

the Living **CHURCH**

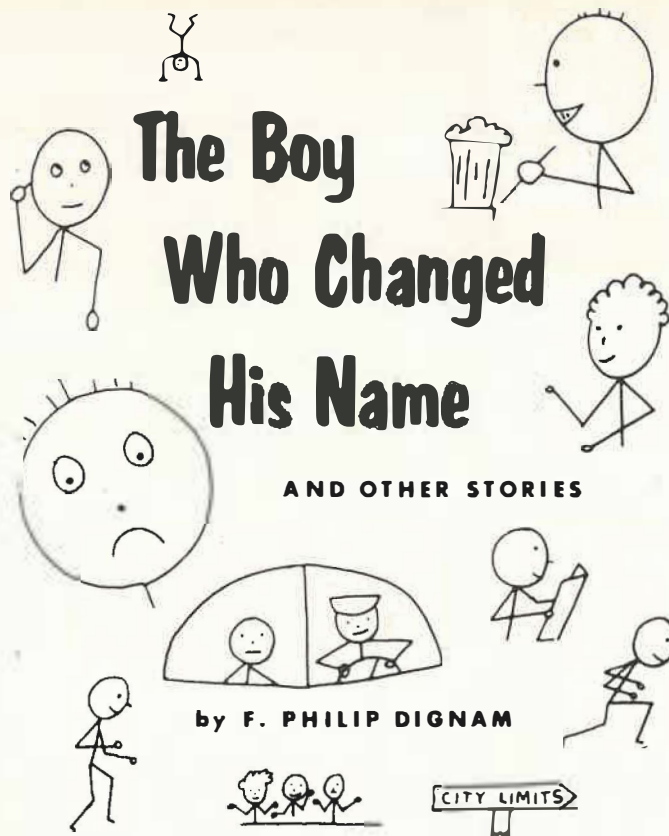
November 11, 1956

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**How Is "Liberalism"
Affecting the Church?—p. 4**



**In once quiet Ravenswood,
W. Va., Grace Church and
whole city feel boom—p. 15**



The Boy Who Changed His Name

AND OTHER STORIES

by F. PHILIP DIGNAM

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Things To Come

November

- Twenty-fourth Sunday after Trinity
Religious Radio-TV Workshop, NCC, Memphis,
Tenn., to 16th.
- Annual Meeting of the House of Bishops, Pocono
Manor, Pa., to 16th.
- Department of International Affairs Fall Meet-
ing, NCC, New York City.
- Twenty-fifth Sunday after Trinity
- Thanksgiving Day
- Sunday before Advent
- Annual Assembly, Division of Foreign Missions,
NCC, Buck Hill Falls, Pa., to 30th.
- St. Andrew

December

- First Sunday in Advent
- General Board Meeting, NCC, Los Angeles
Calif., to 6th.
- Second Sunday in Advent
- Joint Assembly, Division of Christian Life and
Work, Division of Home Missions, NCC, In-
dianapolis, Ind., to 12th.

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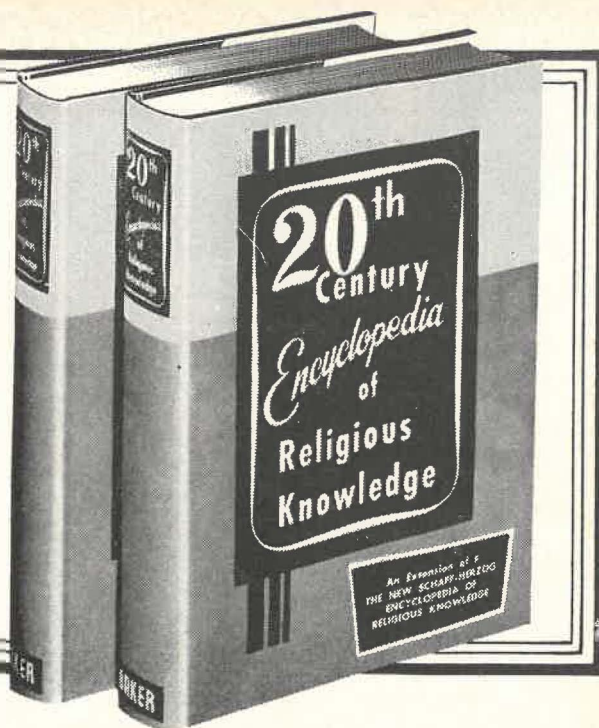
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Is the Church being liberalized out of existence?

A LAYMAN LOOKS AT

The Episcopal Church is facing the greatest challenge and finest opportunity in its history. If it fails to meet the one or take advantage of the other, it must relinquish its rightful place in the future religious life of America.

It is my conviction, as a layman, that the Church is failing to expand as fast as it might because of the clergy's fetish of "liberalism." From personal experience and lengthy and widespread observation, I believe that the Church is being liberalized virtually out of existence.

The traditional faith of which the Episcopal Church is presumably the defender is obscured in a maze of conflicting and often antithetically divergent clerical opinion. The message it purports to deliver has been muted by a lack of unified clerical conviction, until now it has become inaudible.

Uncertain of the faith the Church represents, unable to hear its message, and lacking time and patience to unmask its hidden truth, potential members go elsewhere where the personal effort can be less.

Conversion Sought

Times have changed. An apprehensive people, living in a chaotic world, no longer attend church indifferently, as a matter of habit. They go seeking conversion. The Episcopal Church, in its endeavor to please everyone, is neither pleasing nor converting.

Not long ago, an adult member of my family, whom we will call John Edwards, talked to the dean of a cathedral, regarding the requirements for confirmation. John made clear what he did not and could not believe, including the divinity of Jesus Christ. The eminent clergyman asked:

"Do you believe that Jesus was a 'good' man?" Upon receiving John's affirmative answer, he replied: "That is sufficient for you to believe as an Episcopalian."

John subsequently received 15 minutes of so-called "instruction" and was presented to the bishop for confirmation.

It is this sort of "liberalism" which, in my opinion, is undermining the Church and seriously jeopardizing its future. In demanding so little from its members, the Church gets exactly that in return.

John's reaction to this lack of demand is typical. He goes to church occasionally to please his wife. Valuing his own integrity, he conspicuously refrains from reciting the Creed. Does he respect the Episcopal Church? How could he when he is convinced that it stands for nothing? Or worse yet, if it *does* stand for anything, what sort of spiritual integrity has an institution which can so easily forget its convictions and so conveniently overlook its requirements?

The John Edwards are unfortunately legion.

If then, on the authority of an eminent Churchman, the Creed is meaningless — if it does not contain the basic tenets of the Episcopal Church's belief — what is the faith of the Church, and where can it be found?

It took me six years to discover.

Era of Great Confusion

Like thousands of others, I turned to the Church during the war when my husband went to sea. In California I found the comfort, security, and faith I sought, in the Episcopal Church. It was after the war, when living in different communities in the East, that the era of great confusion began.

Our first parish church was temporarily rector-less, so on one Sunday six years ago, there began what was to eventuate in a seemingly endless "shopping" tour, in search of an Episcopal Church which would give us that clear, concise message of faith we had been led to expect from the Church. We sought in vain.

Every clergyman rendered his own interpretation of the Bible, each conflicting violently with the other.

As one spoke in platitudinous banalities, another vehemently repudiated those tenets which I had been taught were basic to the Episcopal Church.

As one adjured his congregation that "anyone who does not believe in the miracles of the New Testament cannot call himself a Christian," another explained away the miracles as unfounded myths or psychological aberrations.

A specific portion of the Bible was interpreted by one as literal truth, by another as pure allegory, while a third concentrated solely on the literary quality of the passages under discussion.

By the time this course of church-going was over, my mind was in a tailspin, and I wondered what, if anything, the Church actually believed.

We then moved to a new community. It was the Lenten season. I listened to five visiting clergymen, all eminent Churchmen. Their wide deviation in the interpretation of basic Episcopalian tenets left me hopelessly bewildered. I was glad when Easter morning found me with a strep throat and unable to go to church. How could a priest, who had spent weeks explaining away the other miracles, possibly accept the greatest miracle of all — that on which Christianity has for 2,000 years rested its case —

By Emily Gardiner Neal

THE EPISCOPAL CHURCH



(Here, Bishop Essex of Quincy administers Confirmation.)

AUTHOR asks if it is strength to fail to set a minimum standard for confirmation instruction.

the Resurrection? If that, too, were going to be explained away, I didn't want to be there to hear it.

Sea of Uncertainty

At this point I was forced to conclude that the Episcopal Church had no great unifying faith. My Church was not standing steadfast upon the Rock of Peter. It was floundering without anchor in the same sea of uncertainty as the secular world.

I had earnestly sought the truth as revealed by the Episcopal Church. As one would seek scientific information from a trained scientist, so had I sought religious guidance from trained theologians. All I had received was a hodge-podge of unauthenticated personal opinion.

I had demanded from my Church, and not unreasonably it seemed to me, a certain unity of unfaltering conviction

on matters of fundamental faith. Apparently the Episcopal Church did not have this to offer me — so in desperation, I turned my eyes toward the concrete, unequivocal beliefs of the Roman Catholic Church.

As a last gesture, and I suppose a final protest, I went to see my bishop. It was he who, at long last, was to reaffirm magnificently for me, with irresistible conviction, the teachings of the Church as I had originally believed them to be. He reaffirmed, with no equivocation, the great faith for which and on which the Episcopal Church stands. Listening eagerly to the clear voice of the true Church, I gratefully clutched at his words as a drowning man to a straw. I remained in the Church with a fuller understanding than I had ever had before.

For me, my pilgrimage has been

long and difficult, but infinitely rewarding; but for countless others this has not been so. Lacking the time to undertake so long a journey, tired of wandering in the labyrinth of Episcopalian contradictions, they have dropped by the wayside. I can share their viewpoint. It should *not* be necessary to undertake so long and arduous a trip — nor should it be necessary to feel that a bishop is the only dependable promulgator of the Faith.

Happy though I now am, in a Church whose priest is a dedicated Episcopalian (of whom there are an increasing number due to the bishop's efforts), I can understand only too well the plight of a woman who said not long ago: "I have left the Church. A faith either is or isn't. I couldn't reconcile myself to the divergence of opinion among men supposedly representing the same Church."

I have talked to many clergymen concerning their wide deviation of opinion, which casts the floundering layman into a morass of doubt and confusion. Some (significantly those with the deepest convictions) agreed with me. But many claimed that it is in the uncurtailed individualism and the uncurbed freedom of clerical opinion, that the strength of the Church resides. With this viewpoint I cannot concur.

A Limit to Liberty

As an American, no one values the prerogatives of free speech and independent action more than I; but there is a limit to liberty, beyond which it becomes license.

A communist plotting the violent overthrow of the U.S. government cannot be permitted the freedom to do so. Why, then, in the name of freedom, should the Church appear to condone heresy?

A member of an organization, who

is outspokenly disloyal to the basic tenets and aims of that group, is forced to resign. Why, then, in the Episcopal Church, does the doctrine of liberalism seem to supersede the Creed?

Why should an Episcopal clergyman, who cannot in good conscience subscribe to the fundamental faith of the Episcopal Church, be allowed, in the name of free thought, to turn the Church into an organization of free thinkers?

I submit that the democratic principles upon which the Church is founded would be in no wise impaired by an official and unified stand on certain defined articles of faith.

I submit that were we not obedient to the laws of our government, we would have neither government nor democracy, but anarchy. In the same sense, freedom to violate the tenets of a faith is not a democratic privilege, but a treacherous abuse.

I respectfully urge that our clergymen ask themselves these questions:

Basic Tenets

Is it strength to demand of the clergy no fealty to those basic tenets of faith without which there would be no Church?

Is it strength to permit the voice of Episcopalianism — the Cathedral

— to preach a doctrine of thinly disguised Unitarianism?

