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May 8, 1960

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LETTERS

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

Gregorio Aglipay

Sunday, May 8th, will mark 100 years since the birth of the memorable patriot and Churchman, Gregorio Aglipay, venerated leader of the millions of Catholic Christians known as the Philippine Independent Church. Many within our Anglican household will wish to add our prayers to those of our Filipino comrades, at this centenary. So we should, for we have many ties with them and share the deepest things of the Spirit in a common tradition.

Gregorio Aglipay, orphaned before he was 11, persisted in studies and was ordained a priest of the Roman obedience in 1889. He came first into prominence in the Philippine revolutionary movement when he was appointed vicar general of the patriot armies by General Aguinaldo. In 1899, he called the first national council of the Filipino clergy to prepare to submit the grievances of the Filipino Catholics to the Roman Pontiff. So bold a step, in a nation and Church dominated by Spanish power, led swiftly to the excommunication of Fr. Aglipay by the Spanish archbishop: but this was only the inescapable light that kindled the flame of the Independent Church. Under the new freedom of the American regime, the Philippine Independent Church came formally into existence August 2, 1902, with the appointment of Fr. Aglipay as "obispo maximo."

He proclaimed at the start that his aim was to furnish the Philippine people with "a replica of the Church of England." But his hope of receiving episcopal consecration at Anglican hands met disappointment, and he died, in 1940, defeated in what had been his deepest wish. The political entanglements of a nation being born, the relentless will of the Roman Church to recover the millions of souls they had lost, the ineptitude of those who should have been wiser, the warm friendship of many non-Anglicans . . . all these conspired to delay the fulfillment of his dream. Not until 1947 was the Catholic episcopate established in the Independent Church, through the imaginative statesmanship of Bishop Binsted and the brotherly support of the American House of Bishops.

Now, 13 years after, the Independent Church bears its witness in the independent nation with strength and simplicity. Their more-than-two million Catholic Christians, gathered around nearly two score bishops, give very great thanks for the unconquerable courage of Fr. Aglipay and his companions, who went out from their first obedience because they were seized of a greater one, an obedience to that same vision as our own, of a purer and freer Catholic Church, truly rooted in the nation's life, yet deeply bound in the one Body of Christ. It has happened before in history that such an obedience may not be had for nothing; as in the little sister Churches of Spain and Portugal or some of the great Reformation Churches, the official leaders of the Church did not lead, and the new comradeship was bound to start on its

way incomplete and having only its great hope to sustain its life. But the hope and dream of a truly heroic leader and his warm-hearted companions did sustain the Independent Church through nearly half a century of bitter and costly struggle. Now, in God's goodness, that Church is whole, and able to give and receive the rich tidal currents of Catholic life in company with its sister Churches everywhere.

It has been the peculiar privilege of the American Church to take the first steps, to reestablish the historic episcopate among them, to build the first new friendships, to begin the training of their priesthood (more than 40 of their clergy and candidates are currently studying with 45 Episcopal ordinands in St. Andrew's Seminary in Manila), and to give such counsel as was needed in the beginning years of a new era, especially in the preparation of the new Prayer Book now being published.

But the "wider episcopal fellowship," for which Lambeth 1958 longed, is swiftly moving toward fulfillment, in this case as in others. Soon, God willing, the fullest intercommunion will be established between the Independent Church and all our Anglican family. Then there will be one more added to the company of those with whom we have the honor to share the dream of the pure and full and free Catholic life which our forebears shared so deeply with Fr. Aglipay and those other bold witnesses of his nation. It is not an "Anglican" fellowship which lies ahead but something even greater: it is really nothing else than the rediscovery, step by step, of what Christ did in us at the beginning.

But that it may happen soon, and that we all may be enriched by what every part supplies, and notably by the faithful devotion and the brave and resolute spirit of that great Pacific people, is the prayer I hold. I do not doubt that I share it with legions of others; and I freely ask those prayers and thanksgivings at what will be a most significant and moving anniversary.

(Rt. Rev.) STEPHEN F. BAYNE, JR.

Executive Officer
of the Anglican Communion
London, England

In Plain Language

Now that the sound and fury is over about the alleged infiltration of the National Council [of Churches] of Communist and other leftist influences [L.C., March 6th and 13th], I think it is about time we had a public statement by its President . . . in plain language, telling us that this absurd canard is totally false in fact and basis.

WILLIAM C. TRUMBOWER
Smithton, Mo.

Protect from Change

While I realize the dangers of "customaries" or "manuals" drawn up by diocesans with reference of policies, procedures, and organization for missions — with the hope that parishes will keep in mind certain problems that are raised — I do feel with Bishop Henry of Western North Carolina that something needs to be done to "protect the congregations from any sudden change in worship practices" [L.C., April 17th].

We have all seen cases where havoc has been wrought by independent authoritarian

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vicars, or rectors, frequently young ones who "know all the answers but none of the questions," and who have made precipitous and often radical changes as though the Church were supposed to conform to their special whims and desires. They seem to have little concern for the wishes of the congregation or the particular traditions which they have inherited. As the bishop says they should be "guided by the history of the mission in such matters and what the majority of the congregation prefers."

The clergy, many of them, need to be reminded of the statement of Lord Acton, that "power corrupts and absolute power corrupts absolutely." Humility may be a difficult virtue but it certainly is an indispensable one in directing church affairs. We should recognize that the Holy Spirit works in many different ways and uses different approaches and procedures.

And all this applies equally well to bishops. The question arises as to who is to provide them with "checks and balances." Perhaps the Synods might do more (through their brother bishops) to help when diocesan problems of this nature arise. No one ought to be a law unto himself in these debatable matters.

(Rev.) RICHARD GREELEY PRESTON
Wellesley, Mass.

Seminary Contributions

Since the announcement of the plans for construction of the Seminario Episcopal del Caribe in Puerto Rico [L.C., February 28th], we have been receiving contributions designated for the seminary. As the seminary is to be an entirely independent organization with no official connection to the missionary district of Puerto Rico, this is not, strictly speaking, a correct procedure.

The National Council is happy to receive contributions for the seminary. Checks should be made payable to Lindley M. Franklin, Jr., Treasurer, and marked for the Seminary of the Caribbean. Or, contributions may be sent directly to the seminary: Seminario Episcopal del Caribe, Apartado 9002, Santurce, Puerto Rico.

THOMAS M. IRELAND
Treasurer, District of Puerto Rico
Santurce, P. R.

Not All Bad

I would like to disagree with Miss Ward's essay [L.C., April 24th] on television on behalf of a minority group who plan their weekly television to inspire, entertain, and instruct them in the matters of local and national importance.

In my 12 years of selective viewing, I have witnessed history as it happened, visited cathedrals, and have met many people whom I would be happy to welcome as companions and friends. All television is not bad; the viewer has to learn to make choices that will be the most benefit to him.

The people in the New York area wanted the showing of weekly plays to continue so they wrote letters to the station. The plays are now sponsored and the public has the opportunity to see a new play each week. When the people take the time and write to the stations, television will change for the better.

(Miss) NINA REINS
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and the Thought of the Episcopal Church.

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THINGS TO COME

May

8. Third Sunday after Easter
9. Western New York convention, to 10th
10. West Virginia convention, to 11th
12. Iowa convention, to 13th
15. Fourth Sunday after Easter
17. North Dakota convocation, to 19th
20. Northern Michigan convention, to 21st
22. Rogation Sunday
23. Rogation Monday
24. Rogation Tuesday
25. Rogation Wednesday
26. Ascension Day
29. Sunday after Ascension
29. Religious Life Sunday

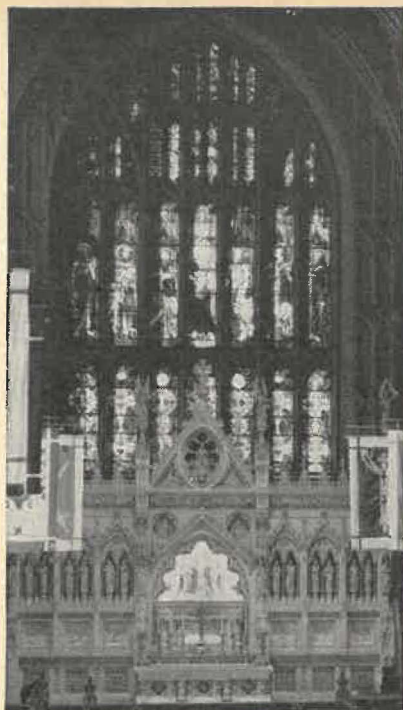
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The Living Church

Third Sunday after Easter
May 8, 1960

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and the Thought of the Episcopal Church.

SOUTH AFRICA

Voice of a Silenced Church

(For other news about Archdeacon Wood, see the National Council report, page 7)

No one knows how many priests of the Church are jailed in South Africa, but the number is at least three. So said the Ven. C. T. Wood, Archdeacon of Capetown in a press conference April 26th in American Church Union headquarters in New York City.

He told reporters that "Absolutely no criticism of the government is permitted, and that it is illegal, under penalty of a fine of 500 pounds and five years in prison, even to mention the names of persons arrested under security regulations."* "Even a wife is not allowed to say that her husband has been arrested," the archdeacon said.

Before coming to the U.S., Archdeacon Wood visited England [L.C., April 17th], and Geneva, where he met with Dr. W. A. Visser 't Hooft of the World Council of Churches. He asked the WCC to investigate the situation in South Africa. Two branches of the Dutch Reformed Churches in South Africa are members of the WCC, and Archbishop de Blank has sharply criticized their failure to speak out against compulsory *apartheid*.

The archdeacon told reporters he hoped the WCC would send a commission to meet with South African Christian leaders.

Speaking of the riots in South Africa [L.C., May 1st], Archdeacon Wood said they showed "the most deplorable" instance of "legalized brutality that Capetown has ever seen." Africans found in the streets were not arrested but sjamboked on their way [sjambok is a stick with leather thongs used as a police weapon].

Archdeacon Wood said that 3,000,000 of the 10,000,000 Africans are Christians, but that there is evidence that many are losing faith in Christianity. Some Anglican churches have been burned, as well as churches of other Christian bodies. "The tragedy is that the government has

no answer to violence but violence," he said.

He said that Anglican and Dutch Reformed Churches have good relations at the parochial level, but that relations at top Church levels are nonexistent, "because such relations would be futile when our policies are diametrically opposed."

He told the reporters that there are more non-European Anglicans in South Africa than European ones. The Church still allows non-Europeans to worship with whites, though this is contrary to a government regulation. No churches have been closed for allowing inter-racial worship, though the regulation permits such closing. Geographical separation of the races, of course, tends to hold inter-racial worship to a minimum.

Archdeacon Wood said there was no evidence of danger of widespread massacre of whites, "because the Africans don't act in concert that way, to date." Outbreaks are always localized. He said that he had never known protest from outside South Africa to be so general or to have so much impact on South Africans as in the case of protests over recent disturbances.

The archdeacon said that the Anglican Church seeks two things:

- (1) Consultation of responsible authorities with African leaders;
- (2) Moratorium on all laws that compel segregation, while the situation is re-examined by all races.

He said, "There is an immense body of Europeans within the situation who are deeply disturbed and completely frustrated." He believes there is a good deal of desire for integration at the economic and political level, and to a certain degree on the social level. He pointed out that it is impossible to meet Africans in a public place without a permit. Such meetings are possible in private homes, but after the last occasion when Archdeacon Wood did meet with Africans in a private home, his hostess, a New York *Post* correspondent, was detained by the police.

When reporters asked Archdeacon Wood whether he could go home to South Africa after criticizing government actions, he said, "I don't know." He was uncertain whether security regulations applied to statements made outside South Africa. He made it clear that he does hope and expects to return.

RACE RELATIONS

Between Classes, Picketing

Twenty students from the Episcopal Theological Seminary of the Southwest used their between-class hours on April 27th to join in all-day anti-segregation picketing along Main Street in Austin, Texas. No stores were entered, and the demonstration was orderly.

The ETSSW students were part of a coalition of students protesting segregation in Austin eating places. Other students came from Austin Presbyterian Seminary, the University of Texas, and Huston-Tillotson College.

Picketing of the downtown business district began at 8 a.m. The students met for a noon prayer in St. David's Church. The Rev. Charles A. Summers, rector of St. David's, officiated. Prayers were offered for the peaceable settlement of the racial issue.

During the day, pickets received occasional harassment, but the seminarians reported that, by and large, local citizens expressed approval of the demonstration. One white student was spit upon, and another had his placard knocked from his hands. There was some name-calling and jeering. Apart from maintaining order, local policemen did not interfere. An ETSSW seminarian kept a mental score



Seminary of the Southwest, Austin, Texas
At noon, prayer.

*Confidential but reliable sources have told THE LIVING CHURCH that among those arrested in South Africa are a Canon Calata of Grahamstown, the Rev. Mark Nye of the diocese of Pretoria, and Miss Hannah Stanton, a British subject. Fr. Nye has been in charge of the Pretoria native mission.

card on the tone of the comments made to him by onlookers. Eight, he reported, encouraged him, while three were critical.

The pickets, including Negroes and whites, and both men and women, carried signs reading: "Down with segregation"; "We've waited for years. No longer"; "Equal opportunity for all"; "Is Austin Progressive? We hope so"; and "We want more than a cup of coffee. We want dignity."

A week before the demonstration, the student coalition negotiated with local merchants at a meeting set up by the Austin commission on human relations, an inter-racial organization. The meeting was unsuccessful because of inadequate representation from the merchants.

At that time, the students served notice that unless steps were taken by the merchants to open eating places in downtown Austin on a non-segregated basis, the students would be forced to resort to non-violent demonstrations.

A committee from the Austin council of churches is seeking to mediate the problem. If they should fail, sources close to the student coalition reported, sit-ins would follow.

NATIONAL COUNCIL

Backgrounds

by CHRISTINE FLEMING HEFFNER

Against a background of the rhythmic basses and singing melodies of the steel band of the Church's Colegio San Justo, St. Just, P. R.; the National Council gathered on the first evening of its meeting, April 25th, at Seabury House, Greenwich, Conn. But it was against the background noises of the world in tumult that the Council acted throughout its meeting.

