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May 20, 1956

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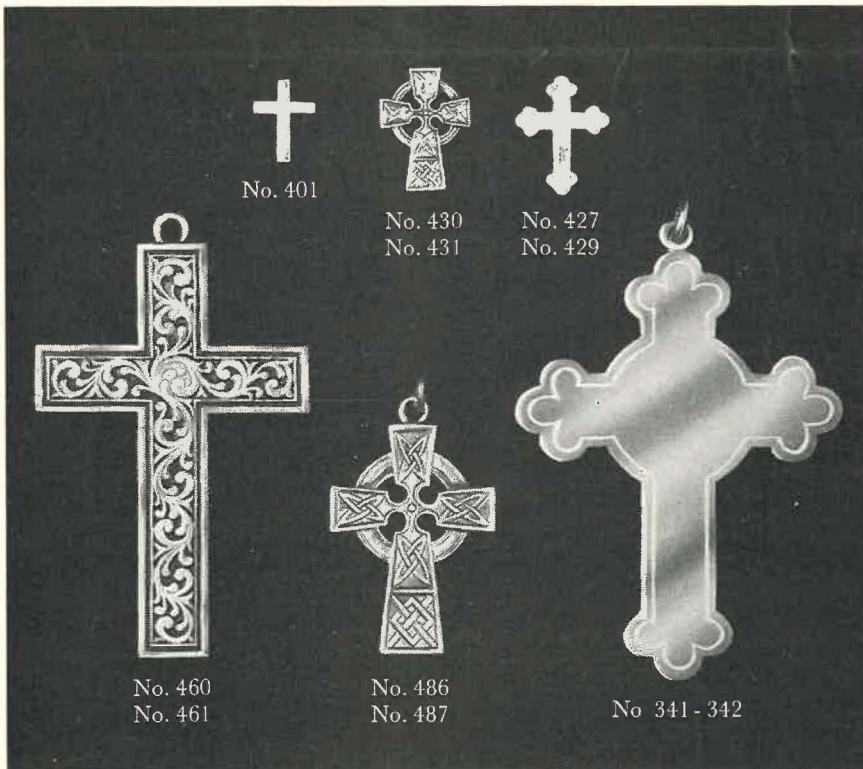
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# the Living CHURCH

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

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## Things To Come

### May

20. Whitsunday. Olympia convention, to 21st. Social Work Conference, NCC, St. Louis, Mo., to 25th.
21. Whit Monday. Christian Social Doctrine Conference for Third Province, ACU, Radnor, Pa., to 24th.
22. Whit Tuesday. Harrisburg convention, to 23d. South Florida convention, election of suffragan bishop, to 24th.
23. Ember Day.
25. Ember Day.
26. Ember Day.
27. Trinity Sunday.

### June

2. Confraternity of the Blessed Sacrament, annual meeting, Detroit, Mich.
3. First Sunday after Trinity
4. Group Life Laboratory, Radnor, Pa., to 16th.
6. General Board meeting, NCC, Toledo, Ohio, to 7th.
10. Second Sunday after Trinity
11. St. Barnabas. Southwest conference on Catholic Sociology, ACU, McKinney, Tex., to 14th.

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# Wind and Fire

*and the objective reality, and power  
in our lives, of God the Holy Ghost*

By Christine Fleming Heffner

**T**he Holy Ghost came, at Pentecost, in tongues of flame and a rushing mighty wind — things markedly outside-of and other-than the inherent capabilities of the people who received Him. This has been an embarrassment to the Church for many years, and in the age of rampant amateur psychology has been explained away again and again.

We err in two seemingly opposed directions, but both stem from the putting of ourselves as the measure of God. Either we ignore Him or we peremptorily demand Him.

Ignoring, we say "I believe in the Holy Ghost," and then act as if we did no such thing. We carefully organize meetings and approach weighty decisions in such fashion as to eliminate all spontaneity, forcing Him to act through our intensely regulated channels and our concerns for expediency, if at all. This, in spite of the Church's history of His acting in His own time and His own way, of His making men's most ponderous planning of

none effect, and of His choosing some of the most unlikely people and fashions through which to work. We meet as vestries and parish councils and even diocesan conventions without earnestly pleading the guidance of the Holy Ghost, and often would resist any such guidance, if it conflicted with our preconceived opinions.

We spend hours and effort on methods and gimmicks and campaigns, forgetting the revelation of history that where God has guided the Church, any number of methods have attained spectacular results, but that where only human ingenuity and acumen have determined her course, the grandest methods have failed dismally. We place limitations upon people and projects, saying that this is impossible to achieve, or that that person cannot be expected to go beyond a certain point, discounting the grace of God, in the power of which all things are possible. Worse yet, we place limitations upon ourselves, in pride (not humility) believing that all our

achievements depend upon ourselves alone. Yet with St. Paul any man can say "I can do all things" if he is willing to give himself up to be possessed by God.

Then, ignoring or denying the Spirit of God in these things, we turn in the other direction to commit the error of thinking we can coerce Him by human techniques. When these techniques are old, whether they be elaborate or austere in externals, we tend to let them become formalism and substitute for the inner activity of worship and self-offering. When these techniques are new, we make claims for them that seem to set at naught all the power of God let loose in the world through His Church in past ages, as if there were but one successful means of redemption and we had just now devised it.

By some of these techniques, we give to the utterances of any child in a Church school class, to the proceedings of any group (just because it is a group) the weight of the sermon of Peter at Pentecost. We define the Holy Ghost as something like the school spirit at a football game, or the esprit de corps of a regiment. We restrict His working to a certain methodology, and label as His all results of that methodology. We restrict His speaking to a carefully picked and indoctrinated "inner circle," in a modern version of the Gnosticism of old. We test His presence or His action by human emotional states.

Surely it is pride that rejects the concept of direction from without, in favor of expression of whatever is within us. Surely it is fear and doubt which denies that God the Spirit works by possessing individuals rather than by group techniques. Yet the record is clear that God has generally redeemed by His own chosen remnants, not majority votes, or group decisions. Truth is what it is, unchangeable *fact*, even if the mind of a group decides otherwise. God has exhibited a disconcerting propensity for disregarding majorities, to speak through surrendered individuals, for showing His indwelling in tongues of flame rather than official language, and in rushing mighty winds rather than carefully devised techniques. It seems that He has been willing to use any method that lay handy, so long as the people involved trusted in Him rather than the method, and gave themselves to His using.

It is well for us to remember that



ST. FRANCIS—By Gouri Ivanov-Rinov. Our pattern of response to God's guidance must be like that of St. Francis who was told to "rebuild My Church."

needed, not a temporary accession of emotional stimulation.

Surely this is a great comfort, that the help of God's power does not depend on such fickle things as our own sensibilities, our own emotions. In a world which plays such havoc with our feelings, it is a great solace to know that God's strength is ours to have, irrespective of those feelings. Conversion as an emotional state is inevitably an ultimate despair. Conversion as an objective reality, the in-rushing of a power from without us, is the ground for gratitude and the well-spring of hope.

Esthetic stimuli and psychologic manipulation may conjure up emotional thrills, and we may enjoy them, but God does not require that our salvation depend on such magic. And while we cannot possibly be Christians outside the Family of the Church, it is always within the *whole* Church that we are reborn, and it is always one by one that the Holy Ghost leads us to meet our Christ.

The requirements for receiving the grace of the Holy Ghost are not emotional ones, nor intellectual ones; they are ancient spiritual virtues: faith (which involves belief, trust, and obedience), hope (which is earnest expectation based on God's power and promise), and love (which is self-giving).

