

The Living CHURCH

February 26, 1961

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Mrs. Minnis, Bishop Minnis, and Julian Frazier: Her name is Katherine Rose [p. 9].

A Bishop Speaks Out Against Quotas [p. 12]



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Work for Response

Every earnest teacher hopes that his pupils will respond heartily to his teaching. He has heard other teachers secure active, intelligent replies and participation, and he wishes that he, too, could get them to "speak up." Often the children talk too much, and without purpose, without relation to the lesson.

It would be so much easier, we all feel, if our pupils responded joyously, eagerly, and in an orderly and creative manner. This has sometimes happened, we can recall, when, by accident, we touched some vital concern, and the class conversation took on meaning and depth. How can this be made to happen more often?

Teachers must learn how to work for response. Pressed too far, and for superficial replies, this might seem to become an altogether too authoritarian attack. But if the teacher believes that his children must be drawn into an active grasping and expression of the lesson theme, he can direct his teaching to this end. Let's examine the problem and see some examples of planned response.

Ask a Question

The simplest way to secure a reply from a person is to ask a question. "Where have you been this summer?" will secure ready response and create a momentary unity. Can this be then utilized for a teaching theme? Humor always secures the response of laughter, and although this might be called the lowest level of response (habitually used by after-dinner speakers) it can be built upon. For the moment, the group is relaxed and united.

Even the overly strict and compelling teacher secures a response in obedience and compliance. But if this is the only relation between teacher and pupil, we know that this is building up resistance and only producing a verbal and shallow response. This teacher may frequently demand, "Class, repeat!" and receive the echo of his last words.

A better way, if the teacher dominates, is to ask for some original replies. This brings the report, the retelling, the recitation. This, too, is a kind of response, secured by the teacher's efforts. To "say it in your own words" is, indeed, always our goal.

The deeper levels of response depend, first of all, on an intimate relationship between teacher and class. Where affection and confidence have been created, vital expression may begin.

In preparing your lesson, therefore, try to decide what points can be presented in a manner that will touch their lives. In a sense, you are loading your gun to be fired at a known target. What you hope to accomplish in their responses becomes your check on your outline. What will they say about this? How can I state the question so it will start a discussion?

Do you wish to have them repeat the details of your story, as a drill for permanent retention? Then you will prepare a list of questions to cover every detail. Should these be asked of the class as a whole, or of individuals in turn, or should it be a written exercise? Will you include some questions of interpretation and meaning?

On a Deeper Level

If you know how to teach on a deeper level, you may plan an open-end story. This need not be the complicated incident, with a character caught in a situation demanding heroic decision, but a simple "if" question. "If your father said you must mow the lawn when you wanted to play baseball, what would you say?"

Or you may wish to call out imaginative interpretation. You say, "Let's imagine that you are your mother. You (the real you) have done something wrong (like breaking something, or getting very angry). You (the real you) decide that you will ask your mother to forgive you, and you go to her and say that you are sorry and ask her to forgive you. Now, you are to imagine that you are (for a few minutes) your mother. You have been hurt by your child, and your child now comes to you. Remember: you are your mother. What do you say?"

This, it will be seen, is the substance of role-playing, where a speaker takes the place of another character for the purpose of appreciating human relations. The aim is to touch the deep springs of life and start them flowing.

This is how people learn — not just by being told, but by being helped to be themselves. And this can take place only in an atmosphere of understanding love.

In the children's play, the Sleeping Beauty is awakened after a hundred years by the kiss of the prince. She says, "Love: is that the magic that is greater than death?"

And the old nurse says, "Yes, it is the magic that can wake us all, though we have slept long years."

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.)

Regard for Truth

Mr. William B. Hardy of Cincinnati has been kind enough to share with me a copy of the letter in which he questions my statement that I have seen no evidence of Communist inspiration in connection with the San Francisco City Hall demonstrations [L.C., February 19th].

I must confess that I made this statement to you with considerable trepidation, because I was well aware of Mr. J. Edgar Hoover's published report that such inspiration was present; and I also knew of the remarks of Judge Axelrod supporting Mr. Hoover. It was for this reason that I carefully chose the words "no evidence," for I cannot consider an unsupported statement, even by Mr. Hoover, as "evidence."

As far as I am concerned, I would have preferred to say nothing at all, but THE LIVING CHURCH asked me for my comment. At that point, the issue of "truth" became paramount. I could not say that I had seen what I had not, despite Mr. Hoover's report to the contrary. I am quite open-minded on the subject. If Mr. Hardy or any one else has evidence of Communist activity which underlay this demonstration, I will be more than happy to see it, and, if it proves me wrong, I will be the first to admit that my previous position was in error.

I have, however, already seen the complete unedited films from which the film "Operation Abolition" was made, and, once again, strict regard for truth forces me to restate the fact that this latter movie is, indeed, a greatly distorted version of the events.

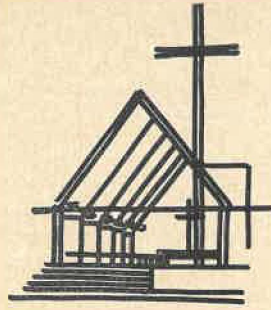
(Rev. Canon) RICHARD BYFIELD
Executive Assistant to the bishop
Diocese of California

San Francisco, Calif.

In reply to the statements made by Canon Byfield in "Distortion Charged" [L.C., January 22d] I wonder who is distorting what? That there are inaccuracies and distortions is admitted by Chairman Wheeler of the Committee. Yet let us not confuse distortion with fraud. Posters such as "Down with the police state," jeering, and so forth *did* happen, whether on Friday or Saturday.