Such action was taken in two resolutions carried unanimously and without discussion, in answer to a letter from Bishop Carpenter of Alabama in regard to the "Background Paper on the Student Sit-in Protests" issued by the Division of Racial Minorities and the Division of Christian Citizenship [L.C., April 10th]. Bishop Carpenter's letter addressed to the officers and members of National Council protested the news lead accompanying the story in the secular press which called the paper an official statement of the Church, and protested the background paper itself in its advocacy of civil disobedience. The letter continued:

"I believe that it is urgently important that National Council take some action to see that an incident of this sort does not happen again, and to put some definite control over press releases that come from National Council headquarters. Furthermore, I urge that National Council take some action to assure information reaching those of us who are particularly concerned *before* it is given to the general public.

"Furthermore I urge that National Council take actions which would assure review by competent authorities before statements such

as the document referred to above are released.

"And I would urge that National Council issue some statement repudiating this document which would condone lawlessness if carried to its ultimate conclusion."

The Home Department and the Department of Christian Social Relations and the Department of Promotion, meeting in closed session on Tuesday, learned that the "background paper" had been prepared carefully in consultation with the Presiding Bishop and Mr. Warren Turner (a vice president of the Council) and with legal advice and had been released to the press as an advisory document. An inaccurate lead paragraph produced by a news service was later corrected, and the service apologized to Mr. Turner for the inaccuracy.

In presenting the resolution on behalf of the three departments, Bishop Emrich of Michigan said there had been "stresses visible" in their meeting. The resolutions were adopted by Council without debate or change.

They read:

"(1) Resolved, that the National Council asserts the appropriateness of the actions of its staff members in preparing the background paper on the sit-in demonstrations, recognizing the consistency of these actions with understandings of Council on the policy governing the operation of departmental officers and be it further resolved, that the Council finds the document in question to be correctly based on official documents of the House of Bishops, the Lambeth Conference, and the General Convention; and be it further resolved, that the Council is determined to develop for all its officers policies and criteria for constructive exercise of responsibility in preparing and distributing materials of all kinds; and be it further resolved, that the Council reminds all its officers that the heaviest responsibilities of the work of the Church is carried by the bishops of the Church and that consequently officers are expected to consider seriously advising diocesan authorities in advance of impending significant publications by Council staff."

"(2) Resolved, that the National Council recommends the study document on sit-in demonstrations for serious consideration and study on the part of the people of the Church."

Within two hours after the adoption of the resolution, copies were on their way via airmail special delivery to all diocesan bishops.

But the world's unrest touched the actions of National Council from east and west as well as from at home. Council approved the furnishing of a liaison officer to work with the Council of Southeast Asia to make a study of the conditions and needs of work among the dispersed Chinese. Council also voted to release one-third (\$500,000) of the emergency loan fund — money originally set aside for Chinese work from the Reconstruction and Advance Fund — over a 10-year period for work among the Chinese of the dispersion.

In the opposite direction geographi-



Bishop Corrigan: Home from Colorado.

cally, Council approved the sending of missionary priests to work in Capetown under Archbishop de Blank. It also approved the Virginia Seminary's plan for its Henry St. George Tucker memorial project: the sending of three or four priests to Africa to teach in Anglican theological schools with the hope of bringing them together later in one theological institution there. This project is to be undertaken for a period of three years, with the realization that at the end of that time the National Council may take over responsibility for it.

The Ven. Cecil Wood, representing the Archbishop of Capetown, spoke to the Council, saying, "Since the Church in South Africa is virtually silenced we ask you to speak on our behalf." He referred to the declaration of the Assembly of the World Council of Churches in Evanston in 1954, a declaration "born on American soil," and said "general principles must and should be applied to particular situations." He said further, "the archbishop has called on all Christians to renounce enforced *apartheid* as a sin." The Council unanimously adopted a resolution:

"The National Council of Protestant Episcopal Church of the United States of America affirms its sympathy and admiration for those who are suffering in South Africa because of their Christian witness, its gratitude for their brave example bringing to us new strength, and its assurance of continued prayer and support. It wishes to place on record once again its determination to work toward the elimination of all aspects of racial discrimination and injustice within our own nation, and further asserts its whole-hearted support of the Evanston Declaration of the Assembly of the World Council of Churches of 1954, that segregation in all its forms is contrary to the Gospel."

The Committee on World Relief and Inter-Church Aid granted \$5,000 to the Archbishop of Capetown as a token of the interest of Churchpeople in the situation of the Church and its people in



Dr. Kagawa and friends: A life devoted to the needy

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South Africa. The committee also authorized its staff to make it known that any people wishing to make designated contributions for the Church in South Africa or for the relief and assistance of victims of racial tension in that country are free to do so through the Presiding Bishop's Fund for World Relief, with the assurance that such funds will be administered by the Presiding Bishop through the diocesan bishops of areas involved.

The appointment of the Rt. Rev. Daniel Corrigan to be director of the Home Department was approved. As of June 1st he will serve, assuming that the bishops accept his resignation as suffragan of Colorado.* Council expressed its appreciation for the work of the Rev. Clifford Samuelson as acting director since the resignation of the Rt. Rev. William G. Wright, who resigned to become Bishop of Nevada [L.C., December 20, 1959].

(More Council news next week)

JAPAN

Deathline Crossed

Toyohiko Kagawa, considered Japan's most famous Christian leader, died of a heart attack in his home in Tokyo on April 23d. He was 71 years old.

Converted to Christianity at the age of 15 by a missionary of the Presbyterian Church in the U.S. (Southern), Dr. Kagawa devoted the rest of his life to efforts in behalf of Japan's neediest social classes and toward international peace and

*Bishop Corrigan was elected suffragan of Colorado, February 12, 1958. On the same day, he was elected bishop of Quincy. After deliberation he accepted the Colorado post and declined the Quincy one. He was consecrated May 1, 1958. He is 63, a native of Michigan, and holds the D.D., S.T.M., and D.D. degrees from Nashotah House. He served as priest in the dioceses of Milwaukee, Maryland, and Minnesota. He is married and has five children.

friendship. The son of a concubine and a nobleman, he gave away his material wealth after his conversion and went to live in the slums of Kobe to aid the destitute.

He received his theological training at Princeton Theological Seminary, from which he graduated in 1915. Returning to Japan in 1917, he helped organize the West Japan branch of the Japanese Federation of Labor. Imprisoned for his activities on behalf of the workers in the 1921 Kobe shipyard strike, he began work on the first of his 100 books, *Crossing the Deathline*.

Dr. Kagawa came into national prominence through his appointment to the National Reconstruction Commission after the 1923 earthquake. He made many trips to the United States and Europe to raise money for the poor and to study labor movements abroad. In 1941 he came to this country to plead for continued peace with Japan.

Outspoken in his criticism of his country's war with China in 1936, he was imprisoned several times for his beliefs before and during World War II. He helped found many Japanese coöperatives and established hundreds of rural churches, hoping they would serve as community and religious centers.

MASSACHUSETTS

Fr. Smyth Dies

The Rev. Frederic Hastings Smyth, S.C.C., died April 15th in Gloucester, Mass. Fr. Smyth was the founder and superior of the Society of the Catholic Commonwealth.

Fr. Smyth was born in Clinton, N. Y., in 1888. He received the doctorate from Massachusetts Institute of Technology in 1914, and joined the faculty of that institution. He was ordained deacon in 1931

and priest the next year by British bishops. After service as a clergyman in England, Fr. Smyth returned to the United States. In 1934 he founded the S.C.C. in consultation with Fr. Huntington of the Order of Holy Cross.

Fr. Smyth was sometimes attacked for what were called "left-wing" views, but he was also admired and respected.

NEW YORK

Dragons in the Path

St. George's Society of New York, observed its 190th anniversary at Trinity Church on April 22d. The guest speaker at the society's annual service was Bishop Wetmore of New York, who warned of dragons in the path.

"Those of us who treasure within our heritage the great dragon-slayers of the past — St. George, our patron, St. Patrick with his snakes, King Richard and his Crusades — are continually faced with the subtle seduction of antiquity. It is so easy to bask in the glow of the stirring record of battles already fought and to become enamoured by their glory that we never turn our eyes to see the dragons that now stand in our path.

"We need to examine the dragons we face. To illustrate: there are those who launch themselves upon the battlefield of freedom to the exclusion of all other issues. True freedom exists not in a broad vacuum of irresponsibility, but in the freedom to choose the forces that will bind us. This is the basic struggle of freedom and authority. Here is a . . . dragon to be tamed and lived with rather than slain."

St. George's Society was started in 1770 with its foremost object being to render charitable aid to "aged, indigent, and distressed" persons from the Commonwealth countries who live in New York.

MISSIONS

Almost Home

by THOMAS M. IRELAND

The Ven. David R. Thornberry, Archdeacon of Southern Ohio, left Puerto Rico April 26th on the next to last lap of his journey home from a round the world tour of the Episcopal Church's missionary works. From Puerto Rico Archdeacon and Mrs. Thornberry fly to Haiti and then to Cincinnati.

The diocese of Southern Ohio, which has in recent years stood at the top of the list of those dioceses that overpay their quota to the National Church, had noticed that recent pledging to the general program was not increasing at the rate prevailing in years past. The feeling that perhaps a plateau was being reached, which would indicate that current promotion efforts had attained their maximum effectiveness, started a search for new material; and out of that search came Archdeacon Thornberry's world trip.

In the process of visiting each one of

the Episcopal Church's overseas works from Liberia and the Near East through South India, Hong Kong, and the Far East, Alaska, Latin America, and now the Caribbean, he has shot over 7,000 feet of color film for movies and several hundred slides and black and white stills. So that impressions would remain fresh during the two month trip, he has recorded them on a transistor tape recorder, sending the tapes home for transcription.

Upon returning to Southern Ohio, Archdeacon Thornberry must begin the editing of the film and preparation of the script for the sound presentation with movies, slides, and film strips. The first presentation is to be to the diocesan convention which meets May 10th. In the coming 12 months the diocese hopes to show this material in each one of its parishes and missions. It is also hoped that the material can be made available for distribution nationally.

Archdeacon Thornberry had several comments on the Church's missionary work in general. First of all it was his observation that even greater commitment and dedication to the Christian life is necessary both at home and abroad if the Church is to meet the challenge that is facing it. Secondly, he is convinced that in spite of steadily increasing giving at home the Church lacks necessary funds and has not begun to meet essential needs overseas. Thirdly, that underlying these two conditions is a problem of communication: people in the States need consciousness of what is being done in the mission fields, and those in the field an awareness of the support of the Church at home and of its expectations regarding its missionary activity.



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On Kyushu, Japan, the Rev. Donald E. Bitsberger, a priest of the Church and associate director of Japan Church World Service, supervises the children of unemployed coal miners in the unloading of boxes of noodles. The noodles are being distributed by JCWS under its emergency "Food for Children" program.

May 8, 1960

UPPER SOUTH CAROLINA

Train Wreck

The Southern Railway's north-bound "Peach Queen" was heading for Seneca, S. C., one of its many stops between New Orleans and New York, on Monday afternoon, April 25th (St. Mark's Day). Tragedy struck when its engine passed over and bowed a section of track, sending seven of its eight cars off a steep embankment.

It happened a few hundred yards away from the home of Arthur Nowell, warden of the Church of the Ascension, Seneca. Shortly after the wreck, Mr. Nowell found a man lying in a neighbor's yard. He quickly rushed the man to the nearby Ocone Memorial Hospital. The victim was the only injured person to be brought to the hospital by means other than ambulance.

At the hospital other Episcopalians were at work. Mrs. Elizabeth Ballenger, one of the three grey ladies on duty when the wreck occurred, was busy preparing for the injured, shifting patients to other rooms, making phone calls, running errands, and performing other necessary tasks. Her husband, W. R. Ballenger, who is president of the Hospital Association, was there also, having been called to the hospital to meet the emergency. He, too, began to aid the hospital staff. At the emergency entrance was the vicar of the mission, the Rev. Fletcher Lowe, Jr., giving assistance wherever and whenever he could. At the National Guard Armory, Betty Hayes, laboratory technician, was typing and taking blood from volunteers.

Meanwhile at the scene of the wreck three of Mr. Nowell's five sons were helping to unload and reload baggage and mail from the overturned cars. Churchman and reserve top sergeant Bill Crenshaw was driving the lead truck which took charge of the mail and baggage. He also kept watch part of the night at the scene as a member of the National Guard. Covering the wreck for his weekly *Seneca Journal* was editor Paul League. At radio station WSNW was its owner, J. A. Gallimore, giving complete coverage of the wreck directly to stations as far west as Phoenix, Ariz., as far north as Cleveland, Ohio, and as far south as Orlando, Fla.

As a result of the accident the conductor lost his life and 12 others were receiving medical aid at the hospital. A high percentage of the 39 communicants of the Church of the Ascension helped to meet the emergency, offering as they could their time and their talents.

OREGON

Aid for the Elderly

The convention of the diocese of Oregon was held at St. Paul's Church, Salem, April 24th-26th. Bishop Pike of California was the guest speaker at the opening

banquet of the convention.

The convention adopted a resolution to investigate the building of a home for the elderly, starting with an allocation of \$100,000.

Bishop Carman of Oregon stressed growth of the parishes and missions throughout the diocese. He also said that two Portland churches and St. Helen's Hall, Portland, may be relocated because of new freeways in the city.

ELECTIONS. Deputies to General Convention: clerical, Lee Stone, Louis Keiter, Hal Gross, Alfred S. Tyson; lay, Dr. Dean Brooks, John Vassie, L. D. Pederson, Gen. C. T. Beecher.

SCOTLAND

Stipends Same

The Standing Committee on Clergy Stipends of the Episcopal Church in Scotland reported at a meeting of the Central Joint Board that it could not recommend any increase in the minimum stipends. The minimum will remain at \$1,800 for another year. The committee also reported that even an increase of \$36 per year would mean drawing on the reserves for about \$6,000.