The gifts of the Holy Ghost are spiritual ones, and they are not always attended by emotional manifestations. Whoever has known what it is to wrestle agonizingly with temptation and to overcome it by strength given, without consolation or ease or fervor, to receive the naked power of the will to say "no" when he could not have said it alone, has known the might of the Holy Ghost. Whoever has known penitence for sin that was heartbreak just because it was an offense against God and not otherwise, has known the grace of the Holy Ghost. Whoever has been given the ability to love the unlovable, to actually give of his soul and to care intensely, when there was no warmth of liking or comradeship or pleasant tenderness, no self-exalting pity, has known the charity of the Holy Ghost. Whoever has stood against a prevalent evil, not in the fervor of conscious heroism but in a miserable aloneness that would rather have given the consent of silence, has known the power of the Holy Ghost. Whoever has clung to hope by sheer trust,

*Continued on page 12*

## sorts and conditions

THE BIG dilemma of Christian conduct matters a great deal to theologians but very little to the man-in-the-pew. This is the problem of how we can be good enough to earn God's approval. The standard Protestant answer is that there is no way in which we can be that good. We are "justified," not by our conduct, or "works," but by our Faith.

CATHOLICISM also believes in "justification by Faith." On the other hand, the Roman version of Catholicism places a great deal of emphasis on good works and has developed an elaborate system for you to facilitate your journey to heaven by doing the right thing in the right way. You begin with justification, but you progress beyond that point partly on your own merits and partly by pious acts which give you a share in the merits of others.

THE BIBLE provides controversialists with ammunition on all sides of the "Faith vs. works" question. The pitiable thing about it all, however, is that both systems often seem to defeat themselves. The original intention is to assure us ordinary folk that, in the words of Deuteronomy, "The eternal God is thy refuge and underneath are the everlasting arms." But by the time the moralists get through commenting on the passage, the everlasting arms seem to be poised to give us a spanking.

WHAT CAN we do to be accepted as God's beloved children rather than candidates for a spanking? The 20th-century answer seems a little different from either of the past systems. Earlier ages tried to set up a way in which we might become good. But our age simply insists that we *are* good. If God does not appreciate us, we think, it must be His fault.

THE MODERN American is mystified by the theologians' dilemma about sinful man approaching God. Since we are good people — honest businessmen, industrious workers, loving parents, constructive citizens, etc., etc. — this problem does not affect us. Or so we think.

THUS, a religious system that originally approached the problem of conduct from the standpoint of "What must I do to be saved?" now has to deal with a world that has little conscious need of salvation. The preachers have to convince us how bad we are before they can tell us that God loves us anyway. They must create anxiety in us before they can allay it. PETER DAY.

the creed calls the Holy Ghost "the Lord, and giver of life." Life, whether of a group or an individual, is not a thing created in a laboratory, but a thing given, and ruled, by Him. We only accept that life when it is given, and use it. We cannot create it for ourselves.

The wind — the rushing, mighty wind — blows where it lists, and we cannot tell where it comes from or where it goes. It is our place to ask, to accept, and to recognize, but not to demand.

There are only two ways in which we can be *certain* of receiving the power of the Spirit, and those are the ways in which it has been divinely promised: by a simple, humble asking, and by the sacraments of the Church of Jesus Christ. Sacraments are not techniques, man-devised, but channels opened from God's side. The experience of God in the sacraments is sure, but it is an objective thing, of which we may or may not be sensibly perceptive. The grace of God is strength poured into us for use when it is

# EDITORIALS

## Whitsunday Special

Whitsunday is the day on which the Episcopal Church (together with other Churches) is asked to give special attention to the World Council of Churches and to take up an offering in its behalf. To ask that such a special observance be attached to a major Church feast is a large order, comparable to dedicating Christmas or Easter to some worthy Church cause like missions or Christian social service.

A special observance on Whitsunday is, to be frank, a liturgical monstrosity, even though it was originally done by order of General Convention. Yet Whitsunday does not have a role comparable to that of Christmas or Easter in the parish life of today. It did not seem strange to the Bishops and Deputies in 1952 to propose that the Feast of the Coming of the Holy Ghost should, in effect, be made "World Council Sunday." And this was not because the Church values the World Council so highly but because it undervalues Whitsunday so badly.

Nevertheless the Holy Ghost was presiding in the session that adopted the resolution. And perhaps He was saying, "You shall not see Me until you recognize me in Presbyterians and Baptists and Methodists and Quakers and Lutherans and Congregationalists; until you know that when any man says Jesus is God and Saviour, He is speaking by Me."

Devout Churchpeople sometimes mourn the inattention to God the Holy Ghost that characterizes Church life today. We appreciate Him as a sort of fluid injected into laypeople at Confirmation and into the three orders of the ministry in ordination. We think we ought to pray *to* Him, as we pray to the Father and the Son, not realizing that when we pray to Father and Son, the Holy Ghost is bearing witness through us. We do not listen to Him when He speaks to us with the voice of our separated Christian brethren. Trying to claim Him as our exclusive possession, we lose Him. We do not lose Him altogether, but our vision of His person and presence is dimmed and distorted.

"If you wish to rejoice in Me," says the Holy Spirit, "rejoice in the World Council of Churches." To those of us who have been accustomed to tuning Him out when He speaks on a Protestant frequency, it seems like an odd thing for Him to say.

No, the World Council is not a new Pentecost. The ecumenical movement is not God's chosen vessel for the proclamation of saving truth. It is just one more

place where "we do not know how to pray as we ought, but the Spirit Himself intercedes for us with sighs too deep for words." He personally is the unity of the Church. If we would love Him, let us love the unity of the Church. If we would serve Him, let us serve the unity of the Church. If we would bear witness to Him (though it is He that bears witness), let us proclaim the unity of the Church. Because the World Council is a little thing in this world that sees the Church on a scale vast enough to be the sphere of the Spirit's operations, let us look through it on Whitsunday as through a pair of spectacles to see where the Holy Spirit is and what He is doing.

## Casualty

Is the termination of the Rev. Henry L. Parker's services at St. Paul's Church, Orangeburg, S. C., the result of clashing views on desegregation? On the record, it seems to be so. Those who keep count of casualties in the struggle may fairly number Mr. Parker as one of the casualties — not a permanent one, we trust, for we are confident that his abilities and energies will find effective outlet elsewhere.

To say this, however, is not to say that those responsible for the welfare of the Church in South Carolina have supinely yielded to unholy pressures. Christ enjoins His servants not only to be as gentle as doves but also to be as wise as serpents. And it is up to the bishop to decide not only whether a mission priest is leading in the right direction but also whether he is leading wisely.

But what is wisdom in Orangeburg, S. C., in the year of the Lord 1956? This is a question on which honest men may differ. God sent Jeremiah to a doomed civilization "to pluck up and to break down, to destroy and to overthrow, to build and to plant." Jeremiah spent quite a little time in jail because of it. A prophet's wisdom earns him a prophet's reward.

We would be happier if Mr. Parker could stay in Orangeburg to pluck up and to break down, to build and to plant — if only because of the testimony such a decision would give to the patience, stability, and moderation of those who disapprove of him. This is one of those situations where the winner in the practical arena is likely to be the loser in the moral arena.

Yet those who are responsible for guiding Church race relations in South Carolina have other objectives recently won, or still to be won, which may be jeopardized by rashness and doctrinaire decisions on this front. It is impossible for those outside the situation to evaluate every factor in it rightly. We have confidence in the good will and sound Christian judgment of Bishop Carruthers, and do not envy him the task of deciding what is best for the Church and the Church's mission in this case.

"Best for Mr. Parker. . ."