Having seen the film, I believe distortion is not the vital point. The fact that Communists can no longer hide from the public—that they have infiltrated our government, schools, unions, and a host of other organizations is of far greater importance. The universally recognized Communist technique of agitating a crowd, especially college people, to do their dirty work for them is the real issue.

There is no use amassing publications to support one's side. I also have sworn public statements by eye-witness clergy describing the instruction given by Communist agitators to the crowd. Specifically, in contradiction to Canon Byfield's statement, the J. Edgar Hoover report (Communist Target—



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Youth, published by the House Committee on Un-American Activities) is a report by a public agency attributing the entire sordid affair as Communist-inspired.

For all his denunciations, Canon Byfield has failed to warn the laity of the threat of international Communism. If there is no threat, what then is his purpose in this article? Who is he trying to protect?

I grant Canon Byfield the right under law to write such an article, but I charge him as a man of God to also prayerfully contemplate the dangerous impact that one-sided article has upon us of the laity who look to our bishops and priests for direction. At least, Canon, let us see and judge for ourselves.

WILLIAM RUTSCHMAN

Seattle, Wash.

(Rev.) JOHN B. WINN

Vicar, St. Columba's Church
Midway, Wash.

Charge and Countercharge

Action by the Georgia Chapter of the ACU in support of heresy allegations made against Bishop Pike [L.C., February 5th] gives cause for looking further at the bishop's countercharge that segregation in churches is "... a heresy worth discussing" [L.C., February 12th]. While the ACU generally can certainly be absolved, it seems that the Georgia group is led by a priest who is a segregationist. The Rev. Roy Pettway, rector of the Church of Our Saviour, Atlanta, where the chapter met, has, I believe, regional responsibilities for the ACU.

A year ago Fr. Pettway publicly said: "The preservation of our white neighborhoods in the city is a matter of tremendous importance, not only to residents of these neighborhoods but to our schools and churches. If our white neighborhoods are not preserved, Atlanta can well become a Negro city, with most of the white people out in the suburbs." He was writing with reference to a zoning question and took the right side, but for the wrong reasons. He said further: "The proposed Egleston housing project is vitally needed to preserve the white neighborhoods in northeast Atlanta. . . . If housing is not provided there for Negroes to move into, it is very likely that residents in nearby white areas will soon find Negroes living next door to them." Both the Church of Our Saviour and Fr. Pettway are among these residents.

Let him who is without some heresy cast the first stone! It also might behoove the ACU to remind its representatives of the universality of the Catholic Faith, embracing even those who will eventually move next door to Our Saviour. Certainly we would be benefited here if the traditionally forthright stand on social issues by Catholic Churchmen were in evidence. Fr. Pettway has taken a stand, but it appears that his Doctrine of Man needs to be improved upon.

(Rev.) JOHN B. MORRIS

Executive director, Episcopal Society
for Cultural and Racial Unity
Atlanta, Ga.

The Georgia Chapter of the ACU is not led by me, but by its own duly elected chairman. I do not have any regional responsibilities for the ACU, even though meetings are held in my church and I actively promote memberships in this very worthwhile organization. I had nothing to do with the resolution concerning the Bishop of Califor-

nia, except to vote for it, as a member. The resolution was originated and introduced by a lay member, with the lay chairman presiding, and was carried unanimously by the members present.

I am not a segregationist. I have consistently counseled that we must accept desegregation when and as it comes. I did testify before the board of aldermen in favor of a housing project which the Negro leadership of Atlanta wanted very badly, and I did not hear Fr. Morris testifying for this improvement. My testimony was opposed to that of the civic clubs, PTA's, and Protestant pastors of the neighborhood; and I was subjected to vitriolic telephone calls for several weeks, at all hours of the day and night, and vandalism was committed against my church a week after the hearing.

At the ACU service and meeting in question, a large number of Negroes were present, scattered through the nave, kneeling at the altar rail interspersed among the other communicants. They attended the dinner following, and were seated with the other people. For many years, Negroes have attended Masses here, have been welcomed to dinners and coffee hours, and have been treated just like anyone else. Members of our congregation are sometimes derided by their friends for belonging to a "nigger-loving" church.

But whether or not I am a segregationist is completely irrelevant to whether or not the Bishop of California accepts all the articles of the Christian Faith as contained in the Apostles' Creed.

(Rev.) ROY PETTWAY

Rector, Church of Our Saviour
Atlanta, Ga.

I have no desire to enter into or comment upon the charge of heresy made by the clergy of a deanery in Georgia against Bishop Pike. My concern is with his countercharge couched in very general terms, that the clergy in Georgia are guilty of the "heresy" of segregation.

I feel that Bishop Pike's attack upon these grounds is based upon a hasty generalization and upon an interpretation of a *de facto* situation which has little or nothing to do with the beliefs of the clergy of Georgia, or with their teaching, or with the effort that they as a group of clergy in a certain cultural situation are making to bring reconciliation, understanding, and amelioration to the tense racial environment of Georgia. Many of these men who have been thus castigated have been my students in courses in Christian ethics and I know very concretely their attitudes toward this difficult issue, and some of them have suffered, as Bishop Pike has never been asked to suffer, from the difficulties involved in this emotionally charged situation.

The Bishop of Georgia and his clergy are on the front line in this issue, and perhaps in California it is not possible to know what this means and how delicate the task involved and how difficult to create understanding. I speak as one who has borne some brunt of persecution.