EPISCOPATE

Consecration Set

Bishop Lichtenberger has taken order for the consecration of the Rev. Thomas Augustus Fraser, Jr., to be Bishop Coadjutor of the diocese of North Carolina. The Rev. Mr. Fraser was elected on the sixth ballot at a special convention of the diocese held in February in Raleigh [L.C., February 14th and 21st].

The consecration will take place on May 13th at St. Paul's Church, Winston-Salem, N. C., with the Presiding Bishop as consecrator. Bishop Goodwin of Virginia and Bishop Baker of North Carolina will be co-consecrators.

Private plane service has been arranged to bring participants in the service from Richmond, Va., where many of them, on May 12th, will have taken part in the consecration of the Ven. Samuel Blackwell Chilton as suffragan of the diocese of Virginia [L.C., April 24th].

SWEDEN

Free to Withdraw

Ragnar Edenmann, Swedish minister for Church affairs, has pointed out that any bishop opposing the ordination of women in the Church of Sweden [L.C., April 24th] is free to withdraw from the Church at any time. At least one bishop has advocated a policy of non-coöperation with ordained women.

In an interview published in a Norwegian newspaper, Mr. Edenmann made it clear that he was not advocating the disqualification of any present bishops who

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The Teenage World,

The Church, And The Parents

There is nothing so attractive, even to the teenager, as the person who knows his subject

by the Rev. Edward T. Dell, Jr.

Book Review Editor, *The Episcopalian*

"What if you like another boy better than the one who likes you very much, but the boy you like is the boy who likes your best friend?"

Fit to be Tied, p. 104

This question, from a ninth-grade girl, plunges us into the hectic and seemingly chaotic world of the teenager. The feelings of parents about the troubles in the present teenage world are not news. One has a wide choice of reading about the many theories of why and wherefore. After we ask ourselves what is wrong with the present-day teenager we usually turn to the next question: what can we do about it? A great many parents respond, in what seems an almost automatic way, with the suggestion that the troubled youngster be given a "good" book.

I have very strong suspicions about the speed and sense of relief with which parents offer such suggestions. Underneath our concern there seems to be a certain uneasiness and frustration about the confusion, rebelliousness, remoteness, and bizarre behavior of the teenage members of the family. Most children do not wait until the teens to ask questions. The first inquiry was made long ago and the majority of parents seem to be troubled by the possibility that they may not have done a good job. Hence it is with a sense of relief that we seize on a way out of our dilemma by providing our offspring with some Baedeker gotten out by an "expert."

The need for an expert is undeniable. Indeed some of our guilt feelings may rightly stem from the fact that we as parents are ourselves uninformed. Almost all counselors of young people at one time or another find themselves gently correcting misinformation of teenagers the source of which was the parents. The more common problem the counselor encounters is the utter silence of parents on the subjects of sex and love.

The fact that must be squarely faced by parents is that the responsibility for the

education and guidance of their children is their own. Now no parent is expected to teach his teenager the facts of physics or plane geometry. We rightly leave that to others. The motivation for learning these things does rest on the parents, however. But every child has the right to learn the "whys" of life from his parents. The great majority of these are learned unconsciously, by a kind of osmosis of which neither parent nor child will be consciously aware. If the question "Where did I come from?" from a five-year-old strikes terror to the parent's heart, the child will be taught something before the parent utters a syllable. Under such circumstances it is not surprising that our children are uneasy and baffled, particularly after the whole convulsion of puberty has begun to give personal dimensions to the problem.

There are a great many books now available to the young person about these problems. They will not serve their true function if parents see them simply as emergency life preservers, that may be thrown to the floundering youngster with a vast sense of relief.

Books on sex, teenage problems, love, dating, manners, and all the rest are tools. The best way to learn the use of a tool is with someone who has used it and has done the job himself, whether with this particular tool or others it does not matter. For many parents it may be very late to begin the job of inspiring confidence in their teenagers on these matters. The teens are so often in revolt that parents must be content to wait with patience until some crisis can bring them together again. The wise parent will want to know what his child is reading, will want to know what to suggest or to do when the problems arise.

The teenager looking for identity naturally turns away from his parents, sometimes from his Church and other adult-directed institutions. To some extent every teenager is a rebel and every young person must somehow declare his inde-

pendence. Teenagers band together in this effort. The peer group sets the standards for the rebel camp and we watch the barricades with dismay and wonder and sometimes amusement. The problem for every writer of books for teenagers is simply stated: "How do I get a message through the lines? What is my authority? Will these youngsters recognize it? Will they believe me?"

Mr. Charles Eugene Boone (alias "Pat") is a man who relies heavily on his success as a TV and recording star to get his advice to those *'Twixt Twelve and Twenty* (Hard covers: Prentice-Hall, \$2.95; Paper: Dell Publishing, 35¢). His own explanation to his readers about his authority is that he is barely inside the adult world and has only just left the world of the teenager. "I've just been through all this." Along with these claims he uses a special vocabulary and style he believes teenagers like. There can be no doubt that Mr. Boone is sincere and a remarkably clean, upright young man in a business that doesn't have too many like him. The advice he offers is very often good, practical, and amusing. He encourages his readers to "do the right thing" and to believe in God along with many other solid virtues.

I have the uneasy feeling, however, that if anything ever happens to mar Mr. Boone's reputation, his book will be worthless. This young man is a product of a society and a religious background that value individual prowess very highly. It is not surprising that the advice given should appeal to personal success in living and religion. There is a world of difference between "getting religion" and worshipping. There are not enough "whys" given in this book, nor are we told why the "right" thing is right. The atmosphere and aura of the book whisper "success" on every page, even while Mr. Boone is most casual about his achievements. Only the very young will find this book helpful for very long. On the day that the young fan stops to ask, "But why



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should I do these things, Pat?" he will be ready for something else.

Teenage Living, by Nell Giles Ahern (Houghton-Mifflin, \$3.95), is a well thought out, beautifully produced book on how to behave as a teenager. It is profusely illustrated with pictures and situation stories setting forth how to live the good life of the normal, American middle class boy or girl. This book says over and over "be mature" and sets up all sorts of examples to be copied or avoided. I can imagine that many high schools over the country will adopt this book as a text and that many teenagers will work their way through it.

In the last analysis, however, *Teenage Living* fails to have the kind of authority the teenager should want. Those who like the protection of conformity and doing the "right" thing (what everyone else is doing) will like what Mrs. Ahern has to say. Is the teenager too young to be given the facts and helped to think things out for himself? Doesn't he need more than a description of "normalcy" and encouragement to ape it? We undoubtedly need a textbook on problems of living for growing young people but this one will quickly be dismissed by teenagers as "more of the same."

If Mr. Boone's image of successful youth and Mrs. Ahern's picture of normalcy do not have enough authority, a slim little book of terse information bearing the approval of the American Medical Association may have something more. *What's Happening to Me?* by Drs. Lerrigo, Southard, and Senn (Dutton, \$2) may be the very question the young person in your household will pose in the early days of adolescence. This is a good first book for the boy or girl who begins to notice changes in himself physically. Its authority rests on the facts about human bodies, which are accurate, to the point, and clear. Any parent may use this book as a very good tool to face the "growing up" problem with the child. If used early enough it should make a fine center for frank and relaxed discussion of the body and its function. Some practical ways are offered for boys and girls to begin to work out problems for themselves.

As time goes by the teenager will want something more, however. While *What's Happening to Me?* sets a proper direction and attitude it does not pretend to be exhaustive. Those who are ready to settle down to a real manual of teenage living which will carry them into a well planned adult life will get Dr. Evelyn Millis Duvall's book *Facts of Life and Love for Teen-Agers* (Hard covers: Association Press, \$3.50; Paper: Popular Library; 35¢) Dr. Duvall brings to her work the kind of authority any writer needs: a complete command of her subject and a profound understanding of those for whom she writes. One is immediately aware of both these facts from the first page to the last.

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Books will not serve their true function if parents see them as emergency life preservers.

Something for the ordinand?

The author suggests

A Gift Of Reading

and offers a guide

in the field of religious literature

by the Rev. Jules Laurence Moreau, M.A., S.T.M.

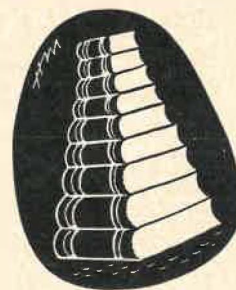
The Rev. Jules Laurence Moreau is assistant professor in New Testament Literature and Languages, at Seabury-Western Theological Seminary, Evanston, Ill.

For a number of young men of the Church this season of the year marks both an ending and a beginning. Having recently been graduated from a theological school they are about to be ordained to the Sacred Ministry. Many of their friends will want to share in this decisive step, which is represented by a public affirmation on the part of these young men, and to make their interest known by some useful gift. Among the most useful of such gifts would be a book.

Most laymen and not a few clergymen hesitate to select a book for a priest or deacon because they are not really sure what is most useful. To guide those to whom the field of religious and theological literature is a great mystery, the following suggestions are offered more as signposts along the way than as an exhaus-

tive survey of the field. Our criteria are determined by usefulness to the working pastor and by value as theological grist for the mill of the pastor's mind.

If the ordinand reads Greek, he may be delighted to receive one of the various editions of the Greek New Testament obtainable from the American Bible Society. These editions vary in price according to size and binding, but even the most luxurious of them are not particularly expensive. Of course, the Revised Standard Version is now also available in a number of attractive bindings, and here, too, the cost varies with type, size, and binding (Thomas Nelson & Sons). An exciting new translation of the New Testament by J. B. Phillips is obtainable in cloth binding (Macmillan, \$6). Leather bound edition is announced for early date.



Nearly all of the major publishers (Seabury, Morehouse, Oxford, Cambridge, Harper, Nelson, etc.) offer a wide selection of Prayer Books in deluxe editions; it is possible to get the Prayer Book bound separately, with the Hymnal, with the Bible, or even bound in companion volume sets with either or both. The Prayer Book bound with the Bible (including Apocrypha) makes a gift that a clergyman could use constantly in the reading of his Offices.* The voice of experience advises, however, that inquiry be made before purchasing such a gift. Some young ordinands have received as many as half a dozen presentation Prayer Books all duly stamped in gold; this embarrassment of riches might easily have been avoided by a few judicious questions.

Frequently overlooked but extremely useful are two volumes intended as aids to the fuller use and more profound understanding of the Prayer Book and the

*EDITOR'S NOTE: Three styles are available. Seabury Press' BA 1642X sells for \$27.50; Oxford University Press' 0367X-AP sells for \$26.75; Oxford's 01150xAP (somewhat smaller and nice for traveling, but with rather small print) sells for \$17.50. For a detailed evaluation see L.C., March 20th.

Hymnal respectively. Many an ordinand's book budget while in seminary will have prevented him from acquiring his own copy of Massey Shepherd's *Oxford American Prayer Book Commentary* (Oxford University Press, \$12), but in terms of utility it is hardly to be surpassed by any other book in a clergyman's library. Far less well known but hardly less valuable is *The Hymnal 1940 Companion* (Church Pension Fund, \$4.50). This volume, bound to match the music edition of the Hymnal, has all the advantages of a library of hymnology with the added value of its having been compiled by the same group of people who were responsible for *The Hymnal 1940*. When used in close association with the Hymnal, it provides as much as practically any clergyman will ever need to know about the music of the Episcopal Church. Regular use of both volumes would assist measurably in raising the level of music in our congregational worship.

The Church lives out her life in constant contact with the whole created order as did her Lord; her attitude toward the world in which she lives is determined, as was His, by the shape of worship offered to Almighty God. For Episcopalians this means the Prayer Book. The rich storehouse of treasure awaiting those who find the key can and should form the background for the thinking and preaching of the men whom the Church appoints to this specific ministry. Corwin Roach's meditations on the Collects are assembled in a book to which a clergyman would frequently turn, *In Spirit and In Truth* (Morehouse-Barlow, \$3.85). This volume would occupy a prominent place in the library of the ordinand who might receive it as a gift. Carroll Simcox ranges over a wider field with no less profundity in *The Words of our Worship* (Morehouse-Barlow, \$3.85); this, too, would not have to give place on a clerical library shelf.

A Book of Prayers?

The Episcopal Church is part of a far larger Christian family, and her sisters from far and near have developed their own insights as they have grown in grace. Enrichment and diversity are shared with these bodies when we learn to pray some of their prayers. John W. Suter has arranged and edited Cecil Hunt's *Uncommon Prayers* (Seabury Press, \$3.50) for the edification of this Church in its worship. A magnificent collection of Collects is also to be found in Dean Milner-White's *After the Third Collect* (Morehouse-Barlow, \$3.40); here is gathered together a generous selection of Collects and prayers to be used at Morning and Evening Prayer in place of or in addition to the prayers following the second fixed collect. In a similar connection, one should not overlook Massey Shepherd's anthology entitled *Holy Communion* (Seabury Press, red fabricoid, \$5); this represents a rich har-

vest of the fruits of the Church's great hearts as they meditated upon the significance of the Sacrament of Unity.

If any single type of publication is characteristic of the Anglican Church, it is probably the essay collection. In the last couple of years, several such collections have been published by Episcopalians. The most recent of these is edited by Massey Shepherd and contains the papers delivered at the 1958 Liturgical Conference of Associated Parishes, Inc., which convened at Grace Church, Madison, Wis. The title of this book, *The Liturgical Renewal of the Church* (Oxford University Press, \$3.25), indicates that it deals with what is certainly one of the chief features of the Church's inquiry today — the Liturgical Movement. It contains the five addresses delivered at the conference and is rounded off with the sermon preached at the closing Eucharist.

Last Fall, Dean Coburn and Dr. Pit-tenger edited a collection of essays designed to reflect the current position in the various departments of theological study in which the Church engages. For a perspective on the thought of the Church at this point in its history, *Viewpoints* (Seabury Press, \$5) would serve a young ordinand in good stead; in one sense, having the book is like being able to listen to some of the most notable younger scholars epitomize the outlook of the disciplines they represent. Less technical, though equally important, is a volume which grew out of a "school of worship" held at the Cathedral of St. John the Divine, New York, some two years ago. Edited by New York's canon theologian, Howard Johnson, it appeared under the title, *This Church of Ours* (Seabury Press, \$3.25). In it some of the most articulate voices in the Episcopal Church admirably demonstrate the extent to which Anglicanism is "more a basic loyalty than the acceptance of a fixed doctrinal position."