# Vicar of Negro Mission Asked To Leave by Bishop Carruthers

**Rev. Henry Parker asked to "seek work elsewhere" because of internal administration difficulties at St. Paul's**

*The Rev. Henry L. Parker, deacon-in-charge of St. Paul's, in Orangeburg, S. C., was asked by Bishop Carruthers of South Carolina to seek work elsewhere. A story given to the press reported that Mr. Parker was "dismissed" because of his affiliation with the National Association for the Advancement of Colored People. Bishop Carruthers has denied that the affiliation was the issue at all; rather that there were "a number of considerations involved." To give the reader an accurate picture of the situation in Orangeburg, THE LIVING CHURCH asked the Rev. G. Ralph Madson, rector of St. Paul's in Albany, Ga., to visit Orangeburg to interview the persons involved and all others who could shed light on the matter.*

By G. RALPH MADSON

On April 30th I was in Orangeburg, S. C., to learn what I could about Henry L. Parker, deacon. The Rev. Thomas S. Tisdale, rector of the Church of the Redeemer in Orangeburg, had made appointments with several people for me to interview, with the understanding that I would not identify such persons in this story. I had phoned Bishop Carruthers for permission to visit his diocese, and he had agreed, to send me a statement of his position. (See page 8.)

The Rev. Kenneth DeP. Hughes of St. Bartholomew's, Cambridge, Mass., told me when I phoned him April 27th, that Mr. Parker is active in the National Association for the Advancement of Colored People, and that he was a "marked man" for removal under White Citizen Council pressure.

At the request of the vestry of St. Paul's, Fr. Tisdale was appointed Mr. Parker's

supervisor. Since St. Paul's is a mission, the "vestry" is really a committee of advice with no corporation powers. A minister in charge of a mission is appointed by the bishop and may be removed by him. Fr. Tisdale has supervised the St. Paul's congregation about 16 years.

Some years ago St. Paul's Mission began with services in the home of the South Carolina State College president — he and his wife were Churchpeople. When a "Y" hut was built on the campus, services were held there. A few years ago the members raised most of the \$35,000 needed to build the fine brick church half a block from the main gate to the campus of State College, a college for Negroes.

Many of the members of the congregation are on the faculty of the State College, or of Claflin College, a Methodist institution. Mr. Parker's predecessor, the late John Moncrief, was college chaplain.

## Vital Statistics: Bishop Carruthers, Rev. H. L. Parker

Mr. Parker is a Negro, 34 years old, married, father of one child. He grew up in Plainfield, N. J. His education was interrupted by World War II, after which he attended a college in Boston, then did recreational work with migrant workers. In college days he attended St. Bartholomew's in Cambridge, of which the Rev. Kenneth Hughes is rector. He became a candidate for Holy Orders from that parish, and attended Harvard Divinity School. In 1955 he was ordered deacon by Bishop Nash of Massachusetts.

On August 1, 1955, he became deacon-in-charge of St. Paul's Church in Orangeburg, remaining canonically connected with the diocese of Massachusetts.

Bishop Carruthers was born in June, 1900, in Collierville, Tenn. He was educated at the University of the South and Princeton University, and received his Doctor of Divinity degree in 1940; he was ordained deacon in 1925 and priest in 1926. He was married in 1927 and now has two children. Bishop Carruthers served as rector of St. Peter's in Columbia, Tenn., Trinity Church in Houston, Texas, and Christ Church in Nashville, Tenn. In 1944 he was consecrated Bishop of

South Carolina. Bishop Carruthers is presently president of the board of trustees of Voorhees School and Junior College, and a member of the board of the University of the South and St. Mary's School and Junior College.

Last year the bishop denounced a pamphlet sent by the "Grass Roots League" to members of General Convention meeting in Honolulu. The brochure was entitled "Red Infiltration of the National Council (Episcopal Church)." Said Bishop Carruthers, "The brochure's picture of the National Council is a distortion of the worst kind. . . . To attempt to classify the executive body of the Episcopal Church as a Communist front to the intelligent Episcopalian is absurd. Among the uninformed and the gullible both in and out of the Church, it can do great damage." [The Grass Roots League is not an organization of the Church; it is an "organization of southern patriots," in 14 states, including members of different denominations, according to its president, Stanley F. Morse. Its purpose is to "support States Rights and constitutional government and to oppose Communism and socialism."]

When Mr. Parker came to Orangeburg he continued his work in the NAACP. Many leaders in the Association are ministers; a Methodist minister is chairman in Orangeburg. His arrival coincided with the presentation to school authorities in the county of a petition signed by many Negroes asking that schools be desegregated. The response of the White people was formation of a White Citizens Council, with the primary purpose of preventing school integration. NAACP leadership retaliated by distributing a list of business establishments to be boycotted by Negroes because their owners or proprietors were leaders in the WCC.

The foregoing facts were given me in Orangeburg, and no one I talked to denied any of them. I talked with members of St. Paul's Mission, of the Church of the Redeemer; with people not members of the Episcopal Church; with Mr. Parker, with Fr. Tisdale, and with several other South Carolina clergymen. What I report is my impression and recollection of the opinions and expressed feelings of these people — they spoke freely because I had assured them I would not quote or identify them (Mr. Parker excepted, of course). And I am trying to give *my own* impression of the situation as a whole.

On April 3d, Bishop Carruthers had a conference with Mr. Parker and suggested



BISHOP CARRUTHERS

to him that he seek work elsewhere because of internal administration difficulties within St. Paul's Mission. Whether NAACP activities had anything to do with the bishop's decision to ask Mr. Parker to leave is not agreed upon. Mr. Parker wrote a report of the meeting, apparently to the vestry: "This does not deal with any NAACP activities, because I am sure the whole Church is sympathetic toward the NAACP and what it stands for and wishes to accomplish."

It is said that some members of the

## Statement of Bishop Carruthers Concerning the Rev. Henry L. Parker

I conferred last summer with the Rev. Henry Parker before I appointed him to St. Paul's Mission, Orangeburg. He is a native of New Jersey and had just completed his studies at the Harvard Divinity School. He was recommended to me by Dr. Tollie Caution, executive secretary for Negro Work in the Episcopal Church. I explained to Mr. Parker that it would be necessary for him to make certain adjustments in going to Orangeburg to work at St. Paul's and with Episcopal students at the South Carolina State College for Negroes. He assured me that he had studied and worked in the South, that he was sympathetic with its problems, and that he would have no difficulty with the race situation. We were all impressed with Mr. Parker's ability, talent, energy, and enthusiasm.

In the autumn I began to receive reports that Mr. Parker's ministry was causing friction in his congregation and in the community. In January responsible individuals in his congregation brought serious complaints to me about the conduct of his work. It was not that he was a member of the NAACP but that his attitudes and activities were causing discord among his people, in the college, and in the community. There were various complaints about his administration of the mission. I wondered at the time whether I should suggest to Mr. Parker that he transfer elsewhere. After a long talk with him I decided to give him another chance in Orangeburg, for undoubtedly his gifts were great. I asked him to seek the advice of certain individuals in the Church and

community whose integrity, intelligence, sense of perspective, and deep devotion to Church had been proven to me over the years. He promised to be advised by them. For a short time it seemed that the situation improved.

In March, after consultation with a number of persons, I came to the conclusion that it would be wise for Mr. Parker to secure work elsewhere. It seemed to me best that he be settled in a new place before his canonical examinations and ordination to the priesthood. I talked with Mr. Parker's bishop. He suggested that, since he did not have a good opening, I talk with Dr. Caution about his transfer. Dr. Caution was most cooperative and said that it should not be difficult to get Mr. Parker placed. I then told Mr. Parker of my decision (on April 3d). I set no time limit and told Mr. Parker that he should work on in Orangeburg until a transfer could be arranged.