Bishop Pike is not, from my personal knowledge of him, devoid of sympathy and understanding, and I cannot but think that the prosecuting attorney in him spoke before the Christian love in his veins had a chance to become articulate. We will do no good for the clergy of Georgia, or any other southern state, caught in the emotional crisis of racism,

Continued on page 19

The Living CHURCH

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

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THINGS TO COME

February

26. Lent II

March

- 5. Lent III
- 12. Lent IV
- 19. Passion Sunday
- 25. The Annunciation
- 26. Palm Sunday
- 27. Monday before Easter
- 28. Tuesday before Easter
- 29. Wednesday before Easter
- 30. Maundy Thursday
- 31. Good Friday

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

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

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BOOKS

New English Bible

Oxford University Press and Cambridge University Press, as Joint Publishers of *The New English Bible* — New Testament portion of which is to appear March 14th — have released the following statement:

"The recent publication in some American newspapers and magazines of brief excerpts from *The New English Bible* has seemed at variance with the policy stated in this country — namely, that no part of the text should be published before March 14th. This is what happened:

"In England a prospectus containing two specimen pages, intended primarily as pre-publication material for booksellers, was released on January 1st and some papers used parts of this. The London offices of some U.S. papers, magazines, and wire services picked up the story and transmitted it over here.

"In view of this, it would seem the fairest thing to do is to release a sample of the text to all American publications. We therefore enclose a folder containing a specimen page, and we hereby give you permission to reproduce or quote from this page at any time. Except for this, we hold to the previous policy: no publication of the text of *The New English Bible* until publication date, March 14th, and this policy will be followed in England."

In view of this, THE LIVING CHURCH reproduces this week, on page 6, 1 John 1:1-2:4, as this passage is rendered in *The New English Bible*.

THE FOUR GOSPELS AS ONE. The Life, Ministry, and Mission of Jesus Christ: An Arrangement of the Gospels in Narrative Form. By David H. Yarn, Jr. Harpers. Pp. xxi, 201. \$3.95.

In the latter half of the second century, a Christian writer named Tatian compiled a synthesis of the Four Gospels: a sort of mosaic made up of phrases, sentences, and the like from all Four Evangelists to form a connected whole. This work, probably written originally in Greek, was known as the *Diatessaron*, or "(One) Through Four." The original (save for a small fragment) has perished, but portions at least survive in a number of translations — Armenian, Arabic, Latin, etc.

Similar attempts are made every so often in modern times, the *pericopes* or units from all Four Gospels being arranged to form a single extended narrative. Latest of such attempts in English appears to be *The Four Gospels as One*, by David H. Yarn, Jr.

One hates to belittle well-meaning effort to make the Gospels more understandable to men and women of today, but it does seem that attempts like this

one can only be put down as fruitless, a waste of time and money. For study purposes it is surely better to read the Four Gospels as separate, individual works reflecting, it is true, the one Incarnate life, but each with its own distinctive plan, emphases, and purpose. To study them in relation to one another, a "harmony" in the proper sense of the word, i.e., an arrangement of the three Synoptic Gospels (Matthew, Mark, and Luke — John won't fit into this scheme) in parallel columns, so that both their similarities and differences can be noted precisely, should be used.*

Yarn no doubt himself learned a lot about the Gospels as a result of this undertaking, but he might have learned as much through some more constructive endeavor. For purposes of meditation, as distinct from study, it may have a limited value; but, when one considers the amount of such material available, is it really needed?

FRANCIS C. LIGHTBOURN

THE DEAN'S WATCH. By Elizabeth Goudge. Putnam. Pp. 383. \$4.95.

Those who like Elizabeth Goudge's novels will like her latest one, *The Dean's Watch*. At least this reviewer liked it.

The word "watch" in the title of this book refers not to an all-night vigil kept by a dean, but to the timepiece owned by the hero of the story. Set in an English cathedral town, the scene is that of mid-Victorian times, with their leisurely pace, their formality, their tradition of scholarship and intellectual preoccupation. Yet the dean in this novel could interest himself in slum renewal, in the plight of chimneysweeps, and in the delights of little children.

Here is a good novel with an ecclesiastical slant and with some sound spirituality thrown in for good measure.

FRANCIS C. LIGHTBOURN

In Brief

SEEKING GOD. By Bruno Scott James. Harpers, 1960. Pp. 128. \$2.50. Author is an English Roman Catholic priest who works with homeless children in the slums of Naples. In the Preface he says: "This book is not suitable for everyone. . . . It has been written especially for those monks and nuns and men and women . . . who have . . . come to the author for advice on the matters of which he herein treats."

FINDING GOD'S HEALING POWER. By Gertrude McKelvey. Lippincott. Pp. xvi, 173. \$3.50. A Methodist approach to spiritual healing.

**Gospel Parallels: A Synopsis of the First Three Gospels*, edited by Burton H. Throckmorton, Jr. (Thomas Nelson, 1957. \$3) is just such a harmony. It follows the text of the Revised Standard Version.

THE
FIRST LETTER OF
JOHN

Recall to Fundamentals

¹ **I**T WAS THERE from the beginning; we have heard it; we have seen it with our own eyes; we looked upon it, and felt it with our own hands; and it is of this we tell. Our theme is the word of life. This life was made visible; we have seen it and bear our testimony; we here declare to you the eternal life which dwelt with the Father and was made visible to us. What we have seen and heard we declare to you, so that you and we together may share in a common life, that life which we share with the Father and his Son Jesus Christ. And we write this in order that the joy of us all may be complete.

⁵ Here is the message we heard from him and pass on to you: that God is light, and in him there is no darkness at all. If we claim to be sharing in his life while we walk in the dark, our words and our lives are a lie; but if we walk in the light as he himself is in the light, then we share together a common life, and we are being cleansed from every sin by the blood of Jesus his Son.

⁸ If we claim to be sinless, we are self-deceived and strangers to the truth. If we confess our sins, he is just, and may be trusted to forgive our sins and cleanse us from every kind of wrong; but if we say we have committed no sin, we make him out to be a liar, and then his word has no place in us.