Is it strength to offer no unity of official Church opinion on the Bible, so that there are inevitably as many contradictory interpretations as there are clergymen, creating a universal doubt in thoughtful minds as to the verity of any of it?

Is it strength to have a Book of Common Prayer, supposedly in universal use, and then universally ignore its instructions regarding such matters as fasting, etc.?

Is it strength to fail to set a minimum standard for confirmation instruction, so that uninstructed confirmants will not make a mockery of the Laying on of Hands?

Is it strength when a dedicated clergyman spends years in educating his parishioners in the Episcopal Church's faith — and then sees his work undone in a month, by the diametrically opposed teachings of his successor?

Is it strength when a change of priests can invalidate for a layman all he has been taught for years was truth, so that his faith, always a tenuous thing, is badly shaken and sometimes utterly destroyed?

Unified Body Needed

I cannot believe that it is. I can

only think that if the Episcopal Church refuses to lead the way, as a unified body, along the paths of truth as it sees it, then it is indeed small wonder that its would-be followers stumble along the way and fall, only to wonder if a faith unable to procure a common spokesman is a faith at all.

You may wonder why, feeling as I do, I am an Episcopalian. The answer is simple. I love the Episcopal Church. Never, in my estimation, has its strength and its light been so needed by a spiritually starving people. I want above all else to see it attain its proper stature; and because I believe it is the custodian of a great heritage, and the guardian of a great faith, I want to see it stand impregnable and inviolate, in an attitude of unified and unshakeable integrity.

To hide its light, to obscure its truth, to render inaudible its message, is to betray its sacred trust.

I believe that the Episcopal Church must speak, not in the confused babble of many tongues, but in the loud, clear, coherent voice of conviction.

Not in a still, small voice, but like St. John the Baptist, the Church must proclaim its message with boldness.

Then, and only then, will its light so shine before men that they cannot fail to find their way.

BOOKS

A Sober History

PRIMITIVE CHRISTIANITY IN ITS CONTEMPORARY SETTING. By Rudolph Bultmann. Translated by R. H. Fuller. Meridian Books. Pp. 240. Paper, \$1.25.

Despite the rather sensational publicity given this book by *Time* Magazine, readers of it will not find it a controversial work, in the sense in which Bultmann's *Kerygma and Myth* is controversial. This, Bultmann's latest effort, is a sober history of ideas, endeavoring to sketch briefly the history of Jewish and Greek thought, and to indicate in what ways both contributed to a resultant, early Christian theology. This goal he has accomplished. It is no mean achievement to confine a work of such scope within 200 pages, and the author has produced an interesting and solid reference book which ought to be placed in all seminary libraries.

Naturally Bultmann, as is his privilege, presents his own philosophy as to what is eternally valid in the Gospel message,

and what may be assigned to the spirit of the time in which the Gospel is written. He does this, however, in such a way as to avoid confusing his own views with the intent of the authors of the New Testament. Where he feels certain facets of their thought must be discarded — and of course, he discards *in toto* New Testament eschatology — he makes it clear that he is doing something the New Testament writers did not do.

Reginald Fuller, now professor of New Testament at Seabury-Western, is to be commended for a translation which is lucid, and above all interesting and rapidly moving. It is easy to translate a German theological work badly; not at all easy to do it well. Fr. Fuller has accomplished the latter task.

Of the various divisions of the book, that which concerns Old Testament theology is the most striking; Bultmann has put the various lights and shadows of the entire Old Testament tradition into a succinct, challenging section 56 pages long. His chapters on the history of Greek thought are well done; one notices here the influence of Werner Jaeger's *Paideia*, and the works of similar authors.

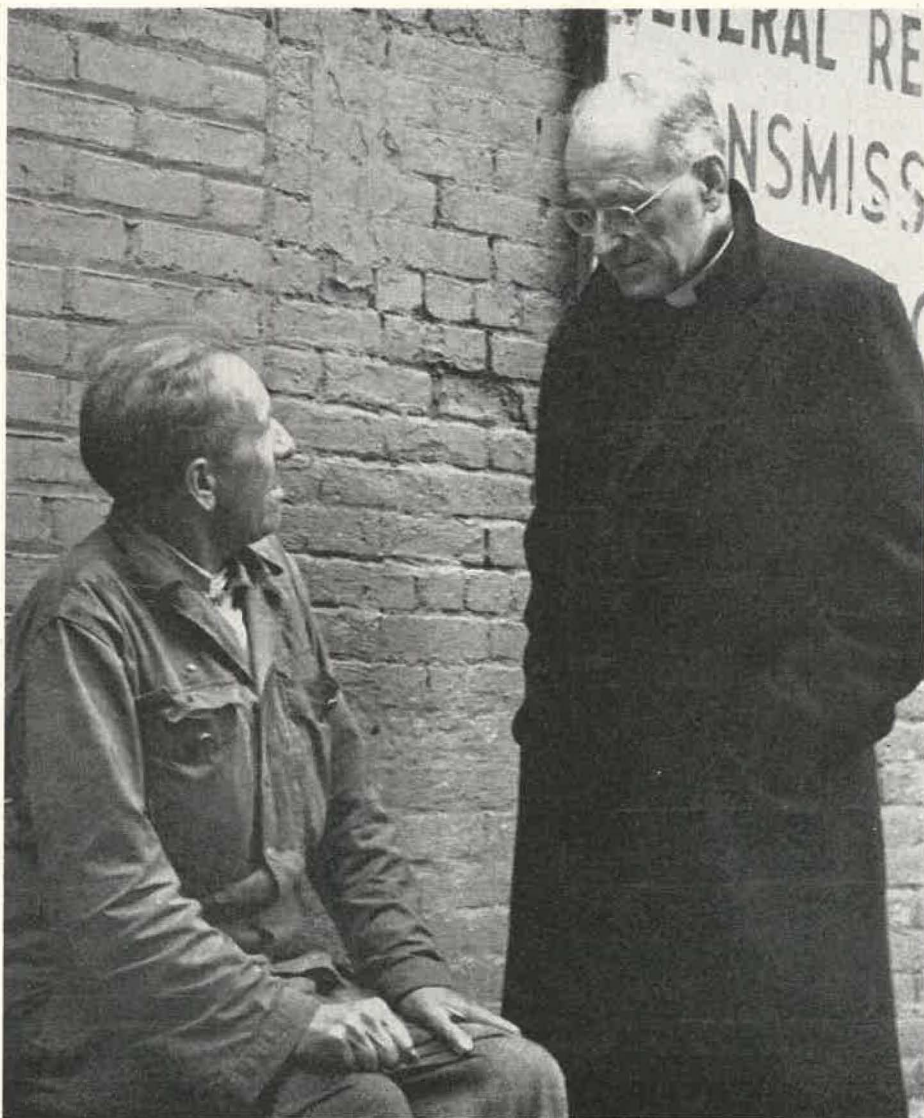
The section on Rabbinic Judaism is a disappointment. Bultmann treats this faith, to a large extent, in the unfriendly

spirit of Schuerer's *Life Under the Law*, which is referred to in his footnotes. He seems to draw on this, on George Foote Moore, and on Bousset, for most of his information. His actual quotations of Rabbinic sources themselves are limited to Pirke Aboth, a few liturgical texts, and one citation from Strack-Billerbeck! Surely a scholar of Bultmann's stature ought to go farther than this in his attempt to evaluate the religious traditions with which he works. One may or may not like "legalism"; but Rabbinic Judaism has lasted as long as Christianity has, and deserves more serious treatment than it here receives.

In the New Testament portions of the book, readers of Bultmann's other works will recognize the issues upon which he long ago chose sides. The Fourth Gospel entirely repudiates Pauline eschatology; the title *kyrios* comes entirely from Hellenistic piety, and has no Jewish roots. In St. Paul's eyes, not only is it impossible to fulfill the Law, but the seeking of salvation by means of the fulfillment of the Law is in itself evil. "Normative Gnosticism" (to coin a term) is identical with the Iranian primeval-man myth, and the Pauline language concerning "the body of Christ" is borrowed from Gnostic

Continued on page 19

The Other Side of the Coin



The Rev. H. Rushton Bell, assistant director of New York Protestant Episcopal City Mission Society, gives counsel. Photo courtesy of the Society.

By the Rev. J. F. Machen
Vicar, Grace Church, Charles City, Iowa

I should like to plead an unpopular cause. There is a need to return to the dispensing of "alms" directly from priest to the poor. I should, therefore, like to disagree sharply with the suave, clever, cold-as-ice efficiency apparently advocated by the writer of "How To Treat Panhandlers" [L. C., October 7th]; and to plead the cause of the transients who come to the clergy's door — the poor, the dishonest, the beaten, the misguided, the unsuccessful, the confused, the vicious, the unwanted, the bitter, the shiftless, the discouraged, the troubled.

Increasingly, it seems to me (though perhaps I am only becoming more aware over the years), the Church papers rightly carry items on the proper handling of transients and ne'er-do-wells. But I am disturbed from time to time by the tone of some of these counsels.

Some months back, a Church paper carried a classified advertisement describing in elaborate detail the appearance and methods of a dishonest man, who had obtained a couple of dollars from a clergyman. Later, the priest became "suspicious," made a "thorough investigation," and finally decided to circularize him.

By actual computation the advertisement cost over \$9.00 for each insertion.* Several insertions, plus the time necessary for the "thorough investigation," must have been pretty expensive. It would have taken care of a good many transients. Perhaps the Church gained a great deal by the expression of righteous indignation.

Then, periodically, there appear urbane articles in our Church papers which apparently judge everything by modern business methods. This would all be very well if modern business methods were always so fool-proof as many naïvely think them. This will appear sacrilege to some, but I should like to ask, in this connection: which way is progress? Is it not possible for the Church to become too "efficient" in its handling of unfortunates who come to it for help? Are not *faith* and *hope* legitimate attributes of the Church, as well as *charity* (which latter, in its popular connotation, at least, is certainly under a cloud in many successful parishes)? We erroneously believe that

*Some Church papers do not charge for caution notices.

The Church's job is not to out-wit but to love, not to judge but to give as Christ has given to us.

because secular charitable organizations can function more efficiently, the Church must perforce cease caring for the poor entirely.

Every Dollar to Poor

But are secular organizations more efficient? Quite apart from the shepherd-heart being necessary in the dispensing of charity, secular organizations must pay salaries. The Church has no "overhead" at all. Every dollar given to the poor goes to the poor.

Of course, clergymen will be deceived by some "unworthy people." Yet "unworthy people" must be sought by the Church. And they must be sought not in a cleverer-than-thou, not in a wiser-than-thou, not in a more-successful-than-thou, not in a holier-than-thou spirit; not in a spirit of condescension. They must be sought and received and taken in because the Lord of the Church came to seek and to save them — precisely because they are lost. His bishops commission His priests to continue His work.

Of course, the priest will be deceived oftentimes by conniving people. But are civic organizations never deceived? Anyway, the Church's job is not to out-wit but to love. Our job is not to judge but to give — as Christ has given to us. The priest will many times be deceived. But that scarcely changes or obviates the clergy's position: to have faith enough, to be naïve enough, to believe that something they can say or do or be or give will, through the mysterious alchemy of the grace of our Lord Jesus Christ, save men.

One wonders if a rereading of *Les Misérables* would help to refocus our vision, particularly the passage concerning Jean Valjean and the bishop. The one thing that tormented man could never get away from was that one man, the kindly old bishop, genuinely respected him, and loved him as a brother simply because he was a human being. And, far from expecting anything in return, the bishop

gave him the remaining candlesticks along with the ones he had stolen (and which the gendarmes had found on him and returned to the bishop with Valjean in handcuffs). The amazing "gift" was important to the dazed man; but to M. Valjean, the stabilizing thing was that an honored man in the community respected him, genuinely respected him, and expected him to become an honorable man. A more hopeless specimen would be hard to find. But, inspired by the bishop's trust, he made it.