Many Christian bodies are recovering the voices of prophets who were not heeded in the days of their flesh. We have benefited from listening to Kierkegaard, the 19th-century Dane, whose popularity today is in direct contrast with the small circle of influence he had in his own day. Anglicanism, too, has rediscovered a 19th-century "great," Frederick Denison Maurice. The Very Rev. Alec Vidler has edited a two volume edition of *The Kingdom of Christ* (Student Christian Movement Press, London†); for an ordinand whose library does not have this broadly conceived and deeply Anglican study, a donor would be making a gift that would have far reaching consequences.

Some effort to express a renewal of the Church in practical terms has come from the pen of an English parish priest, Martin Thornton. Although he wrote *Christian Proficiency* (Morehouse-Barlow,

\$2.75) out of an active experience with an English parish, the American edition has been edited so that it avoids the insularity it might otherwise have. Whether one agrees with Thornton's answer to the problem or not, his book should be known by our clergy. Of a different outlook but stemming from Christian concern expressed in American slums, C. Kilmer Myers' *Light the Dark Streets* (Seabury Press \$4) is an equally important document of the renewed vigor with which the Church has begun to face typically 20th-century problems. Neither of these books is technical in the narrow sense, but there is no glib superficiality in either.

An ordinand's reading for the next few years of his ministry ought not to be exclusively theological, for he will have to preach the Gospel to face the peculiar questions of this generation. Books which few clergy can afford to add to their shelves, but which ought to be there, include such responsible critiques of our present civilization as those by Kenneth Galbraith, the Harvard professor, Max Lerner's *America as a Civilization* (Simon & Schuster, \$10), William Barrett's *Irrational Man* (Doubleday, \$5), and Everett Knight's *The Objective Society* (Braziller, \$3.25). These are but a few of the kinds of books that should form some of the reading of a man who would speak to this culture in the name of Christ. The insecurities of life in America in the nuclear age are being articulated by a number of concerned spokesmen whose voices we ignore at our own peril.

A Magazine Subscription?

Most clergymen either subscribe to one of the regular Church magazines or else have access to the weekly or monthly number. There are a number of more substantial periodicals which give voice to theological trends and evaluate the steady stream of religious and theological books pouring from the presses of domestic and foreign publishers. It may be of greater service to an ordinand, therefore, to make him a gift of a subscription to one of these theological journals. A year or two-year subscription to the quarterly *Anglican Theological Review* (\$3.50 a year, from 600 Haven Street, Evanston, Ill.), or to *Theology*, the English monthly (\$1.80 a year from Macmillan Co., 60 Fifth Ave., New York 11, N. Y.), would permit the ordinand to continue the contact with theological discussion that he made while in seminary.

One particular type of gift that should not be missed is the Book Token. Practically any bookstore will be happy to issue a gift certificate in a designated amount; this will permit the recipient to take his time and browse in a bookstore, selecting a book or books which fit his needs and interest. One of the added pleasures of such a gift is that one can likely purchase the thing he wanted so much but which no one thought to give him.

†EDITOR'S NOTE: This appears not to be available in America and must therefore be ordered from England.

Breakthrough

"The next great breakthrough of the Gospel upon the life of the Episcopal Church in this country will, in our opinion, be the breakthrough of Christian social relations. Not many years hence, we expect parishes to be getting as excited and upset about Christian social relations as they have been in recent years over the rebirth of Christian education."

Editorial in *THE LIVING CHURCH*,
November 23, 1958

That bit of editorial prophecy seemed a little daring when we wrote it. We certainly did not expect it to have the oddly bucolic and overly cautious ring that it has today.

Christian social relations has truly broken through into the life of the Episcopal Church. It has broken through, in many areas, with all the shock of a heavy truck leaping the curb and plunging into a store front.

We have just done a survey of the first news pages of recent issues of *THE LIVING CHURCH*. In the last five issues, no news item which was not directly related to Christian social relations was given front page space. And we had to go back clear to the issue of February 7th to find a front page which had no news items related to CSR.

We did not plan our coverage of the life of the Church in this way. But what can a news journal of the Church do in a time when a bishop of the Anglican Communion flees his diocese with an armload of documents about a massacre? Or when a group of National Council staff members draft and disseminate a rousing document on an issue which is front-page news in all metropolitan newspapers? Or when the same document produces a counterattack in firm and



public utterance by a bishop of our own Episcopal Church? We cannot keep off the front page the news of the bombing of a vestryman's home, or a thundering condemnation issued by the Archbishop of Canterbury, or humanitarian lawbreaking by a New York curate, or jail-cell prayer meetings of college students. It is news when an Episcopal governor of a southern state calls for sanity and social justice, and it is news

when a legislature enacts law that seeks to change the polity of our Church.

In our minds back in 1958 was, as nearly as we can remember, the idea that it would be an edifying and logical next step for the Church to start programs to consider how important it was to be a good neighbor and a good citizen.

To amend á Kempis' saying, "Man proposes, but God disposes," the editor proposes, but the news disposes. And since God is the God of the front page news as well as the God of the pious study group, we are properly humbled.

Not every parish, of course, has encountered the jarring impact of events upon its own life. Not every vestry has had to agonize over its relationship to integrated housing as has the vestry in Deerfield, Ill. Not every parish has seen defections from its membership because it admitted Negro communicants — as has happened in our own Milwaukee. Not every diocese has yet seen its fellowship jeopardized by bitter debates about political and social problems. Not every rector has been vilified because of stands he has taken on immediate and terrifying community issues.

But we think that recent events prove that no priest, layman, vestry, parish, diocese, bishop, or national Church headquarters staff can afford to ignore this possibility: Tomorrow may bring a confrontation of costly decision on some issue of Christian social relations.

It is by no means surprising that in the tumultuous times in which we live, Christians and fellow Churchmen often disagree about the wisdom of immediate steps to be taken. The Church has always contained those who were intransigent and those who were compromisers — and the right has not always been on one side or the other. So it is not surprising that, for example, the Archbishop of Capetown takes one ground on certain issues and the Archbishop of Sydney takes a quite different ground. It is not strange that the Division of Christian Citizenship takes one ground and the Bishop of Alabama another. It is not strange that members of the same parish differ (sometimes with intense heat) on such issues as birth control, a Roman Catholic presidential candidate, or the administration of slum housing.

This is not to say that everybody is partly right and partly wrong — though that is possible. It is certainly not to say that truth can be arrived at by some mathematical formula which puts the Church in the geometric center of opinion.

God, since He is the God of history, transforms the turmoil and conflict of events (even events which have their roots in sin) into opportunities for good. He does so in His own way and in His own time.

One good which the present situation produces is quite clear. Events are destroying the false picture of the Church as an isolated and ingrown body of people concerned only with their narrow ecclesiastical interests. Today's news dramatizes the truth that the Church is in the world but not of it, that it exists to minister to all the needs of man and society, and that the price of this ministry is often a sharing in the suffering of the Christ who was rejected by men.

These are times that call for profound wisdom, heroic courage, and intensified devotion. Above all, they are times that call for a humble listening for God's directing word in all our doings, and for a self-denying discipleship.

These are times full of great dangers, physical and spiritual. But these are also times bright with the hope of a Church reawakened to true calling to be the Body of Christ working in the world to redeem the world.

It is a time to pray, in the words of St. Francis:
O Lord, our Christ, may we have Thy mind and Thy spirit;
Make us instruments of Thy peace;
Where there is hatred, let us sow love;
Where there is injury, pardon;
Where there is discord, union;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.
O divine Master, grant that we may not so much seek to be consoled as to console;
To be understood, as to understand;
To be loved, as to love;
For it is in giving that we receive;
It is in pardoning that we are pardoned;
And it is in dying that we are born to eternal life.

Who Can Be President?

When, about a year ago, we editorialized to the effect that we saw no reason why a Roman Catholic should not be elected president [L.C., June 14, 1959], we received a large and vociferous mail response. There were many welcome letters from responsible Churchpeople who agreed or disagreed with us. But there was, in addition, a very large response from people who, apparently, read only press reports quoting the editorial. All this mail was heavily packed with assorted hate-group tracts and quotations therefrom.

It is no fault of Bishop Pike and other responsible Churchpeople who view a Roman Catholic's election with distaste [page 19] to say that some outrageous people share their views. There are doubtless outrageous people who share ours.

Nonetheless, we want to reiterate our stand, partly because press reports of recent primary contests suggest that the issue is growing to major proportions, and partly because we think it important to get on the record the fact that Bishop Pike, who must seem to many non-Churchmen to be the most conspicuous of Episcopal spokesmen, does not in fact speak or claim to speak for the whole Church on this issue.

We could with pleasure vote for a qualified and reputable candidate for the presidency, whether or not he was a Roman Catholic. We know no significant issue which would put upon a good Roman Catholic the duty of misusing presidential power. Even on the

birth-control-in-foreign-aid question, the loudest and firmest political voice raised in opposition was that of a Presbyterian, President Eisenhower.

A point raised by both reasonable men and bigots is the persecution of non-Romans in lands predominantly Roman Catholic. We detest such persecution, and we confess that we do not know certainly how well our American Roman friends' tolerance would stand up under the temptations of a majority status. But this is not the issue. Americans are notably uninfluenced by the religion of their presidents. If this were not so, we Episcopalians would be the dominant majority, for we have most often been represented in the White House.

We hear much about the repression in Spain, and we bow to no man in our dislike of Spanish clericalism and Spanish secular dictatorship. But we think a more direct comparison with our situation is found in West Germany and France. In both these lands, Roman Catholics hold the top executive jobs by the democratically expressed will of their fellow-citizens. But we know of absolutely no evidence to suggest that either Mr. Adenauer or General de Gaulle has suppressed non-Roman religious groups or used the power of the state to win recruits to the Roman obedience. On the contrary, these two heads of state seem to have done their jobs fairly and well.

We are convinced that this is more significant evidence of the conduct of high office by Roman Catholics than the canons of St. Gregory, the encyclicals of the 19th century, or even the writing of learned theologians of our day. The Roman Catholic Church is nothing if not practical, and we think that those who feel her statesmen-sons will be bound to old rigidities underestimate the intelligence and flexibility of the Roman Catholic hierarchy.

Spring Book Number

In the spring a young man's fancy turns to thoughts of love and Nancy — or so we seem to have heard. At any rate we thought that the month of May — just before June — would be a good time to have a round-up review of books on sex, love, and marriage, designed to be helpful to teenagers and those contemplating marriage. Hence we take pleasure in presenting the Rev. Edward T. Dell's article, "The Teenage World, the Church, and the Parents" [p. 10].

In the spring a number of young men will also be graduating from the Church's theological seminaries. Some of them will have recently been ordained, others will be looking forward to ordination in the near future. Both occasions are suitable ones for the presentation of gifts. Toward this end we believe that the Rev. Jules Moreau's article [page 12], will prove useful, as it suggests a number of books that any young clergyman is likely to welcome for his library.

In this spring book number we also include several signed reviews of recent publications. Thus on three counts we trust we are offering a timely selection.

Spring Book Reviews

The Uncomfortable Truth

THE OFFERING OF MAN. By Harry Blamires. Introduction by Bernard C. Newman. Morehouse-Barlow. Pp. x, 146. \$2.50. [The Spring Selection of the Episcopal Book Club.]

Harry Blamires has become within a few years a favorite (and almost fashionable) author among Anglicans. In him they have seen their Church at its best in their day. A reasonable, generous, and humane intelligence speaks to us in a modulated voice and with the finest of manners.

In his latest book, *The Offering of Man*, he assumes the mantle of a prophet and speaks against the religion of contemporary Christians. The book is a broadside against the sins of religious people. It is an emphatic and unequivocal denunciation of so much that passes for Christianity. Although it is positive in its affirmation and insight, the burden of the book is castigation and criticism.

Every page of it will make the Churchman wince. Every chapter will remind all of us of our failures and deficiencies. The few pages that deal with intellectualized Christianity will warn many of us to a common danger in our Church. All of his words spoken against us will not make for ease in Zion, but they will keep us awake.

This book is the new selection of the Episcopal Book Club, and a most worthy addition for those who are willing to hear the uncomfortable truth.

JAMES DYAR MOFFETT

New Vistas

CHILDREN IN THE CHURCH. By Iris V. Cully. Westminster Press. Pp. 204. \$3.75.

New times demand new measures." Iris Cully has, in *Children in the Church*, given us a book which opens new vistas in Christian education. The author's knowledge of personality dynamics, recent biblical scholarship, and sound educational procedures enables her to offer her readers these new vistas. In an earlier book, *The Dynamics of Christian Education*, Dr. Cully analyzed her findings in philosophical and technical language. Not so in this book — written simply and directly for "the parent and the teacher trying to understand both the child and the Christian faith."

After a discussion on "Who is This Child," Dr. Cully has an excellent chapter entitled "The Child Belongs in the Church." She suggests that the percentage of the budget and the allotment of space



Part of the Christian community: Children can be helpers.

RNS

given to the children speak eloquently of the Church's attitude toward the children. If the Church, among other things, is the people of God called out and bound together in our Lord, Jesus Christ, then our children are part of this family and members of the Christian community. Together with us they share a common life as witnesses, they belong at common worship, and ways should be found in which they can be helpers in the Church also.

"The Christian Faith and the Needs of the Child" as well as "The Child and His Family in the Church" are two chapters worthy of careful reading, as indeed is the material in the chapter "The Child Learns." The remainder of the book is taken with a discussion of methods which lead to participation on the part of the child — which participation leads to insights which result in a decision for Christ. This decision for Christ is not a superficial conversion, but an ongoing commitment to our Lord and His life. The book concludes with the chapter "The Child and the Bible."