² My children, in writing thus to you my purpose is that you should not commit sin. But should anyone commit a sin, we have one to plead our cause^a with the Father, Jesus Christ, and he is just. He is himself the remedy for the defilement of our sins, not our sins only but the sins of all the world.

³ Here is the test by which we can make sure that we know him: do we keep his commands? The man who says, 'I know him,' while he disobeys his commands, is a liar and a stranger to the truth;

{a} Literally we have an advocate . . .

The Living Church

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Second Sunday in Lent
February 26, 1961

ARIZONA

Investigators

Bishop Kinsolving of Arizona has announced that the diocese of Arizona will conduct an investigation to determine if Communists have infiltrated the National Council of Churches.

"If there is infiltration we want to find out about it," he said. He appointed Attorney Robert Kleindienst, a leader of the Republican Party in Arizona, as head of an investigating committee. Mr. Kleindienst said that the committee would "investigate on a factual basis and our recommendations of policy will be predicated on facts and research."

The NCC has gone on record as being unalterably opposed to Communism. Last year an Air Force manual, since withdrawn from use [L.C., March 6, 1960], charged that Communists had made inroads in the NCC and in the Protestant ministry. [RNS]

COLLEGE WORK

Tavern Confessions

The Rev. Malcolm Boyd, chaplain to Colorado State University, Fort Collins, Colo., received both positive and negative reactions to reports that he had conducted pastoral counseling sessions in a Pennsylvania tavern.

Fr. Boyd conducted a preaching mission at Lehigh University, Bethlehem, Pa., during the week of February 5th. One evening, after the mission, he and the Very Rev. John M. McCormick, dean of the Cathedral of the Nativity, Bethlehem, were invited by students to a tavern where a jazz concert was scheduled. "We arrived," said Fr. Boyd, "people were all drinking beer, and we had a couple ourselves. And the students came over to the table for consultations. Actually I heard, in an informal way, probably a half dozen confessions while the jazz was going on." Fr. Boyd made it clear to THE LIVING CHURCH that the confessions were informal, and that he did not pronounce absolution.

Finding, on his return to Colorado, that reports of his work had stirred up controversy, Fr. Boyd told reporters, "People needed to speak and to be heard. They needed to have layer upon layer of guilt taken away. They were persons who do

not attend church. We need to accept people as they are, not as we wish they were. Our Lord was a friend to the winebibbers and publicans of His time. He was opposed and crucified by the Pharisees, the self-righteous people who wished to retain religion within [narrow limits], not allowing it to be related to life."

A Denver *Post* editorial came to Fr. Boyd's defense. Under the title, "He takes the Gospel to sinners," the editorial said



that Fr. Boyd "has the old-fashioned idea that even in America religion should be taken to the sinners. This attitude has been out of style ever since priests and parsons used to preach in mining camp saloons. . . . [He] doesn't believe in what he calls 'doll house Christianity'. . . . What's more, his novel approach, whether it be through the tavern door or on the university campus, seems to work. The Bethlehem Episcopal cathedral had an extra 100 persons at services the Sunday after he left."

RACE RELATIONS

Citizen's Appeal

The Rev. John H. Teeter, vicar of the Church of the Good Shepherd, Lynchburg, Va., on February 14th carried personally to the office of U.S. Attorney General Robert H. Kennedy a protest that his civil rights had been denied. Mr. Teeter was forcibly ejected from the Corporation Court of the city of Lynchburg after asking to be seated beside a Negro friend at the trial of six students arrested during a "sit-in" at a drugstore lunch counter [L.C., February 19th].

Mr. Teeter spoke with St. John Barrett, Second Assistant Attorney General in charge of Civil Rights, and John Seigenthaler, the administrative assistant to Attorney General Kennedy.

A Justice Department spokesman is reported by the Associated Press to have said that the case of Mr. Teeter "is being studied." "We won't have any further comment at this time, because it is being looked into," he said.

Mr. Teeter, who is vice president of the

Lynchburg branch of the National Association for the Advancement of Colored People, and who was a founding member of the Episcopal Society for Cultural and Racial Unity, was interviewed at length by agents of the Federal Bureau of Investigation.

"It is wonderful when the Department of Justice and the Federal Bureau of Investigation act to protect the rights of a private citizen when he has been manhandled by the courts and the police of a local community," Mr. Teeter told THE LIVING CHURCH.

PUBLIC RELATIONS

Mr. Moriarty Dies

Robert C. Moriarty, for the past ten years executive director of the department of public relations of the diocese of Los Angeles and correspondent for THE LIVING CHURCH, died of cancer at his home in South Pasadena, Calif., on February 13th. He was 60 years old.

Mr. Moriarty worked until shortly before his death. He was at his place at the press table at the recent diocesan convention [see page 9] and was given a standing vote of appreciation on the concluding day of the convention, for his 10 years of devoted service and leadership.

Mr. Moriarty was born in Waterbury, Conn., in 1901. He was graduated from the University of Michigan in 1924 and served as a reporter and editor for New York City daily newspapers. For 14 years before he started working for the diocese of Los Angeles he was on the public relations staff of Paramount Pictures Corporation.

He is survived by his wife, Elizabeth Campbell Moriarty, a daughter, Mrs. William G. Furst, and two granddaughters, Deborah Lynn Furst and Cynthia Hamilton Furst. A third grandchild, Robert Furst, 4, drowned in October, 1960.

PUBLIC AFFAIRS

Speaking Out

Several bishops and other Churchmen were among signers of a recent newspaper advertisement petitioning for elimination of the House of Representatives' Committee on Un-American Activities.

Signers included Bishop Brown of Albany, Bishop Haden of Sacramento, Bish-

op Mitchell, retired, of Arizona, Bishop Peabody, retired, of Central New York, and Bishop Walters of San Joaquin.