Unfortunately, there are no Victor Hugos around to chronicle the occasional small triumphs of the average parish priest. He must simply love and give, as he is able, believing that his efforts are not in vain.

Indifference to Suffering

There is another element in this sick judging of our fellows, into which we all fall, sometimes. It must be disturbing for others to hear clergymen call men names — tramps, floaters, bums, psychoes, panhandlers — "call them . . . whatever you will." It argues that among us all there is arrogance, and spiritual blindness, and pride, and lovelessness, and indifference to suffering.

What we priests have achieved, or what we are pleased to call "success,"



depends upon such an alarmingly large element of chance, together with something else completely outside ourselves rather than upon our own magnificent parts and cleverness, that if we are strictly honest with ourselves, we must often think when we see these unfortunates: "There, but for the grace of God, go I."

It must be frightening to others to hear a man of God refer to some person as a "problem-child." In the first

place, it sounds shallow. It smacks of the popular fad of dabbling in pseudo, half-baked, ill-digested, improperly understood psychology. Pelagianism, in the guise of religious "best sellers," is very much alive! When any minister of the mysteries of God becomes so enamoured of himself, so pleased with his condition that he can refer to others as "problem-children," he is riding for a fall. It may not be amiss to remember that such things do happen among the clergy with a frightening frequency.

The good Lord knows we priests need some tips on how to handle the unfortunate people who come to us for help. (Apparently, we do not



"seek" them anymore, as the vows in the Ordination to the diaconate direct.) But perhaps we should look to other sources than to modern community chest methods for those tips.

One such source that ought to satisfy the most meticulous priest is the Person for whom all priests work — Jesus, the Christ, the Lord of the Church we serve: ". . . Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Nor is this course a matter of choice for us. Converse action in the treatment of these unfortunate people is treated of in the remainder of that passage in divine threats so dire that it freezes the mind.

ACU CYCLE OF PRAYER

November

11. Cathedral of St. John, Quincy, Ill.; Epiphany, New Haven, Conn.; St. Saviour's, Maspeth, N. Y.
12. Emmanuel, Petoskey, Mich.
13. Order of Holy Cross, West Park, N. Y.; St. Matthias', Athens, Ga.
14. Trinity, Rock Island, Ill.; St. Peter's, New York City, N. Y.
15. Trinity, Michigan City, Ind.
16. St. Saviour's, Old Greenwich, Conn.; St. Andrew's, Paris, Ill.
17. Christ Church Cathedral, New Orleans, Ascension and St. Agnes, Washington, D. C.

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.

Brilliant and Important

Congratulations to THE LIVING CHURCH for publishing Fr. Wilford Cross' magnificent article on Neo-Orthodoxy. It is one of the most brilliant and important you have ever published.

Time after time during the past 200 years, Anglican laymen have received the impression that priests and scholars of the Church believed that the gates of hell would not prevail against the Church — but that Darwin or Rousseau or Jung or Einstein or Kierkegaard probably would! The sexually abased rumblings of Freud have sounded in our ears oftener than the Voice from Mt. Sinai. Exponents of the Higher Criticism have assured us that the Gospel of St. John was not written by St. John but by three other men of the same name. St. Paul has been regarded as a victim of St. Vitus Dance, rather than of Divine Grace. The first verse of Genesis has been made to tremble before each passing wind of scientific theory. And theology has been considered a ghost too anemic to deal with red-blooded humanism, materialism, and existentialism.

It is reassuring and refreshing indeed to have a priest and scholar of the Church examine the distortions of the word of man in the light of the Word of God, and to proclaim unequivocally that Christ and His Holy Church are still Way, Truth, and Life.

(Mrs.) JERE C. MICKEL

Decatur, Ill.

Blanket Condemnation

I have no desire to question the sincerity and conviction of Dr. Cross in his article, "Neo-Orthodoxy and Prayer Book Teaching." Yet there are many misleading statements in it.

Neo-Orthodoxy is an unfortunate term, since it is doubtful whether Barth, Brunner, Niebuhr, and Tillich would classify themselves as such: e.g., to place Niebuhr and Tillich under the same general classification reflects theological naiveté. They are poles apart in their teaching.

The equation of "existential" with "subjective" demonstrates a lack of appreciation for that dimension, notably developed by Brunner and Niebuhr, which transcends the "analytical" objective-subjective antithesis. "Existential" has reference to that dimension, and it is here that our Prayer Book has its relevance.

The labeling of the doctrine of "justification by faith" as subjective betrays a separation of grace from the act of justification. This is certainly not the intent either of St. Paul or Martin Luther.

The attack upon Barth as anti-intellectualistic is unfounded. Because a theologian in Kantian fashion recognizes the limits of reason, and in Christian fashion the primacy of revelation, does not mean that he is "against reason." It is unfortunate that Barth is not respected by American Episcopalians as he is by our English brethren and even the Roman Church. And Tillich, who is classi-

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sorts and conditions

A PIECE of paper on my desk asks the challenging question, "Are technical committees desirable?" It has been there for several days, waiting for me to get over my first compulsive instinct to answer "no."

FOR ONE THING, I don't understand the question, and it is a good general principle to vote "no" on questions you don't understand. The paper propounding the question is an announcement of a meeting of some of our local community welfare agencies. My impression is that these technical committees are supposed to be related in some way to the boards of the various social agencies. And it appears to the casual observer that they have enough committees already. Perhaps, however, each agency does need just one more committee — a technical committee.

IT MIGHT be good, for example, to have a committee made up of all the people who bring up parliamentary technicalities in meetings — the ones who point out that a motion to vote now on the question before the house requires a two-thirds vote, or who introduce amendments to a motion to lay a question on the table. This committee could meet at the same time as the full board, but in a different place.

ANOTHER committee that might be desirable would be a committee to meet the home responsibilities of people who spend all their waking hours away from home serving on committees. Such a committee could put on storm windows, fix faucets, sign the children's school report cards, and serve as a medium for the exchange of messages between committee members and their families.

PERHAPS the word "desirable" in the announcement on my desk should be interpreted differently. The question might mean, "Are technical committees lovable?" To which one must in frankness answer, "Not very."

I SUPPOSE that a saint, viewing the committees elaborated by churches or social agency boards, would answer this question differently. What is a committee like when seen *sub specie aeternitatis*?

HERE IS Beckwith, for example, struggling to make his proposal prevail against the indifference of the rest of the committee. He swallows his pride, decides to wait for a more auspicious occasion, and a bell rings in heaven as the recording angel

writes: "Beckwith was patient today."

HERE is Mrs. Tomentosa, so dedicated to the work of the organization that she cannot see any hope for the community unless the agency opens up 20 neighborhood branches. The discussion reveals to her, in something almost like a vision, the network of care for many other needs, the fostering boards and executives that minister to them, the striking thought that there are other people who care, other things that need to be done. A whole chime of bells rings as the recording angel notes, "Mrs. Tomentosa was humble today."

"I SEE men as trees walking," said the blind man to whom Jesus had given his sight. So would a saint see men as trees, and yet something more than trees, following the inner laws of their growth, hoping and fearing around a table, contending and yielding, meeting small triumphs and defeats; and, at best, learning to love.

A WALKING TREE suggests something larger than life, but more clumsy. So, too, the view of a committee *sub specie aeternitatis* would probably see more grandeur and dignity in the men and women themselves than in what they were trying to accomplish.

A COMMITTEE is of interest to God primarily as one of the places where human beings act like human beings, an area where the developing soul may forage for the deeds and relationships that nourish spiritual growth. The ornithologists tell us that the songs of the birds are sung primarily for the purposes of delineating their feeding grounds. This no doubt is the theological function of committee prose.

YET as the songbird's feeding ground is closely associated with his nest, so it is the home that gives the committee its real usefulness. Those whom we think we are helping are really helping us, for it is the giver who pursues and receives the greater blessing. If from our work outside the home we carry back something that nourishes, strengthens, and beautifies our home life, the committee will have served its most important purpose.

SO, in the upside-down world of Christianity, a committee is desirable if it does its members some good — even a technical committee, no doubt. But it is not desirable if it represents a place to be busy in more good works than we and our families can digest.

PETER DAY.

EDITORIALS

Panhandlers, Swindlers and Christian Charity

Our readers have been disagreeing with each other with even more fire and dash than usual lately — on open Communion, on politics, on neo-orthodoxy. But perhaps the controversy of the most crucial spiritual significance is the one touched off by the Rev. David Churchman Trimble's article entitled "How to Treat Panhandlers."

An article in this issue takes up the other side of the case, as have a number of letters from readers. In fairness to the author of the first article, we must admit that the display headings with which we dressed it up may have made the article appear to be more hardboiled than it really was. If it had been titled, "My Panhandler Problem," or something of the sort, the effect might have been different.

The panhandler problem is one of the most difficult spiritual problems of our age. It was not as much of a problem for other ages. The question is not how to find ways of meeting poverty and abject human need. No doubt, modern charitable institutions and routines are far ahead of all the rest of history in that particular. The problem is rather one for the hearts of those of us who are not panhandlers. We hate the thought that we might be swindled. We shudder at the prospect that our generosity might prove us fools. And, in some way that is hard to explain, the very presence of a man asking us for a handout is a threat to our entire concept of ourselves and of our world.

Once, on an errand to a poor section of New York, this editor was given some counsel by a taxi driver. "Don't be taken in by these bums," he said. "Don't give them anything but a quarter or so. They'll only drink it up, and a quarter ought to take care of them for a good while." The editor, a well-schooled passerby on the other side (for, in the midwest, begging is not as generally accepted a part of the social pattern as it is in New York City), found that he was being given advice for more generosity than he was accustomed to practice!

The taxi driver had arrived at a practical program: he could afford a quarter once in a while; he was not going to turn a deaf ear to his fellowman. He had no illusions about the practical use to which a quarter might be put. And, if by chance he ran out of spare quarters, we do not doubt that he would have ex-

plained simply and sincerely to the next suppliant that his help was temporarily unavailable.

That is what might be called the "proletarian" approach to panhandling. At the other end of the scale is the aristocratic approach, scattering largesse to the poor because that is one of the things expected of an aristocrat. In between, in the realm of the great middle class where most of us live, we are ashamed because we do not have enough money to be aristocrats nor enough humility to feel a sense of kinship with the undeserving poor.

The man who asks us for money is forcing us to cast ourselves in one of two roles we find it very hard to assume — either the role of not caring about money; or the role of sharing our limited funds with him. The decision is one that we do not like to have to make. If we refuse, we are guilty of one thing; if we accede, we are guilty of something else. Either way, we leave the encounter robbed of a little piece of our self-esteem.

Where is Christian faith and theology and morality in all this? On the whole, it appears to stand on the side of the panhandler's claim to be our dependent and brother. What we do to him, the Scriptures tell us, is what we do to Christ. His little demand for



money is not the serious thing. His big demand for a place in our affections and concern is the thing that hurts. Confronted by the demand to love our neighbor, we say, "Surely, Lord, you did not mean this one." But of course, He did, and we know it.

Now, the clergy of the Episcopal Church (and of other Churches, too) have a special problem in the visitations of a certain group of individuals from parson to parson; some of these individuals seem to be remarkably well provided for out of the funds set aside for the poor. Some of them might need only a series of resolute refusals to get them back on the right track. Others seem to be conscienceless swindlers rather than pathetic drifters. The men and women who are the subjects of caution notices in our classified columns are seldom the sort of person who might approach a man for a handout on the street.

These people, too, are in need of supernatural charity. Yet, the approach of the bishop in *Les Misérables* may not be the best way of expressing charity toward them, unless the doctrine of absolute nonresistance be applied to all kinds of fraud, cheating, and larceny. A generosity total enough to encompass the swindler would certainly be a glorious thing, but it is a little different from the generosity that embraces the need of the down-and-outer.