Books are available *ad nauseam* which multiply the minutia of religious education. Many of these books do no more than parrot material which has been written over and over again. Dr. Cully's book speaks at a significant level of understanding in Christian education. Parents, teachers, and clergy! Your money will be well spent if you buy *Children in the Church*.

RUTH MORRISON

A Reluctant Fascination

THE HELL OF IT. A Devil's Guide to Tempting Americans. By Stephen Cole. Doubleday & Co. Pp. 95. \$1.95.

Employing the device made famous by C. S. Lewis in *The Screwtape Letters*, Stephen Cole has, in *The Hell of It*, achieved a degree of originality by confining his treatise to the sins of Americans and by the imaginary use of more modern techniques. The material, for instance, is presumably secured from a tape recording of lectures delivered by a professor instructing the devils in the arts of seducing modern Americans, a comparatively easy assignment one is lead to believe.

The author's foreword explains his possession of the document by saying that he had often been through hell and that he picked up the tape one day in passing. Stephen Cole is the pen name of the Rev. Gale D. Webbe, rector of St. Mary's Church, Daytona Beach, Fla., whose articles and stories have appeared in the *Saturday Evening Post*, *Good Housekeeping*, *Red Book*, *Coronet*, and *Esquire*.

The "lectures" cover every phase of modern American society and no phase escapes scathing criticism. The reader will feel a reluctant fascination for this short, well-written book, hoping against hope not to meet himself wandering through its pages. Under the guise of classroom

instruction such subjects as Noise, Fads, Spectator Living, Toleration, Authority, Mediocrity and others are the suggested weaknesses through which the busy devils are to take possession of the already acquiescent minds of men. The book surely presents a very pessimistic view of life, but if the relative position of the devil and humanity is kept carefully in mind there may appear a ray of hope. The devils are continually warned against those whom they will find it difficult to corrupt. And while most of us will fail to find ourselves among the incorruptibles it will be cheering to think they exist.

Obvious exaggerations are used to emphasize particular points. For instance, one finds it hard to believe that Mr. Cole doesn't know any American who owns enough automobiles, or even that he believes the devil hasn't met one. It would be difficult to pick out one chapter as more noteworthy than another. The discussion of Spectator Living is particularly good. In it is pointed out the paradox of the American who is at one and the same time an Activist and is trying to "absorb life by osmotic process." Emotionalism, the confusion of psychology with religion, the Cult of the Smile ("everybody would be much happier if America slipped away not with a bang, not even with a whimper, but with a smile") are some of the topics which are especially well treated.

Mr. Cole says fearlessly what surely many others must be thinking and what some others are saying. He says it well, with a distinctly readable style and a stimulatingly bitter humor. This is a book which should be taken in small doses for better digestion and not with the intention of enjoying it. One feels that the conscientious reader will now and then catch a glimpse over his shoulder of one of the student devils doing a particularly good job of homework.

MARION G. WHITE

Infallibility Squashed

THE CHURCH OF ROME: A DISSUASIVE.

By **R. P. C. Hanson**, Senior Lecturer in Christian Theology in the University of Nottingham [England], and **R. H. Fuller**, Professor of New Testament Literature and Languages, Seabury-Western Theological Seminary, Evanston, U.S.A. Seabury Press. Pp. 160. Paper, \$1.50.

MODERN CATHOLICISM. By **Walter von Loewenich**. Translated by **Reginald H. Fuller**. New York: St. Martin's Press, 1959. Pp. viii, 379. \$12.

In today's world Roman Catholicism is on any grounds a force to be reckoned with. Two books that should be helpful toward a better understanding of it are *The Church of Rome: A Dissuasive*, by R. P. C. Hanson and R. [Reginald] H.

Fuller, and *Modern Catholicism*, by Walter von Loewenich, a German Lutheran theologian, as translated by Reginald H. Fuller.

In *The Church of Rome: A Dissuasive*, the authors present the Roman appeal in all its attractiveness and then proceed to examine it critically. Thus the "effectiveness" of Rome is seen to be more apparent than real (witness, for example, France and South America); her pose as the guardian of a "tradition" reaching back to the New Testament itself is shown to rest upon a figment of the imagination; and the whole notion of papal infallibility disposed of in a final chapter that can only be described as "devastating":

Nobody can be certain [how many infallible utterances have been made]. But of one thing we can be certain, and that is that the utterances which seem best to fit the Vatican definition were made by the Pope who himself defined the limits of infallibility and by his successor [i.e., Pius XII, when in 1950 he made the corporeal Assumption of the Blessed Virgin Mary a dogma] (p. 137).

A more extended treatment of the Petrine claims in relation to the New Testament texts would perhaps have been in order. As it is, one looks for "Peter" in the index—between "Petain, General" and "Philomena, St."—and he is not there! Still, one must be grateful for what the book does give us, for that is a lot—not only in rebuttal of Rome but in positive appreciation of Canterbury. At last we are told that "justification by faith alone" is shorthand for "justification by the grace of God actualized in Jesus Christ and apprehended by faith" (p. 110). I had always assumed this, but had never seen it spelled out before. The sections on Origen (pp. 59ff) should be read bearing in mind that Dr. Hanson is one of the top-ranking authorities on Origen.

There are, of course, some matters to which one might take exception. The most glaring of these is the statement that "the number of non-Roman Catholic Christians who profess the Nicene Creed is larger than all the Roman Catholic Christians together" (p. 34). This hardly jibes with the figures given on page 715 of *The World Almanac 1960*, which are:

Total Christians	848,659,038
Roman Catholics	509,505,000
Eastern Orthodox	129,192,755
Protestants	209,961,283

Nevertheless, *The Church of Rome: A Dissuasive*, is a book of terrific impact, whose appeal will be far wider than merely to those who are toying with the idea of going over to Rome.

Modern Catholicism provides a broad and yet, in its several parts, thorough, survey of Roman Catholicism as it makes its influence felt in our own times. By "Modern Catholicism" is meant Roman Catholicism since 1914 (p. 9). An example, however, of the thoroughness of the approach is seen in the fact that the author



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Her power is almost unlimited?*

has to begin with the Council of Trent (1545-63): "Our attempt to understand modern Catholicism must start here" (p. 23).

After thus taking up "The Foundations of Modern Catholicism," von Loewenich goes on, under "Catholicism Today," to discuss its "Salient Features"—"Catholic Action and Catholic Thought," "The Sources of Catholic Truth," "The Biblical and Liturgical Movements," "Rome and the Reformation," etc.

It may come as a surprise that the longest chapter in *Modern Catholicism* is that entitled "Mariology and Marian Devotion"—52 pages! And yet this apparent disproportion but reflects contemporary Roman emphasis: Mariology is an obsession with Roman theologians of today. As an example of the extremes to which Rome is prepared to go in this direction, von Loewenich quotes the words of the late Pope Pius XII:

"Mary is indeed worthy to receive honour and might and glory. She is exalted to hypostatic union with the Blessed Trinity . . . her power is almost unlimited . . . her kingdom is as great as her Son's and God's . . . Mary's kingdom is identical with the kingdom of God" (p. 228).

Passing over the fact that such statements verge upon the blasphemous, one might ask just what is meant by "almost unlimited."

Von Loewenich examines, in the light of subsequent developments, Pius IX's *Syllabus errorum* (1864), which condemns, for example, the separation of Church and State, and concludes that, by virtue of a statement in Pius XII's Encyclical *Humani generis* (1950), Roman Catholics are still bound by the earlier *Syllabus errorum* (p. 32).

One of the most interesting chapters

*The Annunciation of the Blessed Virgin Mary. Photo is from a painting by Italian artist, Pompeo G. Batoni.

in this unusually interesting book is that on "Rome and the Reformation." But here, as in so much else, the real progress appears to have been made by individuals, not by Rome officially:

"Real advances have been made, and we must be thankful for them, but, over and above this, we must never forget that the evidence we have adduced for a real change of attitude to the Reformation represents the individual opinions of certain theologians [largely German, one might add, from the titles quoted], and therefore cannot bear the weight of official pronouncements" (p. 292).

In *Modern Catholicism* Walther von Loewenich has given us a trenchant but



fair-minded critique of the Roman position, and one in which the shortcomings of Protestantism are not glossed over. Surely Anglicans will agree with him on many of the issues.

Prof. Fuller is to be commended for making this work available to the English-speaking world and for the lucidity of his translation, which reads as though it might be the original.

FRANCIS C. LIGHTBOURN

Spring

*The sun glistens on the pane of glass
And on the brook running by the road.
A leaf lies, unmoving, in the brook
And a red bud shines on the gaunt, black tree in the garden.
A hundred birds swim through the sky
And a sparrow perches on a branch, and sings.
A flashing stream of water rushes through the earth
And past me as I walk in the field.
A tree beckons my interest
And assumes a different shape each way I look at it.
Sunlight mixes with a cool breeze;
A single blade of grass stirs.
The earth is alive, life is dynamic,
Something is happening.
Something is happening, too, in my heart, in my mind, in my soul.
What is man that Thou art mindful of him?
To what do you call me, my Lord?
Blood runs through my veins,
An idea stirs in my mind,
A sin lies, unmoving, in my soul,
And I know the promise of renewal.*

(Rev.) MALCOLM BOYD



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Brief for a Cause

A ROMAN CATHOLIC IN THE WHITE HOUSE. By **James A. Pike** in collaboration with **Richard Byfield**. Doubleday & Co. Pp. 143. \$2.50.

If you view the possibility of the election of a Roman Catholic as President with deep misgivings, this book by Bishop Pike of California and the Rev. Canon Richard Byfield may serve to document your preconceptions. If you do not already feel such misgivings, you are unlikely to find this book convincing.

It is a work which, curiously enough, has a much more journalistic ring than did Bishop Pike's essay on the same subject which was written for *Life* last winter. Though it contains, of course, more detail, and includes such devices of scholarly writing as notes, a selected bibliography, and an index, the work remains loose in organization, slanted in style, and unbalanced in its selection of material.

This is not to equate this work with the type of paranoid bigotry-in-print which is being widely circulated by assorted fundamentalist and anti-clerical organizations. Bishop Pike and Canon Byfield work very hard, and do much good by so working, to discriminate between their concern and that of the hysteria-and-hate promoters.

Nonetheless, the work remains a brief for a cause, and the cause is the prevention of the election of a Roman Catholic President. To your reviewer it remains an unconvincing brief.

BILL ANDREWS

"How To"

THE WATCHMAN. By **C. Edward Hopkin**. Thomas Y. Crowell Company. Pp. ix, 117. \$2.95.

One of the things that priests of the Episcopal Church are expected to be is "watchmen" (Prayer Book, p. 539). As such, they are "to exercise the prophetic function of warning people against the destructive currents of thought in their environment," as C. Edward Hopkin defines their task in his book, *The Watchman* (p. 1).

Dr. Hopkin, who is Professor of Theology and Ethics in the Philadelphia Divinity School, has given the clergy what is largely a "How To" book in their job as "watchmen," in their exercise of the prophetic ministry. But it is more than just a "How To" book: it is a shrewd analysis of the American scene (of which the author is evidently a penetrating observer) and of the relation of Christian moral teaching to the problems arising from this environment.

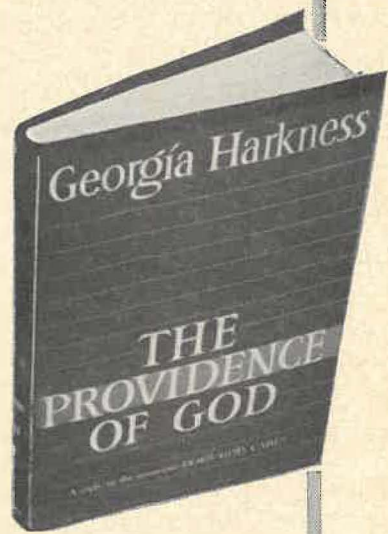
The Watchman is a slow-moving book, but that may be an advantage, for it

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almost has about it the quality of spiritual reading, to be taken a small dose at a time, pondered, and then returned to. Used in this way it could save many a well-meaning clergyman much unnecessary bungling and blundering.

FRANCIS C. LIGHTBOURN

THE REVIEWERS

Feature Articles:

The Rev. **Edward T. Dell, Jr.** ("The Teenage World, the Church, and the Parents," p. 10), besides being Book Review Editor of *The Episcopalian*, is priest-in-charge of St. Paul's Church, Millis, Mass.

The Rev. **Jules Laurence Moreau** ("A Gift of Reading," p. 12), besides being Assistant Professor in New Testament Literature and Languages, Seabury-Western Theological Seminary, Evanston, Ill., is also Librarian. His book, *Language and Religious Language*, will be published in the fall by Westminster Press.

Signed Reviews:

The Rev. **E. W. ("Bill") Andrews** is Executive Editor of THE LIVING CHURCH. He also does Sunday supply duty in and around Milwaukee.

The Rev. **Bernard G. Buley** is rector of St. Matthias' Church, Waukesha, Wis., and a member of the standing committee of the diocese of Milwaukee.

The Rev. **Francis C. Lightbourn, S.T.M.**, is Literary Editor of THE LIVING CHURCH.

The Rev. **James D. Moffett** is chaplain to Episcopal students at the University of Wisconsin in Milwaukee.

Miss **Ruth Morrison** is directress of religious education for the diocese of Milwaukee.

Marion White is the wife of the Rev. George F. White, rector of Trinity Church, Wauwatosa, Wis., who is an honorary canon of All Saints' Cathedral, Milwaukee.

Helpful Analysis

THE BEATITUDES AND MODERN LIFE.

By **Harry Hutchison, Ph.D.** Morehouse-Barlow. Pp. 127. \$2.25.

This book reads like a series of sermons. The style is rhetorical, using an abundance of poetry rather well. I think the author had in mind that each chapter might be read aloud and then used as a basis for a discussion or meditation. The analysis of each Beatitude in the appendix will be most helpful for such discussion or meditation.

Having read a number of books on the Beatitudes, I was looking for something more penetrating, considering the grandeur of the subject material.

Readers, especially the laity, will find this book helpful. Much of it is disturbing in the right sense, because one cannot read the Sermon on the Mount without anguish of spirit.