Other signers of the advertisement, which appeared in the February 9th issue of the *New York Times*, were the Very Rev. John Coburn, dean of the Episcopal Theological School; the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass.; the Rev. Walter Russell Bowie, retired priest of the diocese of Virginia and author of many noted works; the Rev. John Nevin Sayre, of the International Fellowship of the Reconciliation; the Rev. Guy Emery Shipler, editor of the *Churchman*; Stringfellow Barr, educator; Mrs. Eleanor Roosevelt, widow of the late President Roosevelt; George F. Thomas, educator; and Thornton Wilder, author.

Theologians Reinhold Niebuhr and Paul Tillich also were among the signers.

The advertisement claimed that the HCUA has "perverted, and thereby imperiled, the proper and necessary powers of the Congress to conduct investigations," "helped discourage free study and inquiry in working for peace while the world is threatened with destruction," "harassed Americans who work for racial equality and justice," "increased bitterness between racial and religious groups of our citizens, which in turn has imperiled our good relations with people of Asia, Africa, and Latin America," "discouraged social and cultural contacts with our neighbors on this shrinking planet," and "discouraged U.S. students and scholars from studying in countries which we Americans desperately need to understand."

SCOTLAND

No Chance in Edinburgh

by the Rev. THOMAS VEITCH

The Bishop of Edinburgh has written against Church raffles in his *Diocesan Gazette*. Said he:

"I do not wish raffles and similar ways of raising money to be employed in aid of Church funds, whether at a bazaar or in any other way. My reason for this policy is twofold:

Gambling is a social evil which is very widespread and appears to be on the increase. It is one of those subtle evils which start from small beginnings, and can so easily grow into a dominating obsession. For that reason it is in my view wrong for the Church as such to countenance even the smallest expression of this evil. I have no desire to regulate the private action of individuals in this matter. It is for each Christian to decide the matter according to his or her conscience. When, however, it comes to a corporate act in support of Church funds, the matter is clearly one in which it is right for the bishop to give direction.

I consider it unsuitable that money for the service of God should be raised by means of games of chance.



Churchman Stivers is congratulated by Churchman Thruston B. Morton, Senator from Kentucky: A young American Eagle.

BOY SCOUTS

Eagle Meets Tenderfoot

James R. Stivers, 17, an Eagle Scout and member of Explorer Post 72, Fort Thomas, Ky., was awarded a scholarship of \$200 by the Reader's Digest Foundation. His hope is to study medicine, and he intends to specialize in cancer research.

Ft. Thomas' Explorer Post 72 is sponsored by the men of St. Andrew's Church, where James is an acolyte and president of the youth fellowship. He holds the God and Country Award for his service to the church.

Explorer Scout Stivers was one of a dozen Scouts who represented the more than 5,000,000 members of the Boy Scouts of America, at Washington, D. C., ceremonies in connection with the 51st anniversary of the founding of the Boy Scout movement in the United States. The Scouts visited the White House, where they made John Fitzgerald Kennedy their new honorary President. Honorary President Kennedy (who is also President of the United States) was once a tenderfoot in Troop 2, Bronxville, N. Y. He is the first President ever to have been a Boy Scout.

President Kennedy told the Scouts that every member of his cabinet either had been a Boy Scout or an adult advisor.

COMMUNICATION

TV Mission to Children

The New York Bible Society is broadcasting, during the month of February, a series of television programs designed for children who do not go to church.

The series is called "Tales of the Brave in Heart," and deals with such famous historical figures as Florence Nightingale, George Washington Carver, and Orville

and Wilbur Wright. Each 15-minute program features a professor of English, as storyteller, and a cartoonist, who illustrates the stories as they are told. Woven through the stories is the point that these great men and women all had religious training in their childhood that shaped their character and prepared them for their roles in history.

AUSTRALIA

Shibboleths and Slogans

The Very Rev. S. Barton Babbage, dean of St. Paul's Cathedral, Melbourne, Australia, has attacked the Australian Prime Minister, Robert G. Menzies, and the government's "white Australia" immigration policy.

Dean Babbage said that Mr. Menzies "lives and moves and has his being in an atmosphere of 19th-century imperialism." He also remarked that the leader of the opposition party echoes "the stale shibboleths and empty slogans of a bygone age."

He claimed the movements to revise Australia's immigration policies have not been taken seriously. He said such policies were a "standing affront to the national susceptibilities of non-European countries because of [their] flagrantly discriminatory character." [RNS]

CALIFORNIA

Musical Memorial

The Rev. George W. Ridgway, vicar of St. James' Church, Monterey, Calif., was honored recently when an electronic organ was given to his parish.

The Allen organ, which was dedicated by the Bishop of California, was intended as a "living memorial to the vicar . . . in thanksgiving for his 32 years as a priest in the Church of God."



Fr. Ridgway
A memorial to the living.

Fr. Ridgway underwent surgery in September, 1960, and has been convalescing at home since. He was able, however, to celebrate the midnight Eucharist last Christmas.

OKLAHOMA

Progressive Decade

The convention of the diocese of Oklahoma adopted a budget more than 20% greater than that adopted in 1960. The newly adopted diocesan budget is for \$213,882, as compared to \$174,000 last year. The convention met in Trinity Church, Tulsa, Okla., January 24th to 26th.

Bishop Powell of Oklahoma outlined for the convention some of the progress the diocese had made between 1950 and 1960. During the 10 years, he noted, the number of parishes increased from 17 to 28, the number of missions had grown from 29 to 42, and the 1950 clergy list of 32 had become 63 in 1960.

The convention took action initiating a restudy of the basis for determining quotas and assessments in the diocese. St. Alban's Church, Cushing, Okla., was admitted as a parish, and St. Francis' Church, Lawton, was admitted as a parochial mission of St. Andrew's Church, Lawton.