All kinds of people with all kinds of problems ask

the clergy for money. In every case, unquestionably there is a genuine need which ought to be served pastorally. Yet, to distinguish between the different kinds of need and to know whether the giving of money is in the right step or the wrong step is a very difficult matter. Money alone is not the answer to anyone's problem. But if the withholding of money represents the withholding of forgiveness and love, the whole human race is thereby made poorer.

The technique of "referral" to some community agency set up for dealing with requests of this kind has its dangers as well as its advantages. Possibly the priest should begin by explaining that he has funds to give to the poor, but none for the cashing of checks or the relief of temporary financial crises; that he can do something for the "undeserving" but nothing for the "deserving." The Son of man came not to call the righteous but sinners to repentance, and His ministers are not here to give a man what he reasonably deserves to have, but to administer the unreasonable mercy of one who preferred to consort with publicans and sinners.

This stipulation would be good news to some who seek the help of the clergy and bad news to others. The latter group could be referred to appropriate agencies that can meet their need on the basis of its merits. If God's mercy is not what they want, what else has the priest to give them? But the former group would remain as the specific object of the priest's concern; and his concern would be not with the hard-luck story nor even, perhaps, with the way in which the man proposes to spend the money, but with the expression of God's love and mercy to those who need it. And, in the premises, it would appear that some financial help would usually be a part of the picture.

Something of the same spirit should, of course, be found in the layman as well as in the priest. It is not always possible for a layman to hold a conference with a stranger who asks him for money. A casual contact on the street, as the taxi-driver indicated, is an opportunity to express a little fellow-feeling for the down-and-outer, but it is foolish to overdo it or to get sentimental about it. Elaborate requests for railroad fare and check endorsements do not come to the layman so often from total strangers. And, if they do come, the layman does not face exactly the same problem of administering special funds for the relief of distress that the clergyman does. Christian charity does not require anyone, priest or layman, to be an easy mark for swindlers. But it does require us all to be alert to respond to the needs and troubles of suffering humanity.

The fear that handing out small sums to panhandlers will result in a vast increase in the number of beggars, and that the beggars will become millionaires, may be based on fact or it may not. Frankly, we are more weighed down by the fear that to make a custom of "passing by on the other side" will result,

as Christ warned, in failure to recognize Him in His little ones. Organized and sterilized charity is an altogether different thing from Christian charity. And the latter rather than the former is what counts in the eternal scale.

International Confusion

The startling international developments of the past few weeks have resulted in many changes, some for the better and some for the worse. By the time this is read, the situation may have changed still more drastically. As we write, Britain, France, and Israel are jointly invading Egypt in an action which, as President Eisenhower indicated, shows every appearance of a return to the use of war as an instrument of national policy.

Meanwhile, in Eastern Europe, it appears that Poland and Hungary have been able to make good their demand for a greater measure of independence from direct Russian control, and that a part of the result is an increase in the strength and freedom of the Churches of those lands. First, even before the political developments, came the Hungarian government's "rehabilitation" (more accurately, vindication) of the Lutheran Bishop Ordass. Then came the restoration of the Roman Catholic Cardinal Wyszynski to his see in Poland and the freeing of Cardinal Mindszenty in Hungary.

It is a tragedy that even as we rejoice at the greater measure of freedom and independence being won by the Communist satellite countries, leading nations of the Free World are taking up arms to enforce their will upon the government of Egypt. It is true that the provocation was great and that the vital interests of these countries were gravely threatened by Nasser's use of the Suez issue as a weapon of his own political ambitions. Many other issues, including the Russian-Egyptian arms deal, help to explain the resort to force in this dangerous situation.

Yet, we cannot believe that long-range good can come from great powers' imposing their will upon small nations. The evil that may flow from the British and French move to occupy the Suez area might be worse than the evil it is designed to cure.

"There can be no peace without law," said President Eisenhower. "And there can be no law if we were to invoke one code of international conduct for those who oppose us and another for our friends." This is certainly a first principle for those who believe that God is the God of all nations.

It is the application of the principle that is difficult. God grant to all the world's statesmen the wisdom to find a way to peace with justice.

Polish and Hungarian Cardinals Freed

Cardinal Wyszynski Freed By New Regime in Poland After 37-Month Banishment

Roman Catholics throughout Poland greeted with jubilation the announcement that Stefan Cardinal Wyszynski had been set free by the new regime and would shortly resume his post as Archbishop of Gniezno and Warsaw and Primate of Poland.

The announcement was made by the official Polish news agency which also reported that a special commission would be set up soon to settle "outstanding problems" between Church and State.

News of the Primate's return spread like wildfire through the capital and stirred enthusiastic response. The cardinal appeared briefly on the balcony of his palace to bless a singing crowd of 500.

In a brief talk, he called for a mature approach to Poland's problems and said there should be no demonstrations and no disorders. He appeared to be happy and in good health.

Cardinal Wyszynski was set free 37 months after he had been arrested and banished from his see for alleged abuse of ecclesiastical functions and violation of a 1950 Church-State agreement by anti-government activity.

Actually, the Communist government had "cracked down" on the Primate in retaliation for outspoken sermons denouncing government infringements of the Church's rights and calling upon the Polish faithful to remain unswervingly opposed to the Communist anti-religious campaign.

It was learned that Cardinal Wyszynski's release took place three days before the official announcement was made. The speed with which he was released surprised even those observers who predicted it as an inevitable outcome of the change in Communist party leadership.

Government spokesmen were reported as voicing confidence that the new regime would be able to "coöperate" with the cardinal and thus settle all outstanding problems of Church-State relations.

Cardinal Wyszynski is the first cardinal and the second high-ranking Roman Catholic ecclesiastic to be freed from Communist detention and permitted to resume his episcopal office. His release was announced less than five months after the Hungarian Communist government had allowed Archbishop Josef Grosz of Kalocsa to return to his see.

Release of Cardinal Wyszynski has restored to the Roman Catholic Church in Poland one of the most outspoken opponents of Communist anti-religious persecutions.

In an apostolic letter last July calling

upon Roman Catholics behind the Iron Curtain to remain faithful to their religion, Pope Pius XII hailed Cardinal Wyszynski as one of the three Princes of the Church in Communist countries who have provided "a spectacle of spectacles to the world, to the angels and to men."

The other cardinals the Pontiff was referring to are Joseph Cardinal Mindszenty, Primate of Hungary and Aloisius Cardinal Stepinac, Archbishop of Zagreb, Croatia. [RNS]

Bible Detective Returns Books to Descendants Of First Owner

Although Dr. Robert M. Kimball's vocation is that of headmaster at St. Stephen's Episcopal School at Austin, he is perhaps better known in the state of Texas as a Bible detective.

For several years Dr. Kimball's hobby has been finding old family Bibles that have fallen into strange hands, buying them, and returning them to the descendants of the original owners. In his time he has returned over a dozen Bibles, having spent as long as three years in tracing some of the families.

Country auctions are a main source of supply for his unusual avocation. Maybe a tip from some old timer in the town or countryside will set him on the trail of a descendant who, he thinks, would like to re-possess the book. In most instances there is at least one member of the family who would like to own the Bible.

"Then sometimes the descendants don't seem to give a whoop about getting the family Bible back," said Dr. Kimball, "even though it may contain family records going back to the early 1800's."

Dr. Kimball has family Bibles of two branches of his own family and would like to have some more.

Truman to Aid Renovation Of 100-Year-Old Trinity Church

Former President Harry S. Truman will be the principal speaker at a \$25-a-plate dinner in Kansas City November 14th to aid the renovation of 100-year-old Trinity Episcopal Church in Independence.

Mr. Truman has a personal interest in the old church which badly needs more space for its membership of 300. He and Mrs. Truman were married there as were their daughter, Margaret, and Clifton Daniel, New York newspaperman, seven months ago. [RNS]

Budapest Welcomes Cardinal Mindszenty after Release From Felsoepeteny Prison

Church bells in Budapest pealed a warm welcome for Cardinal Mindszenty, Roman Catholic primate of Hungary, who was freed from his prison at a castle in Felsoepeteny by a Hungarian army task force on October 30th.

Cardinal Mindszenty was arrested the day after Christmas, 1948, by the Communist Government of Hungary. He was sentenced to life imprisonment after having been convicted on treason and black market charges at a trial in February, 1949.

The Roman prelate raised his hands in blessing to throngs who hailed his arrival after his release. Women knelt in the streets, men bared their heads, and many crossed themselves and wept. The cardinal, who looked healthy after his eight-year term in prison, spoke in the same firm, low voice with which he had tormented his Communist captors during the historic trial.

"I thank God," he said, "that I am now perfectly well, both mentally and physically, though I have been very seriously ill for a long time."

The cardinal had refused in recent months to endorse the program of the Hungarian Communist regime in return for full freedom, according to a report in the *New York Times*. But he was released from a dungeon shortly before the meeting of the big four heads of government in Geneva last year, according to Soviet leaders' statements then.

His release from the prison in Felsoepeteny came 48 hours after the new Communist regime in Poland freed Stefan Cardinal Wyszynski from house arrest and restored him to his Church functions in Warsaw.

In 1948 Matyas Rakosi, the now deposed Stalinist Communist chief in Hungary sent Cardinal Mindszenty, his aides, and several aristocratic figures in Hungary to trial in an open attempt to smash the influence of the Vatican in that country. The cardinal refused to bow to Government domination of the Church's functions and he was accused of conniving with diplomats from the West to overthrow the Hungarian Communist regime and engaging in black market currency operations to finance the plotting.

Once before Cardinal Mindszenty had been a prisoner of the Communists. When still a parish priest, he was arrested by the Communist Government of Bela Kun, Hungarian leader who himself was later liquidated. The Nazis jailed Cardinal Mindszenty in 1944 for his opposition to them.

In a broadcast to the Hungarian peo-

ple by the Budapest radio it was announced that the cardinal would be restored as Roman Catholic Primate of Hungary. Approval of the restoration was given by Zoltan Tildy, former President of Hungary who has been admitted to the government as Minister of the State Without Portfolio and leader of the smallholders party, and by Janos Kardar, Secretary General of the Hungarian Communist party.

Farewell Services Mark End Of 23-Year Term of Bishop Sturtevant of Fond du Lac

Farewell services marking the retirement of the Rt. Rev. Harwood Sturtevant, Bishop of Fond du Lac, were held at St. Paul's Cathedral on October 28th. Bishop Sturtevant retired on October 31st and the Rt. Rev. William H. Brady, Coadjutor, took over the duties of bishop on November 1st.

Over 700 members of the diocese attended the services which marked the end of Bishop Sturtevant's 23-year term as



BISHOP STURTEVANT

spiritual leader of the Fond du Lac diocese. The service took the form of a 4 p.m. Evensong at which the Rev. Robert D. Crawford, former dean of the cathedral and now rector of St. Paul's Church, Vermillion, S. D., preached the sermon.

Fr. Crawford reminded the congregation that a "Christian may change his work but he can never retire.

"Nothing really counts but the ending," Fr. Crawford declared in reference to the more than 40 years of service of Bishop Sturtevant as an ordained priest. He pointed out that it is the final blow which actually splits a nail and cited that "everything would have been for naught if Christ had not been able to say 'it is finished.'"

A processional opened the Evensong at which the officiant was Bishop Brady. The master-of-ceremonies was the Very Rev. Edmund M. Ringland, dean of the cathedral. His assistants were the Rev. John O. Bruce, professor at Nashotah House, and the Rev. Henry C. Johnson, rector of Trinity Church, Waupun. Bishop Sturtevant's attendants were the Rev. Canon F. D. Butler, Green Lake, and the

Many Concerned About Attempt To Change Name of Diocese

In the 1955 convention of the diocese of Pittsburgh, after a plea from the diocese's board of trustees that the diocese of Pittsburgh was often confused with the Roman Catholic diocese of Pittsburgh, it was voted, "The name and style of the Corporation shall be 'The Board of Trustees for the Episcopal Diocese of Pittsburgh.'" In this action, the diocesan convention was given no idea that the board of trustees wished to change the official name of the diocese. The action of the convention dealt with "the name and style of the Corporation."