For those who are looking for fresh treasures of spiritual insight, *The Beatitudes and Modern Life* might be disappointing.

BERNARD G. BULEY

"The New English Bible"

The "New English Bible" is the title chosen for the new translation of the Bible into current English, now being prepared in England. The New Testament, the first part to be completed, will be published in the spring of 1961. There will be simultaneous publication throughout the world, with Cambridge University Press and Oxford University Press as the joint publishers.

Meeting on March 23d in the Jerusalem Chamber of Westminster Abbey, the



Joint Committee of the Churches, which is directing the new translation, formally accepted the translation of the New Testament. The Oxford and Cambridge University Presses were appointed publishers by the Joint Commission in 1947 and have borne the entire cost of the project since then.

Scholars of different Christian bodies and from a number of British universities have taken part in the work of translation. It was undertaken to provide readers, whether familiar with the Bible or not, with a faithful rendering of the best available Greek texts into the current

ACU CYCLE OF PRAYER

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

May

8. Cathedral Church of St. Luke, Orlando, Fla.; St. James', Jamaica, N. Y.; Trinity, Peru, Ind.
9. Grace, Traverse City, Mich.
10. St. Andrew's, Valparaiso, Ind.
11. Holy Cross Monastery, West Park, N. Y.; St. James', Port Daniel Centre, Quebec, Canada
12. St. Luke's, Woodstown, N. J.; St. Andrew's, New Haven, Conn.
13. Canterbury House, Coral Gables, Fla.; Church of St. Mary the Virgin, New York, N. Y.
14. Church of the Good Shepherd, New York, N. Y.

speech of our own time. It also makes use of the most recent biblical scholarship.

Work on translating the Old Testament and the Apocrypha is underway but it will be several years before they are published.

The Joint Committee consists of representatives of the Church of England, the Church of Scotland, the Methodist Church, the Congregational Union, the Baptist Union, the Presbyterian Church of England, the Churches in Wales, the Churches in Ireland, the Society of Friends, the British and Foreign Bible Society, and the National Bible Society of Scotland.

In Convincing Fashion

THE ANGLICAN COMMUNION. Past and Future. By **Gerald Ellison**, Bishop of Chester. Seabury Press. Pp. xvi, 91. Paper, \$2.

The Bishop of Chester, Gerald Ellison, is a competent guide in *The Anglican Communion*. He is at once a historian of its past, a prophet of its future, and an apologist for its present life. With such a comprehensive assignment he does a good job in an easy and informal style. His review of the Church in the last century is by far the best part of this book, and yet all of it will be of use to Churchmen who need to review its history and understand its contemporary situation. The missionary note is happily emphasized. To say that there is little of new knowledge in the book is not to criticize it but rather to define its usefulness for the general reader. Not a major work of scholarship, it seeks to present, in plain and convincing fashion, the genius of Anglicanism. As such it could not be bettered.

A word of complaint: why did Seabury Press publish such an attractive book so unattractively? The cover is enough to keep readers away from a Church which has won so many of its best friends through its books. Why not spend more time and talent to introduce *The Anglican Communion*?

JAMES DYAR MOFFETT

In Brief

BROTHERS OF THE FAITH. By **Stephen C. Neill**. Abingdon Press. Pp. 192. \$4. "The story of men who have worked for Christian unity." Chapters on John R. Mott, Nathan Soederblom, Charles Brent, Bishop Azariah, Archbishop Germanos of Thyateira, William Temple, John XXIII (and a Roman Council), and others.

SHORTER ATLAS OF THE BIBLE. By **Luc H. Grollenberg** translated by **Mary F. Hedlund**, M.A. (Oxon.). Thomas Nelson & Sons. Pp. 196. \$3.95. Not simply a short-

ened version of *Père Grollenberg's Atlas of the Bible*, but with material designed anew to suit smaller format, etc. Short chapters with lots of illustrations and a few colored maps.

GRACE CHURCH IN SALEM. The First One Hundred Years, 1858-1958. By **Lilly S. Abbott**. Available from Grace Church in Salem, 385 Essex St., Salem, Mass. No price quoted. A parish history that "attempts to highlight the events of a hundred years," and which "purposely excludes memorials . . . covered in a separate pamphlet." Includes a number of illustrations.

A SEMINARY SURVEY. By **Yorke Allen, Jr.** A Listing and Review of the Activities of the Theological Schools and Major Seminaries Located in Africa, Asia, and Latin America which are Training Men to Serve as Ordained Ministers and Priests in the Protestant, Roman Catholic, and Eastern Churches. Harpers. Pp. xxvi, 640. \$10. Includes Episcopal Seminary, Japan; proposed Episcopal Seminary of Puerto Rico; Episcopal Theological Seminary, Brazil; Episcopal Theological Seminary, Haiti.

Book Received

ROMAN CATHOLICISM AND THE AMERICAN WAY OF LIFE. Edited by **Thomas T. McAvoy**, C.S.C. University of Notre Dame Press. Pp. viii, 248. \$4.50.

DIVINE ELECTION. By **G. C. Berkouwer**, Professor of Systematic Theology, Free University of Amsterdam. Eerdmans. Pp. 336. \$4.50.

MYSTICAL WRITINGS OF RULMAN MERSWIN. Edited and Interpreted by **Thomas S. Kepler**. Westminster Press. Pp. 143. \$2.95.

THE ENDURING MESSAGE OF THE BIBLE. By **L. Harold DeWolf**. Harpers. Pp. 128. \$2.75.

DOCTOR IN BOLIVIA. By **H. Eric Mautner**. Philadelphia, Pa.: Chilton Co. Pp. viii, 331. \$5.95.

PILGRIM CIRCUIT RIDER. By **Leila W. Anderson** in collaboration with **Harriet Harmon Dexter**. Harpers. Pp. xi, 200. \$4.

RELATIVISM, KNOWLEDGE AND FAITH. By **Gordon D. Kaufman**. University of Chicago Press. Pp. xiii, 141. \$3.75.

LEAPING UPON THE MOUNTAINS. By **Barbara Jurgensen**. Augsburg Publishing House. Pp. 100. \$2.50.

EXPLORING YOUR BIBLE. A Comprehensive and Useful Handbook; A Complete Study-Method Manual. By **John P. Oakes**. Zondervan Publishing House. Pp. 155. \$2.95.

THE THOUGHT OF REINHOLD NIEBUHR. By **Gordon Harland**. Oxford University Press. Pp. xvii, 298. \$6.

THE REBIRTH OF THE MINISTRY. A Study of the Biblical Character of the Church's Ministry. By **James D. Smart**. Westminster Press. Pp. 192. \$3.50.

JESUS AND THE FUTURE LIFE. A Study in the Synoptic Gospels. By **William Strawson**. Westminster Press. Pp. 250. \$3.95.

HOLY WRIT OR HOLY CHURCH. The Crisis of the Protestant Reformation. By **George H. Tavard**. Harpers. Pp. ix, 250. \$5.

THE CHRISTIAN MESSAGE AND MYTH. The Theology of Rudolf Bultmann. By **L. Malevez**, S.J. Newman Press. Pp. 215. \$4.50.

THE RULE OF GOD. Essays in Biblical Theology. By **G. Ernest Wright**. Doubleday. Pp. viii, 133. \$2.95.

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FOR THE RECORD

I Have Heard

Perfection

by Charles Roe

This is about a recording but it is extremely difficult to think of it in terms of mere mechanics. This is a subject so reverently treated that to write critically within the rigid confines of recorded music is to try to assess doing one's "bounden duty." For this is one of those rare instances wherein any reviewer is likely to feel that words are totally inadequate to convey any but a grossly superficial idea. In short, after perhaps a dozen hearings, I freely confess my lump-headedness and leave you to your own evaluation.

I have heard perfection, or something very close to it. True, the words were foreign to my ear but the intent was so



clear that I was transported from the mundane world of amplifiers and pickups and speakers to the ineffable peace and tranquility of the sanctuary. This is not a mere musical pleasure; it is rather a richly transcendent emotional and religious experience carrying the listener on a profound wave of renewed faith. . . "As it was in the beginning. . ."

Under the sponsorship of the **St. Nicholas Foundation of the Eastern Orthodox Church**, of which the Russian Church is a part, the **Don Cossack Choir** has reached perhaps the heights of its career in this magnificent recording of the *Divine Liturgy* and the *Requiem* of the Russian Church. There are actually three records; two making up the album of the *Liturgy and Requiem* (DX-7158) and a single (79403) of *Music of the Russian Orthodox Church*. Both albums are available in stereo or mono . . . either is flawless.

The choir, one of the most tightly disciplined of musical organizations, forsakes its sometimes florid virtuosi arrangements for the solemn grandeur of the Mass to recreate an authentic atmosphere of worship with an incredibly beautiful and polished performance. Yet there is a de-

vout piety which saves it from being just a fine professional performance . . . a mood deepened by the chants of the celebrant, the Very Rev. Alexander Tzuglevich, or the deacon, the Rev. Jakob Grigorieff.

Never before, either in concert or on records, have I heard the Cossacks' immense dynamics more superbly controlled; never before have they given a more sympathetic reading to anything in their vast repertoire. Yet I lost sight, as you will, of the music as music in the resplendent tapestry woven by priest and choir, absorbed in the soaring petitions before the altar.

Not for me is silver or brass or bronze polished to glittering brilliance. I prefer the softer luster of the well-handled and well-loved. The *Liturgy* and *Requiem* as sung on these records is overlaid with the deep and rich patina of the ancient and cherished tradition of a devout people. This is the culmination of prayerful preparation, emotional as worship should be, rewarding as only Holy Communion can be.

Even though heavily tradition-laden, the Russian Church has not hesitated to avail itself liberally of the contemporary resources of Tchaikovsky, Rachmaninoff, Ippolitov-Ivanoff well represented here together with Kastalsky, Vinogradov, and Lvovsky.

Obviously, under the careful eye of the Church and Fr. Tzuglevich, both the *Divine Liturgy* and *Requiem* are authentic and sound even though somewhat abbreviated. This is the service one might expect to hear in any Orthodox Church for, I am told, it is the custom of the Don Cossacks to volunteer to sing the Mass at any church where they may be during their concert tours.

The recording was faultlessly done by **Decca** and both albums are handsomely packaged with an English text in excellent translation of the *Liturgy* and *Requiem*, a short treatise on the music of the Church, and interesting notes on the choir.

Of supreme importance is the invaluable service the Foundation has performed for the Church. . . "one Catholic and Apostolic Church." It graphically points up the vast stupidity of schisms and -isms within the Church. This truly speaks for the Church Universal.

The Foundation, the Russian Church, and the Don Cossacks have given us a magnificent restatement of the Faith and done a monumental service for their Church. Someone should say to the Anglican, "Go thou and do likewise."

Both albums may be ordered from the **St. Nicholas Foundation, 294 Elizabeth St., New York 12, N. Y.** A donation of \$15 (or more) will bring you both, about \$3 under retail list. Need I mention that the contribution is tax-deductible since it goes to a non-profit Church Foundation?

This is the finest recording event in my memory. I wish I could put a copy in every parish in the Church.

NEWS

Continued from page 9

were consecrated prior to passage of the 1958 permissive law. But he expressed the opinion that a Lutheran pastor opposing the ordination of women could no longer hope to become a [crown-appointed] bishop in Sweden.

NEBRASKA

Learning the Language

Two Nebraska clergymen spend an hour each week learning the sign language of the deaf. The Very Rev. Robert Hewitt, dean of Trinity Cathedral, and the Rev. Charles Taylor, rector of St. Philip's, Omaha, are members of a class of five under the tutelage of Mr. and Mrs. T. Scott Cuscaden, leaders in All Souls' Mission to the Deaf.

All Souls', of which Mr. Cuscaden is treasurer, meets in Trinity Cathedral and for many years was served by the Rev. Homer Grace of Denver. Fr. Grace is now retired, and the present classes are designed to continue the work of the mission.

PITTSBURGH

Arson at St. Mary's

Four small fires of incendiary origin caused minor damage at St. Mary's Church, Charleroi, Pa., on the night of April 24th. The fires were set in a frame

area of the 65-year-old church, but all the combustible material burned without setting fire to the building. Fire was set on the rug and on the sheet music on the backs of the choir stalls.

The arsonist removed a red vigil light from the church and it was found directly across the street from the entrance of the church on the terrace of a high school. A small cross was taken from the pulpit and laid before the triptych on the credence table and an altar boys' stool was drawn up before the altar rail in the sanctuary.

Because of small fingerprints found on the vigil lights, authorities believe that the arsonist was a small child.

GUAM

Typhoon-Proof Parish Hall

Bishop Kennedy of Honolulu broke ground for a new typhoon-proof parish hall for the Church of St. John the Divine, Agana, Guam, on April 16th.

The parish hall will be constructed of prefabricated materials. It has been designed to include a large assembly room, kitchen facilities, offices, and a sea-view patio. The church site overlooks Tumon Bay, the scene of the first Christian service on Guam held during the early 18th century.

The present buildings used by the mission are quonset structures donated to the Church by the Navy and Air Force. Although the buildings are in fair condition, they are totally inadequate for the congregation and could well be a liability



RNS

Completion of the Washington Cathedral's south transept began as the contractor, cathedral business manager, and the architect watched the laying of the first stone in a \$2,500,000 project, the first major construction on the building since 1957. The transept, now at first balcony level, is scheduled to be finished in two years. The cathedral is expected to be 70% complete in approximately four years, and will be the world's sixth largest church when completed.