Speaker at the convention banquet was the Rev. William Pollard of Oak Ridge, Tenn. The business of the convention was interrupted on January 25th by the announcement of the election of the Rev. Russell T. Rauscher of Oklahoma City as Bishop Coadjutor of Nebraska [L.C., February 5th].

ELECTIONS. Standing committee: the Rev. Thomas Moehle, A. F. Porta. Bishop and council: clergy, Kenneth Kadey, Charles Wilcox, Joseph Young; laity, James Allison, L. F. Bellatti, Malcolm Deisenroth, Ancel Earp, R. B. Gunning, George Lynde, C. M. McCrae.

COLORADO

The Lion of Denver

Bishop Minnis of Colorado received an unexpected gift recently — a forty-pound lion cub. The animal was given to the bishop at the fifth annual Bishop's Party, held at Colorado Springs, Colo., on February 3d.

The Rev. William R. Shannon, vicar of the Chapel of Our Saviour, Colorado Springs, presented the cub to Bishop Minnis on behalf of the Colorado Episcopal Churchmen, sponsors of the Bishop's Party. Some of the men claimed they had heard Bishop Minnis express a desire for such a pet.

The bishop promptly named her Katherine Rose — "Rose for Princess Margaret Rose, a woman for whom I have much affection and respect, and Katherine for the woman who will take care of her (Mrs. Minnis). . . . A lioness stands for the great defenders of the liberties of



Bishop Minnis, Fr. Shannon, and Mrs. Minnis with Katherine Rose: Forty pounds of defence for the Faith.

men, and somehow signifies, in these difficult days of the Church, a defence of the Faith. . . . If you want to call her Katie Rosie that's all right with me."

A week later Katie Rosie moved to the Children's Zoo in Denver's City Park, where, comfortably situated, she can be shared by Bishop Minnis with the thousands of people, young and old alike, who visit the zoo.

LOS ANGELES

Advance and a Retreat

The annual convention of the diocese of Los Angeles approved a resolution urging thorough and detailed study and prayer by all Episcopal congregations so that the reunion of Christ's Church "may be both Catholic and Reformed." The convention met on January 31st and February 1st at St. Paul's Cathedral, Los Angeles, with business sessions at the Statler-Hilton Hotel.

Approved was a total diocesan budget of about \$1,400,000. The bulk of this amount is for the Church's missionary advancement, but it includes the sum of \$133,050 for the expansion program of the Church Divinity School of the Pacific, and a like amount for the diocese's capital needs program.

Three churches were voted into union with the diocese as parishes: St. Andrew's-by-the-Sea, San Diego; St. Clement's-by-the-Sea, San Clemente; and St. Michael's, El Segundo. In addition, the Episcopal Spanish Mission, North Hollywood, and three other mission churches were voted into union with the diocese.

The convention approved a resolution

concerning the establishment of a retreat for male alcoholics and voted for the appointment by Bishop Bloy of Los Angeles of a board of directors to organize, incorporate, and supervise the project.

At a service of Evensong, held on the eve of the convention, Bishop Bloy was given the Pectoral Cross of the See of Jordan, Lebanon, and Syria by Bishop Cuba'in of that diocese. The cross was given in recognition of Bishop Bloy's interest in and dedication to overseas missionary work, and his support of the Good Friday offering in the United States, which is given toward Anglican work in the Holy Land.

The cross was presented on behalf of Bishop Cuba'in by the Rev. Samir J. Habiby, associate rector of the Church of the Holy Faith in Inglewood, Calif. Mr. Habiby's father is chancellor of the Most Rev. Angus C. MacInnes, Archbishop in Jerusalem.

The award, a Jerusalem cross, consists of a central cross set with an amethyst and surrounded by four smaller crosses.

Bishop Bloy presented awards of merit to five Churchpeople. One of them was Richard Crooks, Metropolitan Opera singer, who is a parishioner and former vestryman of All Saints' Church, Beverly Hills, and who has served on many diocesan commissions in the last 10 years. The others are: the Hon. Herbert Van Walker, Sister Paula, S.H.N., Mrs. Chester Rude, and Mrs. Alanson H. Root, Jr.

ELECTIONS. Standing committee: Rev. John Burt, Herbert Van Walker. Executive council: Rev. Robert Bonhall, William Campbell, William Rusche. Deputies to General Convention: clerical, Kenneth Cary, Harold Robinson, John Yamasaki, R. Parker Jones; lay, George Gibbs, Merton Albee, William Siegmund, Jack Lyons. Alternates to General Convention: clerical, C. Boone Sadler, Jr., Richard

Ayres, John Burt, Robert Wolterstorff; lay, James Minds, William Campbell, Rufus Freitag, Albert Focke. Delegates to provincial synod: clerical, John Erickson, Frederick Hammond, William Campbell, Richard Ayres; lay, Edward Fogg, James Leovy, Sr., Walter Crockett. Alternates: clerical, John Yamasaki, Ernest Scully, Clarence Parlour, William Gilbert; lay, Gaybert Little, Dan Petrakis, Robert Cross, Walter Gilliam.

MISSOURI

Metropolitan 4-H Club

A 4-H club has been established at Grace Hill House, an Episcopal settlement house on the north side of St. Louis, Mo. The 4-H movement is generally associated with young people in rural areas.

The neighborhood around the settlement house has many new families that have moved there from rural areas south of St. Louis. The children of these families are unfamiliar with life in the big city and have trouble adapting to it. Miss Mary Gieselman, a member of the staff of Grace Hill House and a former 4-H club member, suggested that the organization's program might be of use.

The program at Grace Hill House includes sewing and cooking projects for the girls, as well as community projects and recreation.