During the 1956 Pittsburgh diocesan convention, the board of trustees was able to pass another resolution which read "The name and style of the Corporation shall be 'The Board of Trustees for the Protestant Episcopal Diocese of Pittsburgh.'" It was clearly evident to the convention that the resolution pertained only to the name of the board of trustees, and no one thought that the board was attempting to change the official name of the diocese.

Immediately after the 1956 convention, advertising material appeared in the Pittsburgh secular press which described the diocese as "The Protestant Episcopal Diocese of Pittsburgh." Official publications and stationery of the diocese were made to carry the same inscription.

Recently, the Rev. Joseph Wittkofski, rector of St. Mary's Church, Charleroi, sent a letter to each priest and senior warden of the diocese which said:

"In this year's diocesan convention, we voted to insert the words *Protestant Episcopal* before the proper name of the diocese in the

title of our board of trustees. I do not believe that any of us care very much what our trustees call themselves. I also believe that most of us do not object to including the official title of the Church in the name of our board.

"As a result of the vote in convention, there has been a lot of misunderstanding. We voted to allow the board of trustees to use the words *Protestant Episcopal* in their title. We did not vote and could not vote to change the official name of the diocese because our convention cannot modify the constitution and canons of General Convention.

"A few days after last convention an advertisement appeared in a Pittsburgh newspaper which called our diocese the 'Protestant Episcopal Diocese of Pittsburgh,' Advertising and curriculum material have been issued by our Department of Christian Education with the same imprint. The introduction of the words, 'Protestant Episcopal,' before the name of the diocese is highly uncanonical and most irregular. In the national code of canon law, the word 'diocese' is never modified by the new local insertion. From time to time, the canons oblige us to issue certificates from the unmodified 'Diocese of Pittsburgh.' The words are prescribed by the Church's canon law. In our Prayer Book, in the constitution, and in the canons, the words, 'Protestant Episcopal,' are permitted to modify the word 'Church.' When 'Protestant Episcopal' is used in any other connection, we have a 'party' use of the words.

"Canonically, we are the diocese of Pittsburgh. The canons of General Convention make no provision for us to insert anything before the proper name of the diocese. Any such attempt is null and void. If we have the authority to modify the national canons in one thing, we can change them in all ways to suit ourselves. We might even, under the plea of democracy, vote to do away with the office of bishop.

"Our board of trustees is a private corporation. Few among us will argue with them over what they wish to call themselves. But the constitution and canons are outside the authority of our board. They could have easily introduced the official title of the Church into their name and not violated the canons of the Church. Within the canons and the Liturgy, they could have called themselves, 'The Board of Trustees for the Protestant Episcopal Church in the Diocese of Pittsburgh.'"

In a letter to Fr. Wittkofski, Bishop Pardue wrote that he believes the official name of the Church should be included in the name of the diocese. Actually it is so included since the diocese canonically is "The Diocese of Pittsburgh of the Protestant Episcopal Church in the United States of America." The bishop felt that other developments should be left up to the democratic action of the diocese.

Many of the laity and of the clergy in the diocese are disturbed by the board of trustees' endeavor to use the change in their corporate title as a means to change the official name of the diocese of Pittsburgh.

Rev. William Way, Clarendon Hills, Ill. Both are retired.

After the service a reception was held for Bishop Sturtevant at the Hotel Retlaw at which the bishop was presented a book containing the names of 2,800 of his friends and members of the diocese and a check for \$5,000. Bishop and Mrs. Sturtevant left October 31st for Davis Island, near Tampa, Fla., where they will establish their permanent home.

Before becoming bishop, Bishop Sturtevant had served as warden at Racine College, Racine, Wis. He was ordained deacon in 1915 and served as headmaster of St. Alban's School for Boys and chaplain at St. Mary's School for Girls at Knoxville, Ill. After serving as a navy chaplain in World War I he moved to Milwaukee and became canon of All Saints' Cathedral. After two years he was named rector of St. Luke's Church at Racine, where he remained until his election as Coadjutor of the diocese of Fond du Lac in 1929.

Before



The "before" is a slum area behind Christ Church in Washington, D.C. The "after" the same area converted into a children's playground by members of the congregation. Parishioners, who paid \$7,500 for the plot and five

After



ramshackle homes on the site, removed the litter in their spare time, and at virtually no additional cost at all, they created the play area for the church's parish school and other youngsters. Christ Church was built in 1803.

RNS

Dead Sea Scrolls Change Bible Story Of King Nebuchadnezzar, Scholar Reveals

Reinterpretation of the story of King Nebuchadnezzar in the Book of Daniel will be required as the result of a new translation of a fragment of the Dead Sea Scrolls, a Roman Catholic scholar declared.

The Rev. Patrick W. Skehan, professor of semitic languages at the Catholic University of America in Washington, D. C., said that the translation, just published in France, shows that King Nabonidus of Babylon and Assyria underwent the punishment ascribed to King Nebuchadnezzar in the fourth chapter of the Book of Daniel and repented in the wilderness, as King Nebuchadnezzar was said to have done.

According to Babylonian cuneiform records, Msgr. Skehan said, King Nabonidus was a grandson of King Nebuchadnezzar and reigned from 555 to 538 B.C. The Biblical king's reign extended from 605 to 562 B.C.

Scholars now believe, Msgr. Skehan said, that Balthassar, whose vision of the fateful handwriting on the wall is described in the Bible, was Nabonidus' son and successor.

The priest added that while Biblical scholars "will be somewhat exercised" by the translation, he saw no reason for revising the Book of Daniel, which he said, gave a faithful account of the incident according to the Jewish tradition. "And the point of the story — the conversion of the king and his confession of his sins — remains unchanged," Msgr. Skehan said.

He explained that Biblical scholars had always been puzzled by the fact that history showed no seven-year period in which Nebuchadnezzar was absent from

his court but did record an eight-year absence of Nabonidus from his royal duties. The absence was ascribed to illness.

Msgr. Skehan recalled that the Book of Daniel was written about 165 B.C. Catholic scholars, he said, believe it is based on fourth or fifth century B.C. sources.

Msgr. Skehan said that researchers studying the scrolls are finding that Hebrew was used far more widely as a written and spoken language in Palestine at the time of Christ than they had heretofore supposed.

Scholars, he said, were surprised to find that 90% of the scrolls found in 1952 appear to be written in ancient Hebrew and only eight per cent in Aramaic. The latter was used widely in the Middle East by all Semitic peoples for nine centuries before Christ, the priest said. It is the language Christ is believed to have spoken.

"It suggests that Hebrew was in much wider use in the first century A.D. and in the century before Christ than we had thought," Msgr. Skehan said. "It is too early to say whether it will have any effect on Bible exegesis, but we may re-evaluate some texts which we have tried to interpret on the basis of their Greek or Aramaic equivalents, but which may have come out of a background more Hebraic in nature than we had supposed."

Another discovery of interest to scholars, Msgr. Skehan said, is that six of the 388 scroll fragments are in Greek.

"This proves that the Essenes were in contact with Greek-speaking peoples of Egypt," he explained, "and that they were familiar with the Greek language."

[RNS]

Synod Hears Resignation Of Archbishop of Dublin

The Most Rev. Arthur William Barton, Archbishop of Dublin and Primate of England, announced his resignation to the Synod of the Church of Ireland which recently met in Dublin. The 75-year-old prelate said he no longer had the physical energy to continue his duties as Archbishop of Dublin, Bishop of Glendalough, Bishop of Kildare, Primate of Ireland, and Metropolitan.

Archbishop Barton was ordained deacon in 1904 and priest in 1905 when he became the assistant curate of St. George's Church, Dublin. In 1912 he went to Belfast as the head of the Trinity college mission in the slum area of that city. He became Archdeacon of Down in 1927 and was consecrated Bishop of Kilmore in 1930.

In 1939 he was translated to the Southern Archbishopric. In practice that meant that he was the spiritual leader of Anglicans in what is now the Republic of Ireland during the war and at the time of the proclamation of the Republic. He preached at the concluding service of the Pan-Anglican Congress in Minneapolis.

Because the see was vacated through the resignation of Archbishop Barton rather than his transference to the Primatial See of Armagh, whose occupant is described as Primate of All Ireland, the Synod can appoint any priest in the Anglican Communion. The tradition, however, has always been to choose the new archbishop from among the bishops of Ireland. In order to appoint a new bishop a two-thirds majority of both the clergy and laity is required. Should this not be obtained the appointment will be made by the bishops, probably from among their own number. The sees of

West Virginia Church Aids Expanding Town Through Sale of Pre-Fabricated Housing

A year ago Ravenswood was a small, quiet town in West Virginia. Today it is preparing to become the booming industrial center of the Ohio Valley. Among the most startling of changes brought by the decision of Kaiser Aluminum to build a \$216,000,000 plant in Ravenswood, was the little church that turned big business.

In order to provide homes for the thousands of persons who will soon be flocking to Ravenswood and to help meet the costs of necessary church expansion, Grace Church has become a home-construction agency for pre-cut and pre-fabricated houses. (See cover. Photo courtesy of The Shepherdstown, W. Va., *Register*.)

Last year when the first new workers began coming into Ravenswood and looking for places to live, the men of the Laymen's League realized that soon there would be a serious housing problem. They began hunting for ways they might help in the situation.

Then Robert K. Park, a member of the League, who also is manager of the Farmers' Building and Loan Company of Ravenswood, received an offer from an Ohio materials firm to become an agent for the pre-fabricated houses. He couldn't accept the offer but he wondered, why not let the Church group take over the proposition?

Park submitted the idea to his fellow laymen, and they liked it. So they signed an agreement with the Ohio firm to sell the pre-cut homes for a commission of five per cent. The 20 members of the group promptly began soliciting for homebuyers, and since early this year, they have sold 16 of the homes to incoming Kaiser workers. The result is \$3,000 in commissions that will be used in the church's expansion program.

The expansion is badly needed already. In less than a year the congregation of the church has doubled in size, and the church school has grown from a membership of four to 54. In times past, one teacher, out of her own personal funds, gave her four pupils their church school material for a Christmas present. Now there is enough money in the church school treasury to buy the needed materials for the 54 pupils. What most surprised the vicar, the Rev. B. F. Barker, Jr., was the willingness of the members of the congregation to take over new church school classes. Teachers include high school students and their parents, all of whom eagerly volunteered their services as teachers to meet the rapidly increasing demand. One talented young couple is enthusiastically forming a children's choir. The parish house, once adequate, is now so crowded that the vicar's office and the kitchen are used for classrooms.

Response to the home-building agency

undertaken by the church has been favorable. "It certainly beats bake sales," Robert Miller, president of the Laymen's League, commented.

And Fr. Barker added: "We feel the project actually is doing a service to the community. Homes are needed badly here, and these are of excellent quality."

The work of the church does not stop once a home is sold to a newcomer. When a new family arrives in Ravenswood Fr. Barker is one of the first men to greet them and to let them know that the Episcopal Church welcomes them. One newcomer laughingly described the situation in saying, "first comes our moving van, next the telephone man, and then 'Reverend' Barker."

The Layman's League has recently inaugurated a series of coffee hours, which have helped to make the newcomers feel at home and become acquainted with the life long parishioners.

Besides attending his increased duties at the expanding church in Ravenswood, Fr. Barker, who is also vicar of St. John's, Ripley, a mission of the Ravenswood church, has been busy helping with expansion plans there. Last May groundbreaking ceremonies were held for the construction of a parish house, to be built on the rear of the present church property. This new building will contain three Sunday school rooms, a kitchen, game room, and a social hall, all constructed on one floor. The surrounding grounds will be landscaped and furnished with a barbecue and other facilities for social entertainment.