May 8, 1960

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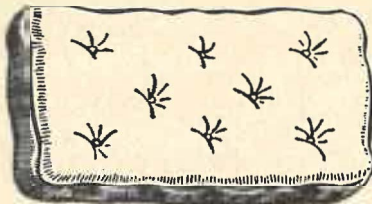
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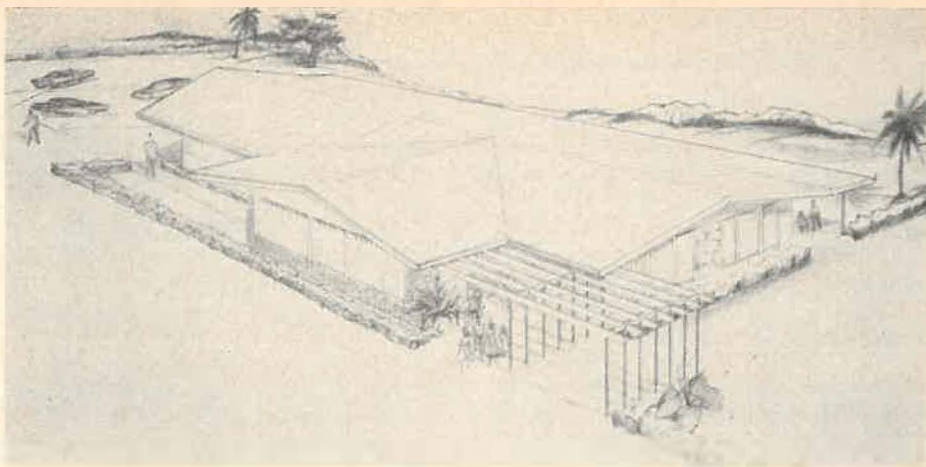
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In Agana, Guam, this structure will be protection against dangerous typhoons.

in the event of a typhoon. (The last typhoon to strike Guam was in 1957 causing several million dollars worth of damage.)

The construction of the parish hall was made possible through a \$20,000 gift from the United Thank Offering. The total cost of the building will be about \$35,000. Members and friends of the congregation have contributed toward the balance.

CARIBBEAN

Nucleus for Study

The Very Rev. Eugene E. Crommett, instructor at General Theological Seminary and dean-elect of the new Seminario Episcopal del Caribe, Puerto Rico, spent his Easter Week recess inspecting the site of the new seminary and conferring with the seminary's architect, Mr. Gwen D. McDade.

The Seminario Episcopal del Caribe, for which the overseas portion of the Church School Missionary Offering of 1960 is designated, will be located in the county of Carolina. The site is in the foothills of the island's mountains and is

about a 30-minute drive by car from San Juan. It consists of approximately 25 acres of land which is separated from the Atlantic Ocean by about five miles of sugar cane fields. Initially, about half of the land will be utilized, with the remainder being reserved for future expansion.

The buildings will be constructed primarily of local materials. The design of the seminary is to harmonize with the terrain and with other buildings currently being constructed on the island.

Construction plans call for the erection of the central classroom and administration building, a dormitory, and faculty housing. A chapel, library, and additional dormitory facilities are planned for the future. Provisions must be made for refectory, kitchen, utility, and laundry facilities.

Dean Crommett, whose election was ratified by the National Council at its February meeting [L.C., February 28th], emphasized that the conviction of all those connected with the seminary is that it will be an institution maintaining the highest standards exemplified by the continental seminaries. Efforts are being made to obtain a faculty of unquestioned scholarship and proven ability in their fields.

The principal aim of the seminary is the preparation of men for the ministry in Latin America. It is expected to serve Central America, Cuba, Mexico, Puerto Rico, the Dominican Republic, the Caribbean missionary districts, Haiti, and the Virgin Islands. Because of the diversification of languages in these areas, English, French, and Spanish will be the official languages at the seminary. Instructions will be given in all three and the daily round of the offices and liturgy are to be said in all three.

Heretofore, preparation for the ministry has been carried on in the Caribbean dioceses through local seminaries and the expensive method of sending men to the United States.

Dean Crommett will move to Puerto Rico with his wife and four sons in June.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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New Assignment

(fiction)

by Bill Andrews

May 4, 1960. The senior warden didn't say what he wanted when he called me last night. He just asked me to stop by the church this evening. I assumed he had some job of work in mind, but I didn't know what. If I had, I'd have been tempted to run.

When I arrived at 7:30, I found a small group in the rector's office: the senior warden, the treasurer, Sarah Hastings (she's president of the women of St. Martha's this year), the rector, and Henry Corrington. Shortly after I arrived, a Fr. Arthur arrived. I soon learned that Fr. Arthur is the bishop's man in charge of problems of Church extension.

The rector opened the meeting with prayer, and then said, "We've asked you people to come together to do some hard thinking. We don't expect anything as formal as plans to come out of this session. All we want to do is start the process of planning. Three of us, the senior warden, Mr. Corrington, and I, have talked this over very briefly, and we agreed we wanted a larger group — but not a much larger one — to help us. Mr. Warden, you explain the situation, please."

Bernard Bramson is not ordinarily an impressive man. He looks like what he is, a fairly successful Main Street hardware store owner. But tonight I could see why he was chosen senior warden. He looked facts straight in the face and expounded them to us with clarity.

"Oakburg is a strange town. When it boomed in population after World War II, we all rejoiced, because it was good for business, good for the Church. We built a new parish house, and then, when the growth continued, had to enlarge it in 1958. We built a rash of new schools between 1946 and 1952, and we are now embarked on a whole new set of school-building projects.

"We've seen a rash of suburban semi-

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies or emergencies.

May

8. Glasgow and Galloway, Scotland
9. Gloucester, England
10. Grafton, Australia
11. Grahamstown, South Africa
12. Guiana, South America
13. Guildford, England
14. Haiti and Dominican Republic

May 8, 1960

slums growing up around us, and the Church has moved in to help establish a mission for one of them.

"These six years that I've been senior warden, the parish of St. Martha's has faced one crisis after another. We've struggled to finance a booming Sunday school with giving from the old families, because it took time to get the new families into the habit of supporting it. We've struggled to finance improvements we felt we couldn't pay cash for. We have had some pretty bitter rows about expansion and financing — there are still plenty of people who wish Oakburg was still a sleepy village and St. Martha's was still a small parish paying its rector \$2,800 a year.

"I don't have to tell you what we've been through in the last year. Our rector had a physical collapse and resigned. We took a long time getting a successor for him, and the parish had another divisive row on its hands. That row has just subsided.

"What has been the result of all this? I know it seems unbelievable, but the fact is that Church attendance is up, Church school membership is up, Church giving is up.

"I find it pretty humbling. It seems to me that this parish has really behaved very badly, and that it doesn't deserve to grow. But it is growing! Henry Corrington will tell you why."

Henry, who is our leading banker and representative of the old aristocracy of Oakburg, reeled off an imposing set of statistics. Between 1946 and 1952, Oakburg doubled in population. Since 1952 it has added another 60% to its inhabitants, and the adjacent rural area has become jammed with jerry-built homes. Earlier this year, the great new housing project to the north of town opened with 400 family units. A project nearly as large is under construction near Lee Corners. And now, he told us, a great insurance company is letting contracts for a splendid new development of housing and stores actually inside the southern village limits of Oakburg.

When he sat down, Fr. Arthur took the floor. Referring to the remarks of the senior warden, he said, "Don't feel vain about your achievements, my friends. So far, St. Martha's has grown less than the population of the area you serve — and I'm excluding the Lee Corners area, where the new Church will go up next fall, thanks to your help and the help of the diocese.

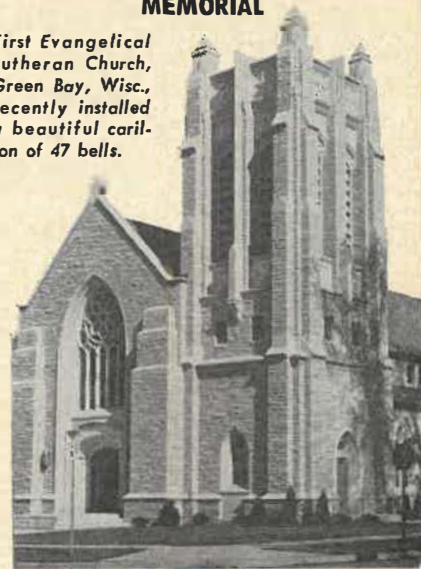
"What is happening here is happening in half a dozen suburbs in our metropolitan area. Population is growing explosively — by and large a population of young married people with growing families. This population is no longer a select group of people who think they are superior because they are suburbanites. This group is pretty much a cross section of office workers, junior executives, skilled

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mechanics — yes, and a few solid and
thrifty truck drivers and ditch diggers, too.

"St. Martha's membership is, today,
just about two and a half times what it
was in 1940. That means the parish has
almost but not quite kept up with the
growth of population in Oakburg proper.
It means you haven't failed your respon-
sibility — but also that you haven't made
the most of your opportunity.

"The bishop has sent me to sit in and
hear what you think you can do to catch
up with the past and deal with future
growth."

The treasurer made a despairing plea
for financial conservatism.

Sarah Hastings took off into the blue
in a fine mood of excitement, calling us
a bunch of "stick-in-the-mud men" and
demanding that everybody do something
about everything right now. The rector
spoke with restrained power about fields
white to the harvest, and our calling to be
missionaries in our own community.

Then there was a certain amount of
confused babble about ways and means,
hows and wheres. Before this went too
far, the rector cut the discussion off short.
"We're getting ahead of ourselves," he
said. "We aren't ready to discuss whether
to build, or what our budget should be,
or techniques of evangelism. We need
more facts. From these facts we can make
generalized plans. From these plans will
flow specific proposals. What the warden
and Henry Corrington and I decided to
ask for was a fact-finding committee, em-
powered to go as far as drafting prelimi-
nary general proposals and no further.
We agreed, also, that this committee
should be separate from the executive
leadership of the parish. It should not
include the rector, any officer of the
vestry, or any former senior warden.

"We also agreed it should be a small
committee, partly because a small com-
mittee is more likely to be a working com-
mittee, and partly because we don't want
to stir up a lot of discussion on this sub-
ject throughout the parish membership
until we know our own minds.

"We want the woman's viewpoint rep-
resented, and so I propose to name Mrs.
Hastings. I've also asked John Barron
of the college to serve, and he has agreed,
though he couldn't be here tonight. And
as chairman of this committee. . . ."

As I had begun to fear, I found myself
named chairman of a project to deal with
about the roughest, toughest, and most
complicated problem of the parish.

I protested long and loud, but I knew
I was licked before I started. And, though
I hate the thought of all the work and
grief involved, I'm still the guy who has
been shouting in the vestry for the long
view and for creative planning. I have
to admit that they had every right, once
they acted upon my suggestion, to throw
the work on me.

Someday I will learn to keep quiet
about my bright ideas!

AROUND THE CHURCH

On April 29th **Kenyon College** con-
ferred the honorary degree of **Doctor of
Letters** on the Rt. Rev. **Stephen F. Bayne,
Jr.**, Executive Officer of the Anglican
Communion. Bishop Bayne was **1960
Easter lecturer** in the series sponsored an-
nually by Bexley Hall, the divinity school
of the college. At the convocation he
delivered an address entitled, "This Par-
ticular Revolution."

Bishop Scaife of Western New York
gave the invocation, and **Bishop Craine of
Indianapolis** gave the benediction.

Well-known **Canadian stars** are cast in
radio programs being offered by the An-
glican Church of Canada next month.
Ron Hartman, Peggi Loder, Ruth Spring-
ford, Sid Brown, Frank Mathias, Margot
Christie, Sandy Webster are among the
stars who will be heard in a series of
four half-hour programs entitled "**Whose
Time? Whose Talents? Whose Money?**"
over the CBC's coast-to-coast Trans-Can-
ada Network program "Religious Period"
on May 1st, 8th, 15th, and 22d.

First program in the series is a scripted
conversation, and the other three take the
form of a 15 minute drama and a 15
minute discussion. Anglican Churchpeo-
ple taking part on the panel are the Very
Rev. A. J. Jackson, director of the De-
partment of Information and Steward-
ship; the Rev. Trevor Jones of the
Department of Religious Education; Mrs.
G. P. Sladen, author, and a member of

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the Joint Committee on Children's Work; Mr. Alan Charters, a prominent Anglican layman; Mrs. John McLean (who is Joy McLean of the CBC's "Kindergarten of the Air"); and Rev. Ernest Harrison of Quebec City, who has written a number of dramatic scripts and is the author of the 15 minute dramas of the second, third and fourth programs.

The newly organized **Cathedral Choral Society** in the diocese of **Maryland** presented **Handel's Messiah**, at the Cathedral of the Incarnation, Baltimore, on April 24th. The oratorio was presented in its entirety, using original instrumentation. The orchestra consisted of members of the Baltimore Symphony, and the concert was directed by Rodney Hansen, organist and choirmaster of the cathedral.

The formal blessing of the new addition to the **All Saints' Convent** building took place in **Catonsville, Md.**, on April 20th. Participating in the ceremony were **Bishop Powell of Maryland** and visitor of the All Saints' Sisters of the Poor, and the Rev. **Granville Williams, Superior, S.S.J.E.**, Cambridge, Mass., and chaplain to the community, and the Rev. **Earle H. Maddux, S.S.J.E.**

The Rev. Dr. **C. Kilmer Myers**, vicar of St. Augustine's and St. Christopher's chapels of Trinity parish, New York City, has been appointed vicar of Trinity's Chapel of the Intercession, New York City.

Dr. Myers was ordained priest in 1940. He served Berkeley Divinity School, General Theological Seminary, the dioceses of Newark and Western New York, and was a chaplain in the USNR before going to the diocese of New York. His book, *Light the Dark Streets*, which was published in 1957, is being produced as a motion picture.



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Fr. Myers: From one chapel to another.

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When Writing Schools Please Mention The Living Church

TEENAGE WORLD

Continued from page 11

There is nothing quite so attractive, even to the teenager, as the person who really knows his subject. Competence demands and gets respect. This author knows her subject well enough to show where the facts end and opinion must take over. She invites the reader to make up his own mind in those many areas where this is necessary. Dr. Duvall does not urge or persuade, she merely confronts us with the necessity to decide.

The scope of the author's knowledge is no less breathtaking than her compact, direct writing style. Whatever else the teenager may think about this book he will not feel that the author has played "cat and mouse" with him. He will sense that Dr. Duvall respects him without ever once having tried to become intimate or emotional or "a pal."

Any parent who wants to know what is happening to his offspring will read this book carefully. It will be the rare parent indeed who doesn't learn something.