I intended no publicity in this matter. It seemed to me a pastoral problem and the decision the responsibility of the bishop. I have dealt with a number of problems involving White clergy in the same way and I am sure other bishops have done so. In no other case was the matter broadcast to the public. In all these cases there was goodwill on both sides and today I count the men involved among my good friends.

The next thing I knew was that the Parker story was in the hands of the press. Mr. Parker later explained what happened: after his interview with me he telephoned his former rector, with whom

he worked while attending seminary, the Rev. Kenneth DeP. Hughes of St. Bartholomew's, Cambridge, and Mr. Hughes had given the story out to the effect that the Rev. Henry Parker of Orangeburg had been "dismissed" because of his NAACP activities. Mr. Hughes did not check with me before giving out this statement. A reporter in Charleston waked me at 12:45 a.m. on April 7th, and read me the Associated Press story from Boston and asked for my comment on it. I tried to tell him what had actually happened: Mr. Parker had not been dismissed for his NAACP activities, that there were a number of considerations involved, that the matter dated back for some months, that I had advised Mr. Parker in what seemed to me the best interest of the Church and of himself to seek work elsewhere.

Unfortunately, people interpreted the story which appeared in the Orangeburg paper as a sudden announcement from me, rather than my comment on the Associated Press story from Boston. The story was a shock to St. Paul's congregation and placed them in an embarrassing position in the community.

I am deeply sorry for this, as I have explained to the St. Paul's people. For the pastoral advice which I gave to Mr. Parker I have no apologies.

It is absurd to label this matter a "pulpit freedom issue" as does *The Witness* of May 3d. It is rather a question as to whether a bishop has the wisdom and the right to make a decision about a deacon in his diocese without having it made a national issue.

congregation went to the bishop several months ago and complained that NAACP occupied too large a place in Mr. Parker's preaching and work, and that the bishop admonished Mr. Parker.

After the April 3d conference, Mr. Parker told the vestry what the bishop had said, and he then went to New York City to confer with Dr. Tollie Caution at Church Missions House. While in New York City he phoned Mr. Hughes, who persuaded him to go on to Cambridge. Mr. Hughes promptly informed the NAACP of Bishop Carruthers' action, and soon the news was on the radio and in the papers. Bishop Nash of Massachusetts asked that the news be withheld, but a commentator for NAACP insisted it was too important to withhold. Up to this point Bishop Carruthers had issued no public statement; in the middle of the night he was asked for comment on a story already in the wire services.

April 7th, *The Times and Democrat* of Orangeburg appeared with a page 1 story in bold type under a two-column head: "Orangeburg Negro Minister To Be Moved From Church." Mr. Parker had told the vestry about the bishop's advice, but apparently none of the other Church members had heard the news before the paper was out.

Two days later the Woman's Auxiliary of the Mission had a special meeting and drafted "a protest against the removal of the Rev. Henry L. Parker, vicar, and the manner in which it was done — the information coming to us through the local newspaper. . . . We feel that the Church membership should have been notified, officially, about the removal of the vicar before any statement was released to the press."

Apparently the quotations of Bishop Carruthers in the local story were those made after being called in the middle of the night, and the bishop felt that they "could be easily misconstrued," but a clarifying statement was not printed. The April 7th account reported the bishop had said: "After consulting with a number of people among the leaders of his own congregation, I came to the conclusion that it would be best for Mr. Parker and the church for him to make other arrangements." In his later statement the bishop pointed out that "there was no request from St. Paul's congregation or from its vestry for Mr. Parker's removal."

There was a called meeting of the congregation on April 29th, and a letter sent to the bishop: ". . . the members unanimously decided to draft a protest against the manner of the dismissal of the Rev.

Henry L. Parker, vicar. . . . Since we had no previous indication of the dissatisfaction of the bishop concerning the services of the Rev. Mr. Parker, the news of the notification of dismissal came as a startling revelation. Our information was received through the press, which created doubt and confusion in a community already fraught with turmoil."

Now why did this stir up so much commotion? Here is a deacon who, in the opinion of the bishop, is in the wrong place. No charges were made against him; he was advised that he will be able to use his abilities better elsewhere.

It is this reporter's opinion that this particular situation typifies a condition in U.S. society which is widespread. These are the factors:

White people have been in the dominant social position, in the ruling political position, in the controlling economic position. The WCC, and similar groups in many other states, is organized to maintain "White supremacy" as it exists.

The Negro people have lived under this arrangement for several generations. As educational and economic opportunities have been improved, the educational and economic status of Negroes has risen — gradually, and perhaps imperceptibly to many White folk. The progress has



been too slow to please many Negro leaders. Educated Negroes who have some degree of economic security are able to take positions of community leadership, and most of their fellows welcome such leadership, even preferring domination by Negroes to domination by White men.

In Orangeburg, the White folk have done well by the Negroes in supplying good schools, enough work to do, etc., but some of the Negroes want to have the opportunity to do for themselves, to be part of the whole community, not separate. Most of them cannot put these things in a way most White people can understand. Words don't mean the same to all people, for there are emotional and prejudicial overtones.

The social forces have met head-on in Orangeburg. Voices have become strident, words have become weapons, every move is suspect. Men of good will are fearful. Negro ministers cannot prevail upon White ministers to sit down and discuss the problems. Most people are afraid. (The most fear-ridden man I met is White, a leader in the WCC; he was belligerently on the defensive, a most uncomfortable position!) Many of the leaders of the Negro community are affiliated with the State College; they cannot speak out because they are on the state payroll and the state legislature is committed to maintain White supremacy, come what may. But an old, apparently acceptable way of life is disintegrating.

And what does all this have to do with Henry Parker and the Episcopal Church? My considered opinion after having been on the ground floor and having talked with many people, is this:

Henry Parker's personality is the focal point. A man who knows him well says he is a "man in a hurry" who sees a goal and is ready to make the end justify the means used to attain it. Before he had been in Orangeburg two weeks he had deeply offended one of the respected Negro leaders by his brashness. Mr. Parker declares he has a Christian goal, to bring all men to a common allegiance to Christ, in which relationship there are no barriers of race and color. Some who are associated with him in NAACP activity declare their certainty that he is doing the Lord's work in promoting farm loan relief [L. C., April 1st]. Others feel that the Church's work is hampered as he puts himself to the fore.

The basic problem, of course, is what all this means to the Episcopal Church. Members of both congregations are distressed because of bad publicity. Many in both groups feel that the program of St. Paul's has been set back 15 to 25 years, for there is said to be division within that congregation. Although the majority of St. Paul's members are said to belong to the NAACP, some feel that its interests should not intrude into the work of the Church; others seem to regard Mr. Parker's work in NAACP as good for the com-

munity and therefore not harmful in any way.

Negroes of the other Churches are puzzled; because they do not understand the authority of a bishop in such matters, they are inclined to say St. Paul's folk cannot do for themselves but are "ruled by a White man."

Members of the WCC regard the NAACP with a mixture of fear, contempt, and hatred. Many of them rejoice that Mr. Parker will leave. The local newspaper editorialized that it is a "good thing" for the community that he will leave. Mr. Parker is an "outsider" from "up North" . . . "sent in to cause trouble."

White Churchpeople are caught in the middle. The diocese of South Carolina is in the process of desegregating its convention, etc. Because of that, a man who was for many years the senior warden of the Church of the Redeemer "left the Church" and is the chief leader of the local WCC.

Churchpeople in Orangeburg, White and Negro, live in a community in which many of their fellows cannot understand that they find it possible to be neither in favor of maintaining White supremacy nor in favor of immediate integration on all levels.