Figures, based on statistics compiled by the U.S. Chamber of Commerce, show the great possibilities for the Church in this area. The 3,700 people to be hired by Kaiser means that a total of some 10,950 new people will move into the Ravenswood area. It also means that there will be almost \$22,000,000 more personal income per year in that section and that retail sales will rise more than \$13,000,000 annually. There will be 4,144 new households established and 3,959 more passenger cars brought into the area. Thus, it can easily be seen that the Church has a real future here; for where the people are, there must the Church be.

Wilmington Choir is Affiliate of Royal School of Church Music

The 40-voice choir of St. Matthew's Church, Wilmington, Del., has become an affiliate of the Royal School of Church Music in England. The choir of men, women, and boys is one of 65 in this country affiliated with the school.

The affiliates are in constant communication with the school's headquarters in Croyden, Surrey, and a commissioner visits the choirs in the United States to

Bishop of Chicago Approves Evening Communion Service

Because of modern working conditions which prevent many families from celebrating Holy Communion together on major feast days which fall during the week, Bishop Burrill of Chicago has granted permission to the clergy and people of the diocese to celebrate Communion during the evening.

Bishop Burrill made it clear that such evening services of Holy Communion are to be restricted to the Holy Days set forth in the Book of Common Prayer with proper prefaces, namely the Epiphany, the Feast of the Purification, Annunciation, Transfiguration, Ascension Day, All Saints' Day, and the patronal festival or name day of a parish.

He also stressed that the evening celebrations should be preceded by careful instruction of the parish as to the reason for the change in hour, and by at least four hours of fasting by the communicants.

In explaining the purpose of this innovation Bishop Burrill said: "It is at least difficult, if not impossible, for the majority of the Church's communicants to worship in the Lord's Service of Holy Communion on such Holy Days as the Ascension and All Saints' when no other opportunity than the early morning hour is provided.

"In days like ours, when the Church needs both to be fed and to bear her witness to the Gospel in the world, the Eucharistic offering of the whole Body of Christ needs to be restored to the whole Church on the Holy Days."

New Building at Philadelphia Divinity School Is Dedicated

Bishop Hart of Pennsylvania recently dedicated the new refectory at the Philadelphia Divinity School. Named Bishop Hart Hall, the new building includes a large dining hall and kitchen, and living quarters for 11 students.

The Rev. Frank D. Gifford, who has completed 10 years as dean of the seminary, was presented with a framed, illuminated tribute from the alumni after the ceremony, in appreciation of his leadership during this period of tremendous growth at the seminary.

help in the aim of improving standards of Church music. Mrs. William Lewis is mistress of the choristers at St. Matthew's Church and Mrs. Rudolph Williams is organist. It was the latter who arranged for St. Matthew's membership in the school. Music to be sung by St. Matthew's choir is recommended by the school and the choir will send recordings of their singing to the school for examination.

Fourth Province Discusses Missions At Annual Synod

"The word mission must no longer be a term of reproach, describing a non-self-supporting congregation," said the Rt. Rev. Henry I. Louttit, Bishop of South Florida, in his keynote address to a joint session of the Synod of the Fourth Province and the Provincial Woman's Auxiliary. The Synod, which had as its theme "The Mission of the Church," was held in Miami Beach, Fla.

"The mission must become a glorious concept, descriptive of the ultimate meaning of the Church's being, life, and action," said the bishop. "It envisions armies marching to victory under the banner of the Lord of Lords and King of Kings — The Mission of the Church is the task to which God called us and sends us. That task is the responsibility of every congregation — of every communicant."

The bishop predicted a bright future for the Church in the southeastern part of the country as he stated that in the past few years the Episcopal Church in the Southeastern area grew faster than the population. Since the Church has a history of being an urban institution, Bishop Louttit said, the changing economy of the South from agriculture to industry meant good prospects for increased Church membership and service.

He pointed out that .75 of every 100 persons in the Southeast is an Episcopalian as compared to more than one out of every 100 in the country as a whole, explaining that the large Negro population in the Southeast accounted for some of that difference. The Rev. G. H. Caution of Savannah, Ga., said the biggest need of the Church in its work among Negroes has been for more and better-trained Negro clergymen. He added that such men are now becoming available.

The Fourth Province Synod was the first to be truly desegregated in the Southeast. As one Negro delegate put it, he, as a Negro, felt completely accepted, for no eyebrows were raised at the presence of Negroes in hotel lobbies and dining rooms, nor was there discrimination in assignment of rooms. For many years the actual Synod sessions have been integrated racially and no one questions the standing resolution that "no element be included in the program of the Synod which will discriminate against any member, whether white or colored." (Miami Beach was chosen as the site for the 1958 General Convention because its laws and customs are traditionally anti-segregation.)

Approximately 600 delegates from nine states attended the Synod and Auxiliary meetings. The Rt. Rev. Girault M. Jones,

Bishop of Louisiana, was named president of the Province to succeed Bishop Carruthers of South Carolina. Also named as new officers of the Synod were Bishop Louttit of South Florida, vice president; Richard D. Parker of Jacksonville, treasurer; and the Rev. G. R. Madison from Albany, Ga., secretary.

The largest budget ever passed for the province was voted — a total of \$31,000. Increase in appropriation was made to the Department of Promotion for the radio program, "The Episcopal Hour," and for future TV production. The Rev. Samuel Shoemaker of Pittsburgh will be preacher on "The Episcopal Hour" next February, March, and April. The publication of *Parsons* will be discontinued after 11 years, with the withdrawal of the subsidy through the Department of Promotion. Work of the Department of Christian Social Relations is to be broadened.

Social Problems Dealt With On Episcopal Radio Program

Who are the "right people?" Is your marriage for "better or for worse?" Who is delinquent, the parents or the child?

These and many other questions of social importance are being answered on "Another Chance," a series of dramatic radio programs being produced by the Episcopal Radio-TV Foundation of Atlanta. Stars of the series are Peggy Wood, Broadway and TV veteran; Cynthia Wedel, one of four women members of the National Council and national president of the United Church Women; and the Rev. Thomas Barrett, rector of R. E. Lee Memorial Church, Lexington, Va.

The program presents a series of 13 original 15-minute plays based on true family experiences. Titles of some of the programs being presented are "Doesn't God Care," "Possessive Mother," "The Hypochondriac," "High Tension," and others, ending with "Thou Shalt Be Joyful," termed the unwritten commandment. "Another Chance" is directed by the executive secretary of the Episcopal Radio-TV Foundation, Caroline Rakestraw.

Rev. A. O'Neil Elected Bishop

The Rev. A. H. O'Neil, general secretary of the British and Foreign Bible Society of Canada, was elected Bishop of the diocese of Fredericton in the province of New Brunswick, Canada. He was elected on the sixth ballot.

Dr. O'Neil, who is 49 years old, will succeed the Rt. Rev. W. H. Moorehead, 75, who retired August 31st. The diocese of Fredericton is made up of about 65,000 Anglicans around New Brunswick.

Consecration of the bishop-elect is not expected to take place for at least six weeks, since he is now on a tour of Western Canada for the Bible Society. [RNS]

Communist Organ Attacks CWS as 'Espionage' Tool

Church World Service, international relief agency of the National Council of Churches in the United States, was attacked by *Izvestia*, official Communist organ published in Moscow, as an American "espionage" group.

The paper's charge, reported by the Moscow Radio, appeared after British authorities had intervened at the agency's request to prevent an American-born child being taken to the USSR by Alexei Chwostow, her Russian father, a resettled displaced person, over the objections of her American mother.

The child, Tanya, two-and-a-half, arrived from New York with her father aboard the Queen Mary after Mr. Chwostow had first agreed to change his plans to take her with him to his original home in Russia. He had been told that the child could not leave without her rights as a native-born American being properly defined and considered.

British officials took the pair off the Soviet ship, Vyacheslaw Molotov, shortly before it was due to sail for Russia. This was after British lawyers, acting for CWS, had obtained a court order making Tanya a temporary ward of the court. It was announced that hearings would be held to decide whether the father or the mother should have custody of the child. The British action was strongly protested by Alexei Roshchin, Soviet charge d'affaires in London.

Izvestia, in a lengthy article, charged that American and British newspapers had created a great deal of publicity over the case, demanding the child's return to the United States. "Particularly active in this direction," it said, "is the American organization Church World Service. As can easily be surmised, the word 'Church' is used by this organization only as a label, under the cover of which one of the branches of the American espionage organization, the FBI, is at work."

Izvestia said CWS representatives had resorted to promises and threats to persuade Mr. Chwostow to stay in America, and finally had "even subjected him to house arrest."

"But all those inadmissible methods," it said, "proved of no avail. Chwostow left the territory of the USA with his daughter."

"Then, however," *Izvestia* added, "other means were brought into action. At the request of Church World Service, the British courts decided to look into the case."

The paper further charged that Church World Service had "cooperated" with Senator James O. Eastland (D-Miss.), chairman of the Senate subcommittee for internal security affairs, in the case. It

said that "this clearly shows its espionage connections."

Church World Service had previously issued a statement which said the case of Mr. Chwostow and his daughter had followed the usual redefection pattern — letters and pleas from home-folk in Russia, Soviet custody prior to departure, and a "guard of honor to make the departure sure" and to "appear to be a party send-off for dear friends."

The statement said it was the judgment of CWS representatives that Chwostow did not want to go to Moscow, but was afraid for himself and his family in Russia if he did not. It quoted Roland Elliott, the agency's director of immigration services, as stating that "the U.S. government is taking this case very seriously with a view to guaranteeing justice not only for the man but for his little American daughter." [RNS]

Share-Our-Surplus Program Offers Aid to Needy People

If somebody offered to give you \$35 for every \$1.15 that you gave him, you'd be pretty sure to jump at the chance, wouldn't you?

This is exactly the rate of exchange which is being offered to Church World Service, the international relief agency of the National Council of Churches, through the Share-Our-Surplus program. Church World Service is starting an all-out campaign to raise \$1,150,000, which will enable it to buy over 300,000,000 pounds of United States surplus foods valued at \$35,000,000.

The foods, mainly wheat, corn, rice, powdered milk, and cheese, will go to hungry men, women, and children in 28 countries of Europe, Asia, and Latin America. They will be given to refugees, disaster victims, orphans, school children, widows, hospital patients, aged people, and others in need.

The Rev. R. Norris Wilson, executive director of Church World Service, said an appeal for funds will be launched this fall, with special emphasis during the Thanksgiving season. Mr. Wilson said that through the Share-Our-Surplus program every contributed dollar makes possible the distribution of more than 100 pounds of food to needy people. He said there is no cost for the surplus foods, and ocean freight to most areas served is covered either by our government or that of the recipient people. The funds collected through the appeal are used to cover distribution, administration, and some transportation costs not otherwise provided.

"Given in the name of Christ and without question of race, color, or creed," Mr. Wilson said, "these foods shared from our national abundance strengthen the bonds of human brotherhood from which alone can rise a better world for all." [RNS]

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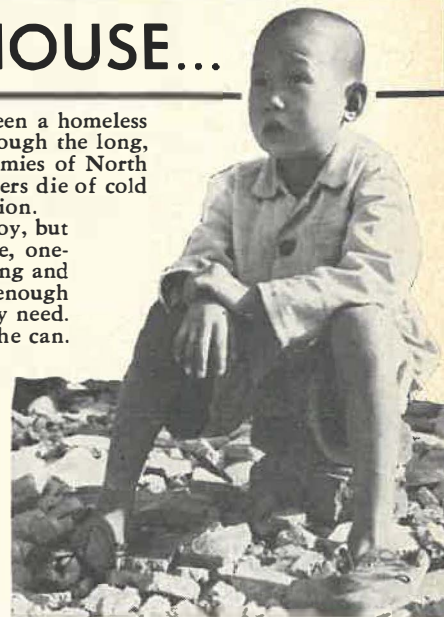
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MAN POWER

A column for laymen

By L. H. Bristol, Jr.

Raising the Roof!