RELIGIOUS ORDERS

Introduction

A conference on the Religious Life is scheduled to be held at St. Margaret's Convent, Boston, Mass., on Saturday, March 4th. The conference will be for young women who are interested in visiting a convent and taking part in its daily schedule. A special program will provide information about the life and work of religious.

Those intending to take part in the conference should communicate with the Rev. Mother Superior, 17 Louisburg Square, Boston 8, Mass.

MEXICO

Budget in Pesos

The convocation of the missionary district of Mexico, meeting at the Cathedral de San José de Gracia, Mexico City, on January 18th to 22d, approved a budget for 1961 of 80,000 pesos. Bishop Saucedo of Mexico told of progress in several fields.

The Rev. Bruce Kennedy, son of Bishop Kennedy of Honolulu, was ordained a priest. Bishop Hall of New Hampshire was preacher at the ordination, and also was the speaker for the convocation.

The Churchwomen of the district met concurrently with the convocation. They reported a United Thank Offering of 8,717.82 pesos, and elected Mrs. Rebeca G. de Gómez their president.

The convocation elected the Rev. Alfonso Camberos and Mr. Van Gelder as deputies to General Convention,

ENGLAND

Advance Notice

The Most Rev. Arthur Michael Ramsey, Archbishop of York, is to be enthroned in Canterbury Cathedral as the new Archbishop of Canterbury on June 27, 1961. The retirement of the Most Rev. Geoffrey Francis Fisher, the present Archbishop of Canterbury, takes effect at the end of May, 1961. [RNS]

In the Garden

A woman has been appointed as head gardener of the College Garden at Westminster Abbey.

Miss Marian Care, 30, was chosen from a large number of applicants of both sexes. She is reported to be the first woman ever to occupy that position.

The garden has been under continuous cultivation since 1065. It was once a haven for monks, and is now used by members of the abbey staff.

"Facing" Facts

by the Rev. DEWI MORGAN

"When an Anglican is asked, 'Where was your Church before the Reformation?' his best answer is to put the counter-question, 'Where was your face before you washed it?'"

So said the Most Rev. A. M. Ramsey, Archbishop of York and Archbishop-elect of Canterbury, in the February issue of *York's Diocesan Leaflet*. He pleads for an exchange of views, for love's sake, between Roman Catholics and Anglicans.

"Since the visit of the Archbishop of Canterbury to the Pope," writes Dr. Ramsey, "much prominence has been given to the subject of our relations with the Roman Catholics. That visit was called a 'courtesy call.' The phrase suggested something not very important. But the act had the effect of suggesting to many people in different parts of the world that there was room for other 'courtesy calls' which had never been made before: the vicar to the Roman priest, the Roman priest to the vicar, either of them to some minister never visited before unless he took the initiative himself—'In honor preferring one another,' in St. Paul's words. . . ."

"Yet, when men who are pledged to the service of God's truth come to talk together, they cannot in the long run talk about nothing, and the art to be practiced is what St. Paul calls 'speaking the truth in love.'"

"But they must speak the *truth* as each one sees it. That means that a Roman Catholic will tell us that his Church is the one and only true Church in the world, itself identical with the Catholic Church of Christ, and that we Anglicans are separated from it and must be converted to it, one by one. . . . That is what the Roman Catholic, in truth's

name, will say. But let him say it *in love* — and what a difference it makes. . . ."

"So, too, the Anglican will speak in truth's name. He will say that his appeal is to truth as found in scripture and in the ancient Church, that certain Roman doctrines are not to be found in scripture and the ancient Church, and that the Church of England is no modern invention but is one with the ancient Catholic Church of this country, continuous with St. Augustine, St. Paulinus, and St. Aidan, purged of abuses at the Reformation (perhaps with all-too-much violence), and yet the same Church in essential continuity."

Enjoying the Office

The business of the last Church Assembly to be presided over by Archbishop Fisher dealt mainly with such domestic issues as pensions. But Dr. Fisher managed to enliven the proceedings not a little.

"I have never really believed that I was Archbishop of Canterbury," he said, "that is why I was able to enjoy my office as much as I have."

Dr. Fisher also felt it necessary to deny rumors — of which few Englishmen had heard. The first, believed to be circulating in the United States, was that his resignation was because of his being about to become a Roman Catholic. Most of his comment was lost in gales of laughter, but among the words heard above the noise were, ". . . so I have to state that it is just as likely, no more and no less, that the Pope, having met me, desires to become an Anglican."

The second rumor, believed to be circulating in Europe, was to the effect that Dr. Fisher's resignation was forced upon him by controversies in Britain aroused by his visit to Rome. Another version of this, emanating from Iron Curtain countries, had it that the resignation was because the visit had not had the political consequences it was expected to produce. Dr. Fisher commented: "It will suffice if I say that there has been, so far as I know, no controversy at all connected with my recent visits, but that on the contrary there has been almost unanimous approval, and good results have already been visible far exceeding anything I could have expected."

Dr. Fisher's closing remarks to the Assembly were on the nature of the priesthood. ". . . the priesthood is a profession. We should never forget that we profess and call ourselves Christians. The profession is of being a Christian and not a member of the Church with some specialized calling to it. It is dangerous for the clergy to think of themselves as a class apart, that they should speak as though they have had experience which nobody else can have. They have the experience of every Christian who tries to do his duty in the service of the Church." D. M.

AROUND THE CHURCH

The Rev. **James L. Duncan**, rector of St. Peter's Church, St. Petersburg, Fla., left the United States on January 22d for All Saints' Church, Ladysmith, South Africa, as part of an exchange sponsored by the **United States-South Africa Leader Exchange Program**. The Rev. **Philip Russell**, vicar of the Ladysmith church, has arrived in St. Petersburg and will work under the direction of the Rev. Charles Langlands, associate rector of St. Peter's Church.