And what is to be done? That is not for this reporter to say. I have told the story as best I can, having seen it for myself. I have tried to help the reader to see and hear what I saw and heard. I am sure that the answer is not to be found in an "if only" attitude, nor yet in a "yes, but" response. I do not think any one person can be blamed — it would be convenient to do that, of course, for then all the rest would be relieved of responsibility. We are all in this together, White and Negro, extremist and gradualist, Christian and non-Christian.

### Archbishop Dorotheos Issues Cyprus-Greece Reunion Plea

Archbishop Dorotheos of Athens called upon all Greeks to join in an "intensive and determined peaceful struggle" for the reunion of Cyprus with Greece. His plea was issued when he took office as chairman of the Pan-Hellenic Committee for Enosis (reunion).

"The Cypriot people are united in a fight for liberty," Archbishop Dorotheos said. "They are giving their all in this struggle and arousing the admiration of free men everywhere. The Greek people must not remain indifferent in the face of this struggle. It is time for all the strength of the nation to be channeled into the sacred and supreme struggle of our Cypriot brothers."

He said it was the duty of Greeks to call upon all free nations to "join in an uprising against colonial brutality." He added, "Humanity will not permit harsh trampling of basic human rights to go unpunished." [RNS]

### Methodists Approve Plans To Launch New Magazine

Plans for launching a new Methodist monthly magazine to be known as *Together*, which will replace the Methodist weekly, *The Christian Advocate*, were approved at the Methodist General Conference at Minneapolis, [L. C., April 29th].

The plans approved also call for publication of a monthly journal for the Church's leadership, to be known as *The New Christian Advocate*.

The action of the delegates was taken before they could be told that the Methodist Press Association had expressed "its strong disapproval" of the proposed new publication plans. The association said the new magazines "do not adequately fulfill the function of informing the church because of inadequate news coverage and lack of editorial opinion and discussion of issues." [RNS]

### Methodists Approve Full Clergy Rights for Women

Methodist women were given full clergy rights by a vote of 389 to 279 during the General Conference of the Methodist Church at Minneapolis. According to the *New York Times* the conference turned down a compromise proposal that would permit only unmarried women and widows to serve as full-fledged ministers.

As a result of the action, all women can apply as candidates for the Church's ministry on the same basis as men. Previously, the Church ordained women as local preachers and appointed them as supply pastors. They could administer the sacraments and perform all other functions of a male pastor, but they were not permitted to become voting members of annual conferences and hence could not "demand" an assignment from a bishop.

Religious News Service reported that Bishop G. Bromley Oxnam of Washington hailed the General Conference's action as "an important advance step." Bishop Edwin E. Boight of Aberdeen, S. D., said the action would be particularly helpful in overcoming the shortage of ministers in the rural church.

### Rev. E. C. Turner To Become Bishop Coadjutor of Kansas

Bishop Sherrill has taken order for the ordination and consecration of the Rev. Edward Clark Turner as Bishop Coadjutor of Kansas with 91 bishops consenting to the ordination and consecration.

The ceremony is scheduled to take place on May 22d in Grace Cathedral, Topeka, Kan. Consecrator will be the Rt. Rev. Goodrich Robert Fenner, Bishop of Kansas. Co-consecrators will be Bishop Brinker of Nebraska and the Rt. Rev. Harold L. Bowen, retired Bishop of Colorado.

## Rev. J. P. Clements Accepts Office of Suffragan Bishop

The Rev. James P. Clements announced recently that he will accept the office of second Suffragan Bishop of Texas, subject to consents of the bishops and standing committees. Mr. Clements, who has been serving as rector of St. Mark's Church, Houston, Tex., was elected bishop on April 13th [L. C., April 29th].

Mr. Clements declined nomination as Suffragan Bishop of Texas in 1955 and also declined election as suffragan of Minnesota in 1949. He has been rector of St. Mark's in Houston since 1950.

After his consecration Mr. Clements will move to Austin with his wife, the former Helena Jacobson, and two children, Everett, 14, and David, 8. Bishop Hines, the diocesan, will move from Austin to Houston where Bishop Quin lived until he retired.

Mr. Clements was ordained deacon in 1939 and priest in 1940 in Texas. During World War II he served as naval chaplain

with the Fourth Marine Aircraft Wing. He has been a deputy to General Convention in 1949, 1952, and 1955.

## American Clergymen Attend Consecration of Bishop

Dr. Santos Molina Zurita of Seville was consecrated bishop of the Spanish Reformed Episcopal Church at ceremonies in Madrid.

He succeeds the late Dr. Juan Bautista Cabrera who was the Church's first bishop.

The consecrators were Dr. James McCann, Anglican bishop of Meath, Ireland; the Rt. Rev. Reginald Mallett, Bishop of Northern Indiana; and the Rt. Rev. Stephen E. Keeler, Bishop of Minnesota, who is in charge of American Churches in Europe.

The Spanish Reformed Episcopal Church has seven functioning houses of worship in Spain. Along with the Spanish Evangelical Church, it sponsors the Evangelical Theological Seminary in Madrid, which the Spanish government closed down in January. [RNS]

## Clerical Directory Sent to Subscribers

Announcement has been made by the publisher, The Church Pension Fund, of the recent mailing of *The Clerical Directory* to early subscribers. Publication date of the new edition was April 30th. Copies may be obtained by writing direct to the office of the Pension Fund at 20 Exchange Place, New York City. The price is \$8 per copy, including postage.

This edition of *The Clerical Directory* is the 19th compilation of clergy biographies since the first issue in 1898.

Various titles of past editions included *Lloyd's Clerical Directory*, *The American Church Directory*, and *Stowes Clerical Directory*. With this 1956 issue the title becomes simply *The Clerical Directory*.

Photographs of the clergy groups in the several dioceses and districts were included for the first time in the 1953 edition. The present issue contains photographs of the clergy staff of National Council and faculties of the Seminaries. A foreword to the new book reads in part:

"The present edition carries for the first time, a summary of actions taken at General Convention. Credit for this carefully written summary goes to Mr. Peter Day, editor of *THE LIVING CHURCH*. Future Conventions will be so recorded by the *Directory*.

"A second new feature in this edition is a short essay, by the Very Rev. Darby W. Betts, entitled "The Church's Evolving Architecture," accompanied by photographs of 15 churches of various styles. It is planned that subsequent editions will include photographs of churches built within the preceding triennium."

## Rev. F. C. Lawrence Elected Suffragan of Massachusetts

The Rev. Frederic Cunningham Lawrence, rector of St. Paul's Church, Brookline, Mass., was elected Suffragan Bishop of Massachusetts, at the annual diocesan convention May 3d at St. Paul's Cathedral, Boston. If Mr. Lawrence accepts the post, he will assume office when the Rev. Anson P. Stokes, Jr. becomes Bishop of Massachusetts on Oct. 31st. Bishop Nash is retiring on that date:

Mr. Lawrence has served as associate at St. Paul's Cathedral, Boston and rector of St. Peter's Church, Cambridge. He became rector of St. Paul's in 1941.

### The Living Church Development Fund

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

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The Living Church

## Pentecost—1956

As Presidents of the World Council of Churches we greet our brethren in all the member churches at Whitsuntide.

At the first Assembly in the history of the Church, the twelve Apostles, being filled with the Holy Ghost, spoke to men of every nation of the wonderful works of God, telling them of Jesus Christ, and how God raised Him from the dead after they had crucified and slain Him. And when these men, pricked in their heart, asked the Apostles, "What shall we do?" the answer they received was clear:

*"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."* (Acts 2:38.)