Have you noticed in your church what a wonderful "shot-in-the-arm" it can give a parish group to take on a specific project — a project that isn't local, for a change? If your parish group is in the market for such a project, here is a suggestion: *why not raise a roof in the Philippines?* It costs \$600. Here's the story:

In the Philippine Islands the Episcopal Church has about 100 organized congregations. A few worship in beautiful churches like the Church of the Resurrection in Baguio or St. Mary the Virgin in Sagada. A dozen or more have simpler but fine wooden buildings with stone or concrete in the foundations and GI roofs. Some two dozen more have little wooden chapels, somewhat crude in design, but perfectly adequate. Finally, there are at least 15 congregations which still have to meet in private houses or out in the open. This number increases each year as the Church expands to new areas.

"I always am thrilled to have a celebration or a confirmation service out on the mountain side when it doesn't rain," says Bishop Ogilby, Suffragan of the Philippines, "but I know that it is not a satisfactory arrangement as a long-term affair . . . the houses are much too small and the outdoor affairs make evening services or instructions at night impossible."

When the people of a village ask the Philippine Episcopal Church to build a church for them, the bishop will often ask, "Will you set aside a suitable piece of land for us which will be conveniently located for the people?"

If the answer is "yes" and the people show they will provide a good plot, it is real evidence they want the church, because the land is "dear" to the heart of the Filipino because it is near his stomach. If the people will make the necessary sacrifice to set aside the land, the bishop will usually ask, "How much will you be willing to do to build this chapel — labor? — lumber?"

Some communities obviously can do more than others, but all are short of cash. As a matter of fact, most offerings received at the altar are rice, vegetables, eggs, even chickens. The necessary nails, hardware, and GI roofing have to be purchased in the nearest hardware store, which may be at least a half-day hike away.

"If the people are eager for the church, I am eager, too," Bishop Ogilby explains. "I want to rush in and say, 'I'll contribute the GI roof and all the nails and hardware required.' I start to burst out with this, and then the other demands on my Discretionary Fund flash through my mind — those new books for that school, those kindergarten supplies, repairs for the men's dorm in Manila, etc. I finally have to back away, with, 'Well, I am interested, and I'll just have to see what we can do.' I go back to Manila and look over that monthly piece of paper given me by our patient mission treasurer. 'Pretty close again!' her eyes tell me."

The other day, Gavino Doang, an Igorot layman who does fulltime work for the Church, wrote me, "Please, pray for our work here and pray, too, that more laymen will use the gifts God has given them to help the Church."

As you set sights for the winter, you, too, may wish to think of making a project of a roof. Six hundred dollars will make it possible. Think what "the roof our parish gave" can mean not only to the Filipinos you thus bring closer to Christ, but to your own people at home as well. (For further information, write the Rt. Rev. Jno. B. Bentley, The National Council, 281 Fourth Avenue, New York 10, N. Y. Contributions should be made payable to H. M. Addinsell, treasurer, and sent to the same address with a note indicating that your check is to apply on the "Philippines Roof Project.")



BISHOP OGILBY explains the Blessing Service at St. Mark's Chapel, Saitan, to the Rev. Richard Over, acting priest-in-charge of Epiphany Mission, and Andrew Bayating, resident catechist. Read column for story.

BOOKS

Continued from page 6

mythology; and so on. These, and the like, are views which are both attacked and defended by reputable New Testament scholarship. It is in this sense that *Primitive Christianity* is controversial.

The book should be read by those interested in New Testament study, with precisely the same degree of caution with which one reads all similar works, of whatever school.

FRANCIS E. WILLIAMS

Books Received

ALFRED THE GREAT. By Eleanor Shipley Duckett. University of Chicago. Pp. x, 221. \$3.75.

CHRIST AND THE MODERN OPPORTUNITY. By Charles E. Raven. Seabury. Pp. 88. \$2.25.

THE CHURCH OF THE EPIPHANY. By Chas. Howland Russell. Morehouse-Gorham. Pp. 71. \$2.

COUNSELING AND THEOLOGY. By Wm. E. Hulme. Muhlenberg. Pp. 250. \$3.75.

THE TIMES TEST THE CHURCH. By Fred. K. Wentz. Muhlenberg. Pp. vi, 154. \$1.95.

FAITH HEALING AND THE CHRISTIAN FAITH. By Wade H. Boggs, Jr. John Knox Press. Pp. 216. \$3.50.

THE HYMNODY OF THE CHRISTIAN CHURCH. By Louis F. Benson. John Knox Press. Pp. 310. \$4.50.

THIS IS GOD'S DAY. By Reuben K. Youngdahl. Augustana. Pp. 366. \$2.75. [Daily meditations.]

THE DOUGLASS SUNDAY SCHOOL LESSONS—1957. By Earl L. Douglass. Macmillan. Pp. xxii, 490. \$2.95.

JOURNEY INTO SELF. By M. Esther Harding. Longmans, Green. Pp. x, 301. \$5. [A psychological interpretation of Pilgrim's Progress.]

ENCYCLOPEDIA OF MORALS. Edited by Vergilins Fern. Philosophical Library. Pp. x, 682. \$10. [Compiled by clergy and scholars of various religions and backgrounds.]

MY FRIEND GOD. By Elaine St. Johns. Dutton. Pp. 44. \$2.75. [For children of kindergarten age.]

YOUR QUESTIONS ANSWERED. By Daniel A. Poling. Channel. Pp. 312. \$3.95.

THE FREEDOM TO BECOME YOUR SELF. By Roy A. Burkhart. Prentice Hall. Pp. xxiv, 264. \$4.95.

EAST IS EAST. By Peter Fingesten. Hinduism, Buddhism, Christianity: A Comparison. Muhlenberg Press. Pp. xvii, 181. \$3.

THE MOMENT BEFORE GOD. By Martin J. Heineken. Muhlenberg Press. xiii, 386. \$5.95. [An interpretation of Kierkegaard.]

ATOMIC QUEST. A Personal Narrative. By Arthur Holly Compton. Oxford. Pp. xx, 370. \$5.

SILENCE IN HEAVEN. Text by Thomas Merton. Studio Publications and Thomas Y. Crowell. Pp. 68. \$7.95. [A volume of photographs illustrating European monastic scenes.]

A DICTIONARY OF MARY. By Donald Attwater. P. J. Kennedy. Pp. viii, 312. \$6.50.

ABBE PIERRE SPEAKS. Collected by L. C. Repland. Sheed and Ward. Pp. vi, 203. \$3.50. [Talks and speeches by the heroic contemporary French priest.]

EAST & WEST. By S. Radhakrishnan. Harper. Pp. 140. \$2.50.

FISH, BREAD, AND WINE. Vol. V and VI of JEWISH SYMBOLS IN THE GRECO-ROMAN PERIOD. By Erwin R. Goodenough. Pantheon, Vol. V, pp. xxii, 186; Vol. VI pp. xii, 269. \$15 for the two. Bollingen Series XXXVII.

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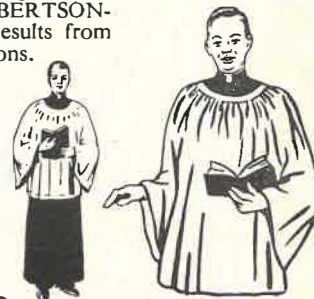
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Appointments Accepted

The Rev. Glion Benson, formerly vicar of St. James' Church, Sedro Wooley, Wash., is now vicar of the San Juan Islands and of Emmanuel Church, Eastsound, Wash. Address: Eastsound, Eastsound, Wash.

The Rev. George F. Collard, formerly vicar of Christ Church, Lykens, Pa., and St. Paul's Church, Williamstown, is now vicar of Trinity Church, Renovo, Pa. Address: 137 Third St.

The Rev. James W. Curtis, formerly curate of Christ Church, Gary, Ind., will become rector as of the first of the year.

The Rev. Rudolph Devik, formerly rector of St. Mark's Church, Des Moines, Iowa, is now canon missionary of the diocese of Olympia. Address: 1551 Tent Ave. N., Seattle 2, Wash.

The Rev. Harry S. Finkendaedt, Jr., formerly in charge of All Souls' Church for English-speaking people on Okinawa, is now assistant at the Church of the Holy Trinity, 316 E. Eighty-Eighth St., New York. Address: 341 E. Eighty-Seventh St., New York 28.

The Rev. J. Daniel Gilliam, formerly rector of St. John's Church, Thibodaux, La., and Christ Church, Napoleonville, will on November 15th become rector of St. Mary Anne's Church, North East, Md. Address: Main St., North East, Md.

The Rev. Robert Harvie Greenfield, who has been studying for his doctorate at Oxford University, England, is now chaplain of St. Helen's Hall, Portland, Ore., and vicar of St. Michael's Church, Newberg. Address: 1855 S.W. Thirteenth Ave., Portland 1, Ore.

The Rev. Willis Jay Handsbury, formerly vicar of the Church of the Good Shepherd, East Chicago, Ind., is now rector. The Church of the Good Shepherd, formerly a mission in the diocese of Northern Indiana, became a parish at the diocesan convention in October.

The Rev. James A. Hudson, formerly rector of St. John's Church, Columbus, Texas, is now assistant minister of St. Alban's Church, Waco, Texas. Address: 2213 Live Oak St.

The Rev. Edmond T. P. Mullen, formerly in charge of St. Mark's Church, Medford, N. Y., and the Church of St. Michael and All Angels, Gordon Heights, is now associate rector of St. Peter's Church, Bay Shore, N. Y. Address: 29 S. Clinton Ave., Bay Shore.

The Rev. Philip W. Roberts, formerly rector of Christ Church, Bridgeport, Conn., is now rector of Christ Church, Middle Haddam, Conn., in charge of St. John's, East Hampton. Address: The Rectory, Middle Haddam.

The Rev. Charles E. Sanders, who was ordained deacon in June by Bishop Welles, is now serving as deacon at the three northwest Missouri missions where he has been layreader: St. Paul's, Maryville; St. Oswald's, Fairfax; and St. Mary's, Savannah, Mo. Address: 619 W. First St., Maryville.

The Rev. Mr. Sanders entered the ministry after a siege of serious eye trouble. After he returned to his work as an accountant, about five years ago, he began to prepare for the priesthood, using a correspondence course of study. In addition to his secular work, he served regularly as a lay-reader.

The Rev. Earl C. Schmeiser, retired priest of the diocese of Olympia, will be in charge of Trinity Church, Escondido, Calif., until a new rector can be called.

The Rev. Robert C. Scott, formerly vicar of St. John's Church, Kane, Pa., and St. Margaret's, Mount Jewett, is now diocesan missionary of Erie and resident manager of Chestnut Hill, Lake Chautauqua, conference center of the diocese of Erie.

The Rev. Frederick J. Seddon, formerly vicar of St. John's Mission, Farmington, N. M., is now rector of St. John's Church, Alamogordo, N. M. Address: Box 449 (1123 Indiana), Alamogordo.

The Rev. Devere L. Shelmandine, formerly rector of St. David's and St. John's Churches, Scranton, Pa., and professor of ecclesiastical history at Savonarola (Polish National Catholic) Theological Seminary, Scranton, will on Novem-



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ber 15th become vicar of Calvary Church, Cairo, N. Y.; Trinity, Ashland; and Gloria Dei, Palenville. Address: Box 433, Cairo.

The Rev. Donald A. Shoub, formerly rector of Christ Church, Crosswell, Mich., and the Church of the Good Shepherd, Lexington, is now rector of St. Jude's Church, Fenton, Mich.

The Rev. Rufus L. Simons, formerly rector of St. James' Church, Vincennes, Ind., is now vicar of St. Stephen's Church, Elwood, Ind.

The Rev. W. Kilmer Sites, formerly chaplain of Rhode Island University and vicar of St. John's Chapel, Saunderstown, R. I., is now vicar of St. Andrew's Mission, Vestal, N. Y. Address: R.D. 2, Vestal.

