steel rhodium plated
ENDLESS chain, boxed .. 2.00*

*Add 10% Jewelry Tax if not used for
Church Presentations.

COLORFUL EPISCOPAL FLAG SHIELD EMBLEMS

Miniatures: ¾ x ½-inch Enameled



GD 2816
Emblem with
16-inch Chain
\$2.50*

GD 2811
Lapel Emblem
Screw-Button
\$2.00*

GD 2812
Clasp Pin
Safety Catch
\$2.00*

GD 2810
Emblem for
Bracelet Use
\$2.00*

No Text on Back

No Text on Back

These Episcopal Flag Shield Emblems are beautifully enameled in rich blue, white and red colors, hard-fired on a bright rhodium base, with "I Am an Episcopalian" text on the plain polished under-side. Not only beautifully made for long wear, they are attractively boxed for gift presentations.

- GD 2816 — Episcopal Flag Shield Emblem**
mounted on 16-inch rhodium neck-chain, boxed.....\$2.50*
"I Am An Episcopalian" on reverse side
- GD 2810 — Episcopal Flag Shield Emblem**
with attaching ring for bracelet use, boxed.....\$2.00*
"I Am An Episcopalian" on reverse side
- GD 2811 — Episcopal Flag Shield Emblem**
mounted as lapel screw-button, boxed (no text).....\$2.00*
- GD 2812 — Episcopal Flag Shield Emblem**
Clasp Pin, with Safety Catch, boxed (no text).....\$2.00*



MEN'S ALLIGATOR-CLIP "SHORTIE"

EPISCOPAL FLAG SHIELD EMBLEM

Plain Polished Rhodium Bar
No Text on reverse side

GD 2840 — \$2.50*

GD 2840 — "Shortie" Tie Holder. Price: \$2.50*, boxed.

GD 2842 — Rhodium Matching Cuff Links. Price: \$3.50* set, boxed.

GD 2843 — Gold Cuff Links. Price: \$3.50* set, boxed.



EPISCOPAL CELTIC CROSS
ENGRAVED IDENTIFICATION

R 510 — Sterling Silver
CELTIC CROSS

Engraved with "In Case of
Emergency, Please Call an
Episcopal Priest"

Price: \$1.75* each

R 510-18 — With 18-inch Chain.....\$3.50*

R 511 — Plated Celtic Identification with
30-inch Black Cord.....\$1.25* each

*Add 10% Jewelry Tax if Not Used for Church Presentations.

For Prompt Delivery, Send Order, With Remittance, to

(Be Sure to Include Amount for Postage in Remittance)

CARROLL GOOD, INC.

"THE BEST IN CHURCH AND SUNDAY SCHOOL SUPPLIES"

Second Floor, 17 Park Place, New York, New York 10007

WRITE FOR 16-PAGE 1964 EPISCOPAL GIFT CATALOG