On this anniversary of the first Pentecost, believers and unbelievers alike are everywhere asking "What shall we do?" The nations are divided into hostile camps. There is no ultimate authority which all will accept, superior to the interests of the individual state. Conferences are held between foreign ministers and heads of states, but the confidence and trust essential to agreement are lacking. And with the growing terror of nuclear weapons, men's madness is such that at times we seem on the brink of the suicide of the world. No wonder that old men should lose hope, and that young men should see no guiding vision for the future.

Now preëminently is the hour when the churches, with the help of the Holy Ghost, should speak to the nations. And we ask you, our brethren in the World Council of Churches, to pray for the help of the Holy Ghost, and to use such opportunities as God may give you for counsel or influence in your own countries.

*First* of all, we believe the churches, acknowledging the need of Christians themselves to repent, should say to the nations: "Repent. Your conflicts must be resolved by reason, not by violence. Violence has now reached such a pitch that when once unloosed it is beyond human control; and unless wars can be made to cease all nations will perish."

*Next*, we believe the churches should say to the nations that it is neither by words of anger, nor by insistence on rights, that settlements can be achieved, but by the spreading of justice, by combining to meet one another's needs, and by relying for our salvation upon the grace and mercy of God.

*Thirdly*, and lastly, we believe that the churches should remind the nations, with a passion greater than ever before, that the whole world cries out for peace, that they are all members of one family, and that the God and Father of our Lord Jesus Christ is the Father of all.

It is in this spirit that we ask our brethren in the member churches to offer their prayers, and to give their witness to the power of the Holy Ghost, and to our own unbreakable fellowship in the Body of Christ. VENI CREATOR SPIRITUS.

THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES

Signed:

JOHN BAILLIE  
SANTE UBERTO BARBIERI  
GEORGE CICESTR  
OTTO DIBELIUS

JUHANON MAR THOMA  
MICHAEL  
HENRY KNOX SHERRILL

Geneva, 1956

# Diocesan Conventions

## Missouri

May 1st and 2d, St. Louis, Mo.

A liturgical drama of the ministry of St. Paul, *Ambassador of Fire*, was presented at the diocesan convention. The drama was written and directed by the Rev. Harold Bassage.

In his convention address the Rt. Rev. Arthur C. Lichtenberger, Bishop of Missouri, declared segregation unchristian.

The convention approved the formation of a new diocesan department, the department of Christian stewardship.

**NEW MISSIONS:** St. Matthew's, Mexico, Mo., St. Matthew's, St. Louis county, Mo.

**NEW PARISHES:** Trinity, St. Charles, Mo., St. Augustine's, St. Louis, Mo.

**ELECTIONS.** Standing Committee: clerical, W. M. Kenney; lay, Frank Peil.

**Executive Council:** clerical, Gordon Price, C. H. Washburn; lay, John Sonnenfeld, Jr., Kenneth Hanson.

## Spokane

April 17th and 18th, Spokane, Wash.

The church school missionary offering, made by children representing the church schools of the district, was the highlight of the opening service of the convocation. The children formed a procession down the nave of the cathedral as they brought their gifts to the altar. The district's expansion program is one of three beneficiaries of this year's Lenten offering.

The Rt. Rev. Russell S. Hubbard, Bishop of Spokane, appealed for increased lay participation in the work of the church. A committee on how to attain diocesan status recommended endowment of the episcopate as essential to its attainment.

**NEW MISSION:** St. Timothy's, Yakima, Wash.

**GUEST SPEAKER:** The Rt. Rev. Lauriston L. Scaife, Bishop of Western New York.

**ELECTIONS.** Executive Council: clerical, Harold Parrott, W. E. Blewett, W. G. Greenfield, William Peckover; lay C. A. Wilson, Edward Cross.

**Council of Advice:** clerical, J. G. Holmes, R. L. Baxter, D. R. Wanamaker; lay, Rhessa Mansfield, H. W. Coffin, H. R. Osborn.

## Kentucky

April 24th and 25th, Louisville, Ky.

A plea for Christian leadership in race relations was made by the Rt. Rev. C. G. Marmion, Bishop of Kentucky, at the diocesan convention.

"Responsible Christian leadership is needed in this problem. I hope you'll respond to this need," the bishop said. "Progress is being made in Kentucky and we should thank God for that. Other states have not been so fortunate."

Over 300 persons from 35 districts attended the convention.

**GUEST SPEAKER:** The Rt. Rev. Conrad H. Gesner, Bishop of South Dakota.

**ELECTIONS.** Standing Committee: clerical, W. H. Langley, Jr., H. S. Musson, J. S. Letherman; lay, Philip Davidson, C. H. Green, Owen Mullinax.

**Executive Council:** clerical, Robert Board, J. I. McKinney; lay, James Rash, G. E. Straeffer, Jr.

May 20, 1956

# Modern Canterbury Pilgrims

AND WHY THEY CHOSE THE EPISCOPAL CHURCH

Edited By

THE VERY REV. JAMES A. PIKE  
Dean of the Cathedral of St. John the Divine, N. Y. C.

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# Wind and Fire

Continued from page 5

in the dark cloud of fear for those he loved or for himself, has known the comfort of the Holy Ghost. Whoever has had the ability to persist in an undertaking laid on him, when it had lost all perceptible meaningfulness and sensible satisfaction, and when it was outwardly utter failure, has known the fortitude of the Holy Ghost. Whoever has embraced the thorns of humility received in humiliation, and given thanks for it while they still smarted and stung, has known the gift of the Holy Ghost. All these are of the grace of God the Spirit, power from on high, which makes of us more than ourselves, and which we receive individually because we are of the company of the Body of Christ.

The Wind of God blows where it lists, and the Flame refuses to be confined to any one means of its igniting. But there is a discernible pattern in the working of this power. St. John did well to warn us to "try the spirits, whether they are of God." For not all things spiritual are divinely so, not all spirituality is goodness, not all spiritual stirrings are the work of God the Spirit. The mighty wind often upsets the appercarts of smugness, yet not every iconoclast is a prophet. The tongues of flame start blazes that sometimes destroy man-made structures, but they always give light to them that sit in darkness and in the shadow of death.

The New Israel was born from the body of the Old, and the miraculous tongues are more likely to tell of the renewal and fulfillment of the ancient revelation than of sweeping novelty. The action of God within His Church may cast out the moneychangers, but not the law and the prophets. The best test of any new ferment is the ancient faith. The still small voice may be God's or it may be our own ego speaking within us. If it is of God, it will agree with what He has said before. He does not contradict Himself. The test of our own feelings is the poorest and most unreliable test of all, for that depends on our fragile bodies, the pressures of the world around us, and of our sins within us. If the voice is of God and we obey it, then shall we manifest flame to the world — but it may hate us for it.

Even our response to Him is itself a test of the genuineness of the voice. Our response to Him, if it is truly He, must be awe, not arrogance; joy, not grimness; dependence, not self-sureness. The pattern of response to His guidance must be that of St. Francis of Assisi, who, told "rebuild My Church," started carrying stones to a ruined chapel nearby, and ended reforming the Church.

Too often we tend instead to be like those reformers who were doubtless told "cleanse My Church" but, beginning at the largest interpretation, succeeded only in splintering it.

The call of the Holy Ghost is usually to immediate things, seldom discernibly to the ultimate ones. Response to the guidance of God the Spirit is always a matter of being very sure of Him and very unsure of oneself, walking each step at a time in a darkness that hides the road and the goal. The demand of the Spirit is always for faith, and it is not faith that demands a road map of God. God does guide, but only those who seek guidance, forsaking their own paths. God does make great, but only the humble. God does make strong, but only the weak who know their weakness. God does reveal His will, but only to him who seeks not his own. God does comfort, but only him who accepts mourning.