The Rev. F. M. S. Smith, formerly curate at St. Augustine's-by-the-Sea, Santa Monica, Calif., is now curate at St. Matthew's Church, Woodhaven, N. Y.

The Rev. E. A. Stech, formerly of Spokane, Wash., is now curate at St. John's Church, Butte, Mont. Address: Box 495.

The Rev. Ralph A. Stevens, formerly curate at St. Paul's Cathedral, Los Angeles, is now curate at Holy Faith Church, Inglewood, Calif.

The Rev. Canon Richard B. Townsend, formerly rector of St. Mark's Church, Buffalo, N. Y., is now rector of St. Peter's Church, Second St. and Jefferson Ave., Niagara Falls, N. Y.

The Rev. James E. Tripp, formerly at GTS during a leave of absence from the diocese of Quincy, is now vicar of St. Anne's Church, Warsaw, Ind., doing graduate work in Evanston. He is now canonically connected with the diocese of Northern Indiana.

The Rev. James B. Trost, formerly assistant at Christ Church, Andover, Mass., is now rector of St. Andrew's Church, York, Pa. Address: 1508 Fourth Ave.

The Rev. C. V. Westapher, formerly rector of St. Luke's Church, Dallas, Texas, is now rector of St. Elisabeth's Church, 556 Vernon Ave., Glencoe, Ill.

The Rev. Hugh C. White, Jr., formerly a member of the Parishfield Community, Brighton, Mich., is now bishop's chaplain, also serving the Detroit Industrial Mission. Address: 24699 Grand River Ave., Detroit 19.

The Rev. O. Steen Whiteside, formerly rector of All Saints' Church, Hillsboro, Ore., is now pastor to Episcopal Church students at the University of Oregon, working under the rector of St. Mary's Church, Eugene. Address: 166 E. Thirteenth Ave.

The Rev. H. R. Wiechert, formerly rector of Epiphany Church, Urbana, Ohio, is now rector of Trinity Church, Hamilton, Ohio. Address: 424 N. "D" St., Hamilton.

The Rev. Gibson Winter, formerly a member of the Parishfield Community, Brighton, Mich., is now assistant professor of the Federated Theological Faculty at the University of Chicago. Address: 5804 Harper Ave., Chicago 37.

Armed Forces

Chaplain (Lieut. Col.) Emmett G. Jones, formerly addressed at 7812 HQ Waco M, APO 227, New York, may now be addressed at 521st Engr. G. P., APO 227, New York.

Chaplain (Lieut.) Herman M. Kennickell, Jr., formerly chaplain of the USS Taconic, Atlantic Fleet Amphibious Group flagship, is now stationed at Clarksville Base in Tennessee, where he will serve Army, Navy, Air Force, and Marine Corps personnel of the area. He will also conduct services at Fort Campbell, Ky.



Chaplain Kennickell

The chaplain was a full commander in the line before he entered the ministry in 1953. He was in charge of the naval reserve training centers at Winston-Salem, N. C., and Spartanburg and Greenville, S. C.

Resignations

The Ven. Joseph Anastasi, formerly vicar of the Church of St. Anthony of Padua, Hackensack, N. J., and Christ Church, Passaic, and archdeacon for Italian work in the diocese of Newark, has retired. He served St. Anthony's for 31 years. Address: 544 Meridale St., Orlando, Fla.

The Rev. Frederick Burgess, rector of the Church of St. Matthew and St. Timothy, New

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York, has retired and is now rector emeritus. Address: R.D. 1, West Redding, Conn.

The Rev. Harold J. Edwards, rector of Trinity Church, Seymour, Conn., has retired and may now be addressed at 9 Mullen Rd., West Haven, Conn.

The Rev. Canon George T. Lawton, who recently retired as rector of St. John's Church, Kewanee, Ill., is now rector emeritus. He will also continue as secretary of the synod until May. Address: 410 W. First St., Kewanee.

The Rev. Dr. David Livingstone Soltau, rector of Trinity Church, Escondido, Calif., for the past four years, has retired from the active ministry. He was ordained priest in 1950.

Changes of Address

The Rev. Harvey E. Buck, rector of St. Paul's Parish, Santa Paula, Calif., formerly addressed on N. Seventh St., may now be addressed: Box 249, Santa Paula.

The Rev. William F. Copeland, vicar of St. David's Church, San Diego, Calif., reports a new church address: 5050 Milton St., San Diego 10. As of November 20th or so, he will have moved to 4204 Dakota Dr., San Diego 17.

The Rev. John Spear, formerly addressed at Box R, Balboa, C. Z., may now be addressed at Box 94, Gamboa, C. Z.

The Rev. G. W. H. Troop, retired priest of the diocese of New York, formerly addressed in Montreal, Canada, and at All Saints' Rectory, Long Island City, N. Y., may now be addressed: West Side YMCA, 5 W. Sixty-Third St., New York 28.

Laymen

Mr. Gordon Langley Hall, former public relations representative at St. Martin's Church, New York, is now public relations representative at St. John's in the Village, New York. He is the author of a number of books and Saraband for a Saint, a modern morality play.

Mrs. Charles P. Taft has been named chairman of the Quarter Century Committee of the Experiment in International Living. The organization arranges annual exchange visits between youngsters of the United States and other countries.

Deaths

Kermit Girdner, active member and vestryman of St. Paul's Church, Muskegon, Mich., died at his home in Muskegon on August 17th.

Mr. Girdner was the founder and past president of the Brotherhood of St. Andrew chapter for St. Paul's Church and was an Association Field secretary and member of the National Council of the Brotherhood. He also served as a layreader in the diocese of Western Michigan. He is survived by his widow; one son, David; and one daughter, Patricia.

The Rev. Frederick J. Drew, retired priest in the diocese of Western Michigan, died October 11th in Grand Haven, Mich., where he had lived since his retirement in 1950. He was 56 years old.

Fr. Drew was born in Wilmington, N. C., and was a graduate of Webster University, from which he also received his doctorate in 1941. He was ordained in 1931. Among the parishes served by Fr. Drew were St. Thomas', Beattyville, Ky.; Grace Church, Defiance, Ohio; St. Paul's, Hicksville, Ohio; St. John's, Napoleon, Ohio; Trinity Church, Alliance, Ohio; Grace Church, Menominee, Mich.; and St. John's, Munising, Mich. He was active in civic affairs and was a charter member of the Lions Club of Defiance, Ohio. He is survived by his widow, Annie Siegrist Drew.

Mrs. Isabel Clayton Tocher, wife of the Rev. George A. A. Tocher, died August 17th at Harris Hospital, Ft. Worth, Texas. She was 46 years old.

Fr. and Mrs. Tocher were married in 1937 and lived in Tallulah, La., where Fr. Tocher was rector of Trinity Church, until 1941. Since that time they have lived in Sherman, Texas; Kansas City, Mo.; Portsmouth, Ohio; Cynthiana, Ky.; Versailles, Ky.; Sparta, N. J.; and Columbia, Pa. At the time of her death Mrs. Tocher was living in Meridian, Texas, where her husband is vicar of St. James Church. She is survived by her husband; one daughter, Elizabeth; her parents, Mr. and Mrs. E. S. Clayton; and one sister, Elizabeth.

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LETTERS

Continued from page 9

fied by Dr. Cross under the same category as Barth, can hardly be accused of "the naked thrust of an irrational assertion." He is an ontologist *par excellence*.

Although the theologians mentioned are not Anglicans, they each have a great respect for the necessity of the "corporate" emphasis in Christian faith.

One of the great contributions, which an Anglican theology of the future can make, is in the realization that the Book of Common Prayer and the Holy Scriptures are "the" proper media for an "existential" emphasis. They are "existential" books! When shall we awake to this fact?

(Rev.) JOHN E. SKINNER
Assoc. Prof. of Biblical Theology
School of Theology, Temple University
Philadelphia, Pa.

Counter-Attacks Needed

I wish to thank *THE LIVING CHURCH* for printing and Dr. Cross for writing the excellent article entitled "Neo-Orthodoxy and Prayer Book Teaching." More such counter-attacks are needed to help check the spread of this heresy called Neo-Orthodoxy within the Anglican Communion. And the best counter-attack is that method used by Dr. Cross — the clear, incisive presentation of Catholic truth in all its beauty, serenity, and realism.

I might add that, aside from heretical theology, I believe the greatest danger to the Church from Neo-Orthodoxy to be the

setting up of a so-called "spiritual elite" within the Church, and within individual parishes. The very same Protestant minds who have harangued the Medieval Church so bitterly for her sacerdotalism, are now busying themselves with the setting up of groups within parishes which claim the right to judge the Church on the basis of certain "religious experiences" not granted to the less fortunate majority. Such groups are protected from any rational criticism because they themselves teach that human reason is completely unable to ascertain even a portion of God's truth. They are also untouchable because any theology based solely upon religious experience, whether that of the Catholic saints or a pathological Luther, is basically incommunicable, and hence not a subject for rational human criticism.

(Rev.) WILLIAM S. SPILMAN
Tallulah, La. Rector, Trinity Church

A Long Song and Dance

It used to be that a man could live honestly on the charity of the Church. Now you publish an article that is unfair to me and others who panhandle, [L. C., October 7th].

All my life I have been in hard luck; in fact, I live daily in trouble of one kind or another. I drink when I can and do anything and everything to get some little creature pleasure out of living. I do no harm to anyone any more but myself. All my hurting others is now behind me. The only pain I cause others is separating them from a few pennies or a buck now and then. . . .

Like the wandering Jew I am all over the world condemned by a cruel fate perhaps because of my sins or the sins of my fathers.

My own sins are enough to condemn me forever.

Once I was told that God would forgive any and all sins simply for the asking. I have tried and tried and tried many times over to be forgiven and try again, but I can no longer honestly face God or anyone for that matter.

Is it too much to ask a priest of God for a handout? It has gotten so a simple touch can't be made but you gotta give a long song and dance making up a lotta lies — even squirming a bit to get a dime. . . .

SCOTTY JONES
(A guy who panhandles now and then)
Poughkeepsie, N. Y.

Baffling Statement

In the October 14th issue of *THE LIVING CHURCH*, Mr. James J. Martin's article, "The Church at Harvard," is most interesting. But there is one statement he makes that is baffling. Speaking of the "unique feature of the Episcopal student work at Harvard is the Fellowship of the Holy Spirit. This group devotes itself to a simple devotional rule. . . . The devotional order they follow — adapted from a Roman Catholic monastic rule — prescribes attendance at church, reception of Holy Communion, prayer and devotional reading, and a daily period of silent waiting upon the Holy Spirit."

Is not this rule, or one of great similarity, in practice in all the religious houses, monasteries, friaries and convents of our own Episcopal Church?

If so, then why borrow from Rome?
(Mrs.) HENRY A. SCANDRETT
Evanston, Ill.

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CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 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

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 8, 9:30 (Chol) 11; weekdays 7:15; Sat 8:45

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30; 9, 9:15, 11 Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 7:30; Daily 7,
EP 6; Sat C 5-6, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30; Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Chol), MP & Ser 11, Ch S 11;
Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues-7, Wed
10:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7:30, 8, 9, 10; MP, HC & Ser 11; Ev &
Ser 4; Wkdays: MP 8:30; HC 8 (8 & 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

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

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS' 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11; Daily 8:15 HC,
Thurs 11; HD 12:10



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

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

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v

Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

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. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

SOUTHERN PINES, N. C.

EMMANUEL CHURCH On U.S. 1
Sun 8, 9:30, 11, Ev 6; HD & Wed HC 10; Fri HC &
Healing Service 9:30; C Sat 6

PHILADELPHIA, PA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Daily
Masses: Mon & Fri 9, Tues & Thurs 10:30, Wed 7,
Sat 7:30; Sol Ev & Sta 1st Fri 8; Holy Unction
2d Thurs 11; C Sat 4-5; Open Daily until 6 P.M.

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