What happens when our children are convinced that we are Old Fogies about the whole matter of growing up? Perhaps they feel that we "just don't understand." It's a futile, helpless feeling. There seems to be an increasing awareness of this situation in the Church these days and some desire to "do something about it." A

very good answer is provided by the Rev. Charles E. Batten and Dr. Donald E. McLean between the paper covers of a little book which is better than its title: *Fit to be Tied* (Seabury Press, \$1.50). Recognizing with regret that for all practical purposes most families have failed to educate their children in the "facts of life" the authors propose a plan of action for the local church.

Dr. Batten teaches pastoral theology at Episcopal Theological School in Cambridge and Dr. McLean is a notable pediatrician of Winchester, Mass. Offered here is a thoroughly tested program of sex, courtship, and marriage education for teenagers in groups. It makes use of the reliable techniques of films, discussion groups, question boxes as well as the "experts" available to any Church or group of them. Anyone wanting sound suggestions about ways in which a genuinely helpful program can be sponsored by Churches to answer these needs will find them here. Anyone doubting the depth and scope of the problems will find plenty of enlightenment in the list of questions submitted anonymously by teenagers in the appendix of the book. Parents need feel no qualms about such a program. It might not be too much to hope that such a program will help re-establish communications on these subjects between parents and their children.

The great advantage of a Church-spon-

sored program of this kind is that it will provide the Church with an opportunity to add the most impressive and valid "whys" that are the foundations for our relationships to ourselves, our bodies and to others. The Church bears a heavy mandate to correct its past sins of omission. It is high time we proclaimed the good news in this area.

The average person pressed for reasons underlying our present sexual code would get around sooner than later to the Bible. With equal amounts of firmness and vagueness he will probably maintain that without doubt the Bible forbids wrongdoing in such matters and holds all things sexual suspect. Parents who really want some solid homework on this matter will get William Graham Cole's *Sex and Love in the Bible* (Association Press, \$6.50). Prof. Cole, who is on the faculty of Williams College, Williamston, Mass., provides an introduction to the Bible with the added bonus of some astonishing enlightenment on the other topics in the title. Readers ought not to be surprised if they come away with some new and profound insights into Bible history and background. They may expect also to be surprised at the distance between what we commonly think the Bible says about sex and what in fact it does say. If we are to believe this author our Bibles could provide us with the corrective to our sex attitudes which we so desperately need.

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PEOPLE and places

Appointments Accepted

The Rev. Carl R. Bloom, formerly vicar of the Church of Christ the King, Huntington, Ind., is now rector of Holy Trinity Church, Belvidere, Ill.

The Rev. Robert L. Ducker, formerly curate at St. Clement's Church, Philadelphia, will be curate at St. Mary's Church, Wayne, Pa.

The Rev. Lloyd W. Fonvielle, formerly assistant at St. John's Church, Norwood Parish, Bethesda, Chevy Chase, Md., is now in charge of the new mission, All Saints', Sedgefield, in Greensboro, N. C.

The Rev. John O. Ford, formerly vicar of Christ Church, Dublin, Ga., and Trinity Church, Cochran, will on May 15 become rector of St. Thomas' Church, Isle of Hope, Savannah, Ga.

The Rev. Coval T. Grater, formerly assistant at St. John's Church, Norristown, Pa., is now serving the Church of the Good Shepherd, Savona, N. Y.

The Rev. Robert L. Ladehoff, formerly at St. John's Church, Thomasville, N. C., is now in charge of a new mission, St. Christopher's, Charlotte, N. C. Address: 5627 Wendover Lane.

The Rev. Thomas O. Sargent, formerly rector of

St. Mark's Church, Anaconda, Mont., is now engaged in a new work, field chaplaincy for the Montana State Hospital, Warm Springs. He writes:

"The new work, field chaplaincy, is an experiment. We are trying it out slowly — so I am also a Protestant chaplain at the state hospital. In addition I minister to the needs of the few Episcopalians and Orthodox who are patients or staff members here."

The field chaplaincy aims to establish a nucleus of clergy competent to deal with the problems of people returning to community life from the hospital. It will also work to develop a spirit in the community receptive to the former mental patients and prisoners and persons who have been under care for alcoholism. The staff recognizes that patients are usually returned to the environment which first contributed to their difficulties.

The Rev. Jess E. Taylor, formerly assistant at All Saints' Church, Cincinnati, is now vicar of St. Barnabas' Mission, Portage, Mich. Address: 310 Larkspur Ave., Kalamazoo, Mich.

The mission's first services were held in March, but already attendance averages 200. Services are being held in the Ramona Lane School, Portage.

The Rev. Louis William Wappler, who was received from the priesthood of the Roman Catholic

Church by Bishop Hart of Pennsylvania on April 8, will in June become curate at St. Clement's Church, Philadelphia. Fr. Wappler was at one time a postulant for holy orders in the Episcopal Church.

Ordinations

Priests

Maryland — By Bishop Powell: On April 5, the Rev. James Donald Libby, who is serving churches at Clear Spring, Indian Springs, and Hagerstown.

Minnesota — By Bishop McNairy, Suffragan: On April 9, the Rev. Roger N. Brandt, who serves churches at Pipestone and Lake Benton.

Missionaries

The Rev. Robert M. Demery, formerly in Costa Rica, may now be addressed at the Church of St. Michael and All Angels, Bananera, Guatemala.

Miss Helen M. Lefebvre returned in March to her work as medical librarian at St. Luke's Hospital, Manila, Philippines, after furlough in the United States.

The Rev. Charles Pickett, of the diocese of Virginia, is now in the mission field in Colombia and may be addressed: Archdeaconry of Colombia, Aparatado Aereo No. 1445, Barranquilla, Colombia, South America.

Miss Dorothy Stout returned to Japan at the end of March after furlough in the United States. She is at St. Margaret's School, Tokyo.

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WANTED: Priest with experience in religious education and as choir-master-organist for position as assistant in large growing parish. Moderate churchmanship. Two other clergymen on staff. To begin work August, 1960. Reply: St. Paul's Episcopal Church, Mayfair Drive at Washington Road, Pittsburgh 28, Pa.

CURATE — Southwest city of 100,000, moderate churchman, not afraid to work. Rectory and good salary. Reply Box G-430.*

WANTED: Organist-Choir director. Parish of 500 in medium size town, excellent pipe organ. Would be necessary to supplement income by private teaching. Position open immediately. Reply Box C-422.*

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WANTED — Priest supply for five Sundays in July. Sing the service. Use of Rectory and \$75.00 honorarium. St. John's Church, 238 Fourth Ave. South, Clinton, Iowa.

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PRIEST, single, take August supply. Prefer West Coast with resident facility available. Reply Box H-413.*

PRIEST available for assignment after July 1st as rector or assistant. Greater New York area preferred. Long experience. Married. Moderate high churchman. Excellent references. Reply Box M-416.*

*In care of The Living Church, Milwaukee 2, Wis.

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

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George Macfarren, Ass't
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
education Tues 8; Penance Fri 7 to 8 & by appt

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r
Sun Masses: 8, 9:30, 11; Daily (ex Sat) 7:30,
Fri & Sat 9:30; HH 1st Fri 8; C Sat 4:30-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15; Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11 and Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun 7, 8, 9:15, 11; Daily 7:30; also Mon 8:45;
Tues 6:30; Fri 10; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Locust)
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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

SEABURY-WESTERN THEOLOGICAL SEMINARY Chapel of St. John the Divine

Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

NEW ORLEANS, LA.

ST. ANNA'S (Nearest Downtown & Vieux Carre)
1313 Esplanade Ave., Rev. Henry Crisler, r
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

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

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7
ex Sat 8:30; C Sat 5 & 8, Sun 8:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S.
Hayden, canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY KOMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy at St. Louis
Rev. Tally H. Jarrett, Rev. Robert H. Cochran
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (High); Daily 7, Thurs
10; C Sat 4:30-5:30 & by appt

IDLEWILD INTERNATIONAL AIRPORT, NEW YORK, N. Y.

ST. JOHN'S 109th Ave. & 134th St.
South Ozone Park, L. I.
Sun 7:30, 9:15, 11; Holy & Saints' Days 6:30

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
122th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

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

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

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

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30
ex Sat; Wed & 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 (1S) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

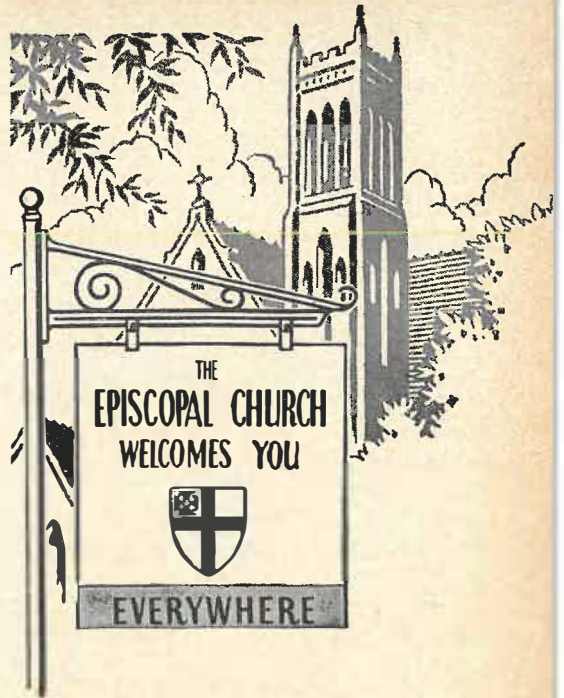
Rev. John Heuss, D.D., r

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

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5



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

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry Street
Rev. C. Kilmer Myers, v; Rev. M. O. Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily:
HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15
and by appt

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. C. Kilmer Myers, v; Rev. Wm. Wendt, p-in-c
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex
Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5
& by appt

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 10:40, EP 5:30; Wed &
HD MP 6:45, Eu 7; Thurs MP 9:15, Eu 9:30,
Healing 10; Daily MP 8:45, EP 5:30; C Thurs 8:45,
Sat 4:30-5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 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; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

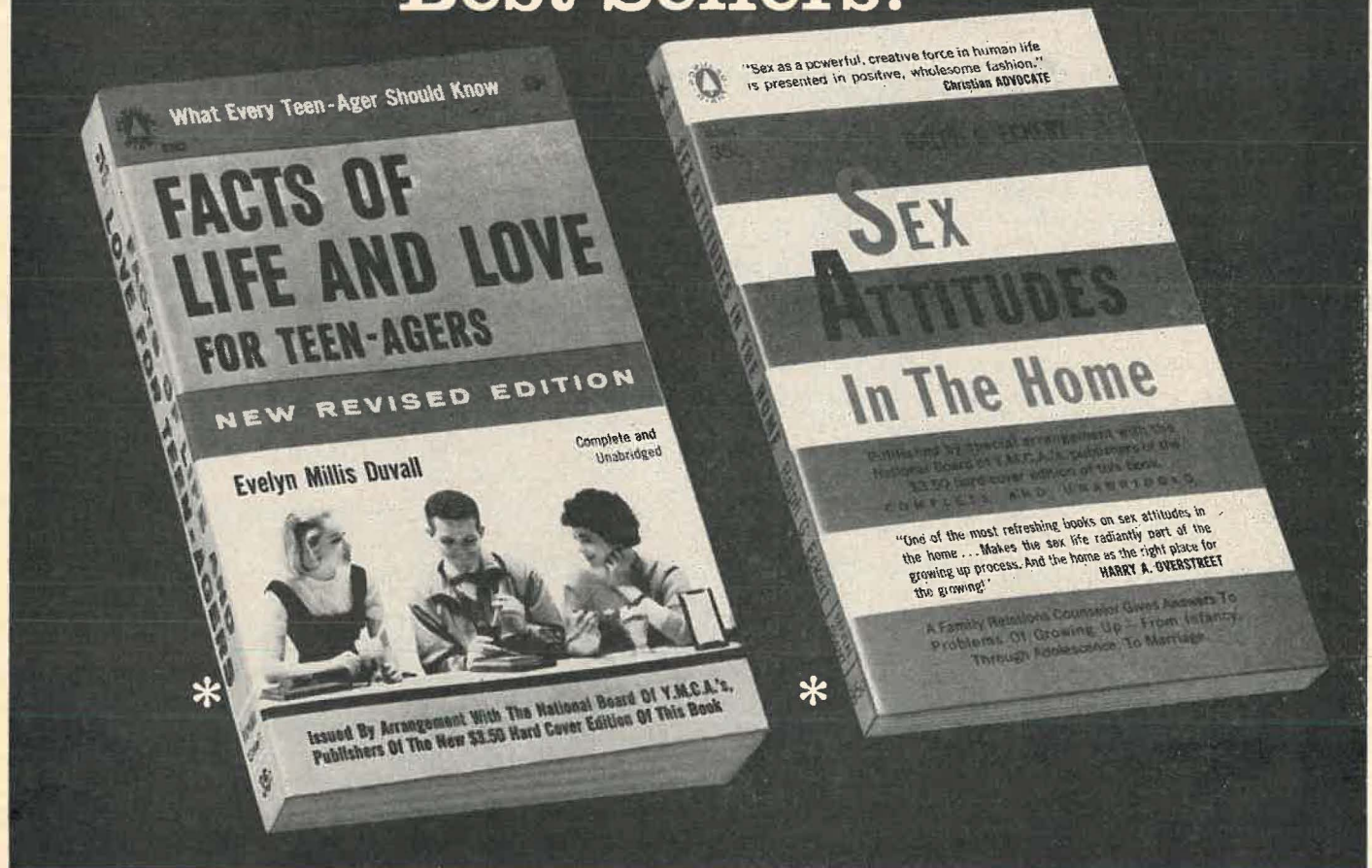
ST. PAUL'S 15 Roy St., at Queen Anne
Rev. John B. Lockerby; Rev. James F. Bogardus
Sun 8, 9:30, 11; Daily: varied times

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' (near) The Greenbrier
Rev. Edgar L. Tiffany
Sun 8, HC; 11 MP & Ser (1st HC)

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

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