The third Person of the Blessed Trinity is not a mere philosophic concept, not a psychologic phenomenon, not mood nor magic, but Person of the Godhead, as real and objective as the Person who was born in Bethlehem and hung on a Cross, more real and more powerful than the whole visible universe created by the Person who said "Let there be light."

Because He is our Comforter (and especially so since we have come to misunderstand that term) and Enlightener and Woer and Guide, we have sometimes forgotten that He is not our servant but "our Lord God the Holy Ghost — no less sovereign, no less worthy of worship and reverence and awe than God the Father, no less worthy of love and gratitude than God the Son. He is nothing less than God, personal God — not a mere impersonal influence.

*I believe in the Holy Ghost, the Lord, and giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spake by the prophets.*

# talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

## The Four Voices

In every class session a quartet of voices may be heard, blending, but always distinguishable. These are not the voices of the children only. They are the four centers of interest or authority which determine our best Christian teaching. The four voices which should speak in every lesson are these:

First, the objective set by the Church. The Church speaks in many ways, but always the teacher is the spokesman for the Church, and is not free to invent new doctrines, nor to give approval to the current fads or ancient heresies (for example, Bridey Murphy, astrology, palmistry, numerology — each of which we have actually heard commended by teachers stronger in their credulity than in their faith). The Church has spoken through the creeds, summarizing the doctrine of the Trinity, as well as through the whole Bible, the Prayer Book, and the Hymnal.

The objective of teaching is possibly most conveniently packaged in the Offices of Instruction or Catechism, which can readily be divided into eight basic areas of the Christian Faith. This is *what* we are to teach — the faith and practice of the Church.

In every parish, this is (or should be) clearly stated by the leaders responsible for the total curriculum, even though this may be borrowed from the judgment of the publishers of textbooks. The teacher may not choose; the Church (through the parish) gives the area and assignment for the year. The parish has made up its mind, and each teacher is under orders.

### Unlimited Resources

Second, the teacher's own experience speaks. Only what he has made his own can he give out. Moreover, study as he will to prepare each week, the teacher still draws upon his own inner resources. When he is preparing his lesson, when he sits in the circle with his class, he brings with him all the experiences of his whole life. What you know is important, but this is given force and meaning by the quality of your life.

Third, the children speak, demanding that their real needs, interests, and problems be served. Here is the center of attention of the newer courses. The older courses opened with a few pages of "child psychology" in the rough, theoretically, then passed on to 40 detailed sessions about the Bible.

Fourth, the printed curriculum materials speak. They represent the careful thought and writing of earnest boards, committees,

or groups. They contain useful methods, devices, and procedures for the teacher. At their best, they are successfully suggestive, and stimulate to original ways. At their worst they have been rigid and too detailed. Always, they must be used creatively.

### The Parish's First Concern

Four voices. As the teacher starts to prepare a lesson, and again as the lesson period is being lived, all four of these determinants operate. Where can the parish give the best help? Which one calls for our best effort?

We suggest that the second should be the first and constant concern of every



parish. The teacher's personal religion, knowledge, and life determines the quality of his teaching. To improve this steadily should be the main program of the parish. Teacher-training, in a former day, aimed at increasing the intellectual equipment of our teachers. We had an accrediting scheme of 10-hour courses on a host of subjects — areas now covered by the books of the Church's Teaching Series.

Today we stress increasingly spiritual preparation and insight — by retreats, quiet days, corporate communions. The teacher is to become more and more a devoted parishioner, that he may be a representative Christian to his pupils. To have every teacher attend a Parish Life Conference over a full week-end is a hope that is fast being realized.

The Church may state its teaching objectives afresh in some improved Office or official curriculum. Of this we may dream. Better approach to our children's real lives, at each age, is fast coming. Better curriculum materials will steadily be produced to relieve the teacher of too much groping. But always parish life must aim to produce better parishioners. Always, in moments of planning or of teaching, there must be the living resource.

Supervision we must have, and much friendly guiding. But in the teaching moment you stand alone. You are not to recite lines, but to meet persons. And the promise is to you that "in that hour it shall be given you what to say."

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# PEOPLE and places

## Appointments Accepted

The Rev. Roland C. Albaugh, formerly assistant of Trinity Church, Towson, Md., is now assistant of the Church of the Messiah, Baltimore. Church office address: Harford Rd. and White Ave., Baltimore 14. Home: 1551 Northern Pkwy., Baltimore 12.

The Rev. Michael R. Becker, who has been serving as associate rector of the Church of the Holy Comforter, Kenilworth, Ill., will on June 1st become assistant of St. Mark's Parish, 1625 Locust St., Philadelphia 3.

The Rev. Arthur E. Bello, formerly dean of boys at the St. Francis Boys' Home, Salina, Kan., is now assistant of Christ Church, Baltimore, Md. Church office: 1110 St. Paul St., Baltimore 2, Md. Home: 3820 Tudor Arms Ave., Baltimore 11, Md.

The Rev. Robert Elcombe, formerly of Prince Albert, Sask., is now vicar of St. Luke's Church, Hot Springs, S. D., serving also at Buffalo Gap.

The Rev. Reginald M. Field, formerly rector of Trinity Church, Albany, N. Y., is now serving Trinity Church, 1336 First Ave., Watervliet, N. Y.

The Rev. Lloyd Edward Gressle, who has been serving as rector of St. John's Church, Sharon, Pa., will on August 15th become dean of the Cathedral Church of St. John, Wilmington, Del.

The Rev. Mr. Gressle has been serving on the standing committee and executive council of the diocese of Erie and was twice a deputy to General Convention from Erie. As chairman of the diocesan department of Christian education, he has been much interested in the new curriculum of the Church. Sharon will also lose one of its civic leaders when the Rev. Mr. Gressle moves to Wilmington.

The Rev. Reginald C. Groff, formerly rector of St. Thomas' Church, Bath, N. Y., is now rector of the Church of the Advent, Norfolk, Va.

The Rev. Harold G. Holt, formerly resident canon of the Cathedral of St. Paul, Fond du Lac, Wis., and editor of the Parish Press, owned and operated by the cathedral, is now vicar of St. Matthew's Church, Comanche, Tex. Address: 806 N. Lane St.

The Rev. Joseph L. Iredale, formerly curate of St. Mary's Church, Ardmore, Pa., is now rector of Trinity Church, Coatesville, Pa. Address: 327 Lincoln Highway.

The Rev. Edward C. McCoy, formerly curate of St. Mark's Church, Philadelphia, is now assistant of Trinity Church, Ambler, Pa. Address: Pleasant Acres, Mount Pleasant Ave., Ambler.

The Rev. Charles B. Mitchell, formerly curate of All Saints' Church, Lower Dublin, Pa., and a member of the faculty of the Pen Ryn Episcopal School, is now serving in the diocese of Florida.

The Rev. Leonel L. Mitchell, formerly curate of Christ Church, Riverdale, the Bronx, N. Y., will on June 1st become rector of the Church of St. John in the Wilderness, Copake Falls, N. Y. (Do not confuse with the Rev. Leonel E. Mitchell, of St. Clement's Church, New York.)

The Rev. Samuel E. Purdy, formerly curate of St. Paul's Church, Westfield, N. J., is now rector of St. Thomas' Church, Bath, N. Y.

The Rev. Edward A. Roth, who has been serving as assistant chaplain for the Bishop Rhinelander Memorial for College Work at Harvard University and Radcliffe College, through Christ Church, Cambridge, Mass., will in fall begin work as chaplain to Episcopal Church students at the University of Michigan, Ann Arbor, Mich.

The Rev. William R. Williams, formerly director of Christian education of the diocese of Rochester, is now rector of St. Patrick's Church, Washington. Address: 5038 Eskridge Terr.

The Rev. Paul F. Zeller, formerly assistant of the Church of the Messiah, Baltimore, is now rector of Immanuel Church, Glencoe, Md.

## Resignations

Bishop Rhea of Idaho will retire on November 12th and Bishop Sturtevant of Fond du Lac on October 31st.

The Rev. Ernest Pugh will retire as rector of Christ Church, Plymouth, Mass. in July. Fr. Pugh has spent most of his ministry in two parishes: 20 years at St. John's Church, Somerville, N. J., and 17 years as rector of Christ Church.

The Rev. George A. Trowbridge will resign on

July 1st after 17 years as rector of St. Paul's Church, Chestnut Hill, Philadelphia.

St. Paul's led all Episcopal churches in the diocese of Pennsylvania in contributing \$45,000 toward the Builders for Christ Campaign, in addition to \$28,000 for diocesan support.

The Rev. James E. McKee has resigned as rector of All Saints' Church, Peterborough, N. H. Address: R. D. 2, Arlington, Vt.

## Changes of Address

The Rev. Martin Caldwell, who recently became rector of Emmanuel Church of Sandhills Parish, Southern Pines, N. C., may be addressed at Box 569, Southern Pines.

The Rev. Norman H. V. Elliott left Seattle by plane in the middle of April, returning to his missionary work in Alaska after furlough in the United States and England. He spent some time at St. Augustine's College in Canterbury. Address: 903 Kellum Ave., Fairbanks, Alaska.

The Rev. James L. Tucker, his wife, and three children returned to Bromley Mission in Liberia, flying there in the middle of April, after a furlough in the United States. Address: Bromley, Liberia, West Africa.

The Rev. David M. Warner, who is serving St. Martha's Church, Westminster, Colo., may be addressed at 7418 Lowell Blvd.

## Deaconesses

Deaconess Ethel Percy has been transferred from the diocese of Vermont to the diocese of South Florida. Address: 308 Second St. N., St. Petersburg, Fla.

## Ordinations

Deacons

Newark—By Bishop Washburn: Frederick Linus Long, on April 28th, at St. Thomas' Church, Newark, where he will be in charge; presenter, the Rev. R. H. Rowland; preacher, the Rev. Dr. J. C. van Dyk. Address: 272 Roseville Ave., Newark 7.

Pennsylvania — By Bishop Armstrong, Suffragan, acting for the Bishop of Pennsylvania: Albert Yeo, on March 3d, to the perpetual diaconate, at St. Anne's Mission, Willow Grove, where he will serve as deacon; presenter, the Rev. H. A. Hopkins; preacher, the Rev. H. R. Johnson, Jr. Address: Edward Rd., Hatboro, Pa.

## Corrections

The Rev. Russell L. Deragon will on June 1st become canon pastor of the Cathedral of St. John in Providence, R. I., not of Christ Church Cathedral, Hartford, Conn. [L. C., May 6th]. His home address will be 93 Benefit St., Providence 3.

The Rev. George C. Harris recently became chaplain of Easter School, Baguio, Philippines, and also assistant of Epiphany Mission, La Trinidad. Address: Box 60, Easter School, Baguio, Philippines. He will not serve as chaplain of Brent School, Baguio.

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23. Grace, Newark, N. J.
24. St. Andrew's, East Williston, N. Y.; Trinity, Bristol, R. I.; All Saints', Los Angeles, Calif.
25. St. John the Evangelist, Flossmoor, Ill.; St. Paul's, Denver, Col.
26. Advocate, Philadelphia, Pa.; St. Stephen and Incarnation, Washington, D. C.

The Living Church

# BOOKS

## Mystery or Mastery?

**WONDERS OF SCIENCE.** By Gary Webster. Sheed & Ward. Pp. 135. \$2.50.

A familiar Collect prays that God will open our eyes to behold His gracious hand in all His works. Gary Webster's *Wonders of Science* seeks to do just this in the field of modern science. In this respect it stands in marked contrast to much contemporary writing about science, in which the objective is more often than not to close the reader's eyes to anything beyond the material world and to tempt him with the illusion of ultimate mastery of that world.

Gary Webster, who is described on the fly leaf as a journalist, educator, and freelance writer, is obviously widely read in the sciences. This interest and background, particularly in the history of science, he combines with a deep and

lively devotion and a thoroughly biblical view of creation and providence. The result is a collection of 10 meditations on such subjects as migration, termites, light, photosynthesis, the atmosphere, climate, gravity, salt, volcanos, and lightning. In each case the attempt is made to bring out the incompleteness of scientific knowledge and the way in which the resulting mystery leads us to God. Each episode is interestingly written by a good story teller in a way which does succeed well in bringing out the wonder of the world.

It is difficult to render an adequate judgment on this book which will be fair both to the author and the prospective reader. On several counts it is rather a mixture of good and bad both of science and of theology. There is unfortunately some actual misinformation, particularly in the chapters on light and the atmosphere, so that the book cannot be taken as a reliable guide scientifically.

At the same time, however, the book includes some very fine popular presentations of scientific matters; the chapters on climate, salt, and photosynthesis being notable in this respect. The chapters on

migration and climate are especially effective in evoking a sense of awe and a recognition of the hand of providence in the intricate arrangements and balance of nature.

It is a highly important task in our day to present science in its proper relationship to the total of reality and to show how it, in common with simpler and more direct modes of apprehension, can be an inexhaustible source of awe and wonder confronting man with the deep mystery of existence and the contingency of all created things on Him who brought them into being. This is what this book attempts to do.

The accomplishment of this important task requires, however, a scrupulous attention to scientific accuracy and a consistent philosophical and theological viewpoint with respect to the difficult problem of the relationship between freedom and necessity, or in science, between providence and the inner coherencies and causal dependencies of nature.

In spite of its readability and soundness of objective, this book falls short on both scores. WILLIAM G. POLLARD

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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 (& Sch), 10:40 MP, 11 (Sol), EP 6;  
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

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

**DETROIT, MICH.**

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c  
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,  
Wed, Sat & HD 9; C Sat 1-3; 7-8

**ST. JOSEPH, MO.**

**CHRIST CHURCH** 7th & Francis Sts.  
Rev. W. H. Hanckel, r  
Sun HC 9, MP & Ser 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

**OMAHA, NEBRASKA**

**ST. BARNABAS** 129 North 40th Street  
Rev. James Brice Clark, r  
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

**BUFFALO, N. Y.**

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean  
Canon Mitchell Haddad, Rev. J. D. Furlong  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,  
Healing Service 12:05 •

**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 & HD HC 7:30

**NEW YORK, N. Y.**

**THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave., New York City  
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdys: MP 8:30; HC 7:30 (& 10 Wed); Ev 5  
Daily Offices are Cho ex Mon

**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. IGNATIUS'**

Rev. C. A. Weatherby  
87th St. & West End Ave., one block west of B'dway  
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

**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, EP, Cho, Ser 4;  
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex  
Sat 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 11:50; 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

**PHILADELPHIA, PA.**

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

**LONDON, ENGLAND**

**ANNUNCIATION** Bryanston St., Marble Arch, W. 1  
Sun Mass 8 (Daily as anno, HD High 12:15),  
11 (Sol & Ser). Ev (Sol) & B 6:30 (3:15) as  
anno.) C Fri 12, & 7

**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.