Fr. Russell will be available for speaking engagements here in the U. S., upon invitation from bishops and parish churches, and will remain in the States until November. Fr. Duncan is scheduled to return to St. Petersburg in July.

Bishop Donegan of New York served as officiating chaplain at the investing of 14 persons as associate commanders and associate officers of the **American Society of the Most Venerable Order of the Hospital of St. John of Jerusalem**. The British order specializes in hospital work the world over.

Sir Harold Caccia, British Ambassador to the United States, acted as presiding knight. The Rev. Canon Edward N. West of the Cathedral of St. John the Divine, New York City, participated in the ceremony, which was held at the cathedral.

The Rev. **Edwin L. Hoover**, rector of St. Mark's Church, Tulsa, Okla., is planning to go to England this summer for nearly a **year of advanced study**.

Fr. Hoover is the recipient of the first James P. Mills fellowship, given anonymously. A similar fellowship is to be given each year to a priest of the diocese of Oklahoma.

An anonymous donor has given **\$100,000** to the **Church of the Cross, St. Petersburg, Fla.**, for the building of a church. The Rev. Edward J. Bubb is vicar of the congregation, which has been worshipping in a school.

The **diocese of Harrisburg** is planning a campaign to complete the financing of the **Shippensburg Episcopal Home for the Aged**, to be conducted during Lent of 1961. The indebtedness on an addition to the Home is \$110,000.

Built during the last year, the Home addition has provided space to care for 24 guests.

The additional space is nearly filled.

Eleanor M. Harvey, executive secretary of the department of Christian social relations of the diocese of Western Massachusetts and wife of the Rev. Benson H. Harvey, rector of **St. Philip's Church, East Hampton, Mass.**, left in January for Korea and Hong Kong, with a team sponsored

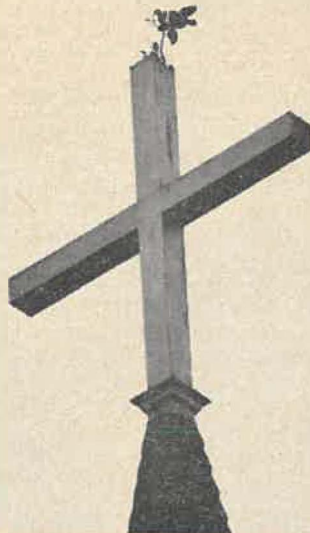
by **Church World Service**, to study international adoptions of children.

Present government regulations governing such adoptions expire in June, and numerous children are still in need of adoption.

Mrs. Harvey has worked within the diocese and in the commonwealth of Massachusetts in correlating the settlement of German, Hungarian, Russian, and Indonesian refugees. She was imprisoned with her husband in Manila in World War II. He had remained as chaplain of isolated British and American personnel.

According to the Rev. **Malcolm Boyd**, chaplain at the University of Colorado, one of the university students defines "**The Great Awakening**" as follows: "The Great Awakening is a religious upheaval, which caused the conservative element to join the Episcopal Church, which was emotionally tidier." The definition was given on a final exam for a history class.

Contributions to the fund for the completion of **Grace Cathedral, San Francisco**, have reached a total in excess of \$2,050,000, it has been announced by Mr. W. W. Crocker, chairman of the Grace Cathedral Golden Anniversary Committee. Mr. Crocker said that the architect's designs and construction plans were well up to schedule and that a ground-breaking for full construction activities would take place at the site on Nob Hill in 1961.



Hawaiian Chronicle

"... They shall sit every man under his vine and under his fig tree," says the book of Micah, but parishioners of Holy Apostles' Church, Hilo, Hawaii, worship under a Banyan tree. The tree grows atop the spire, too high for removal, and has inspired such names for the church as "Holy Apostles' Under the Banyan," and "The Living Cross." The parish is soon to move to a new location, and the "volunteer" Banyan tree will be planted on the new property.

JAPAN

Getting Older

February 11th was the 74th anniversary of the organization of the Nippon Seikai, the Holy Catholic Church in Japan.

The anniversary was observed in the diocese of Tokyo with a celebration of the Holy Communion for the clergy of the diocese. The Rev. Augustine Takase of St. Timothy's Church, Tokyo, preached at the service.

Christian Mates

A marriage counseling center has been opened at St. Timothy's Church, Tokyo. The rector of the church is the Rev. Augustine Takase, a graduate of the Philadelphia Divinity School.

St. Timothy's was founded by the late Rev. John A. Wellbourne, a former American missionary, for the students of what was then Tokyo Imperial University. The parish, therefore, traditionally numbers a great many young people in its congregation.

The marriage counseling center was opened last July with the intention of helping young people find Christian wives or husbands. Since then two couples have been married, two are engaged, and several are "in the process of becoming engaged."

In spite of the modernization of Japan, especially as concerns young people, marriage is still not a matter of one's own choice as in the United States. Marriages are still "arranged," in the sense that a marriageable young girl is suggested to the parents of a young boy, the girl and the boy are introduced, and, if all goes well, they marry. Their social, economic, and educational backgrounds must be alike.

As it is very difficult to find suitable Christian young men and women who might be able to marry, the marriage counseling center is acting in this capacity. The "counselors" are members of the congregation of St. Timothy's.

INDIA

Schism

by the Rev. Canon E. SAMBAYYA

The extreme Evangelical wing of the Mar Thoma Church of Malabar has split from the parent Church and formed a new sect.

The Mar Thoma Church is the reformed branch of the ancient Syrian Jacobite Church, having been formed in the middle of the 19th century. It has a membership of 200,000 and is ruled by a team of five highly educated and active bishops. The Metropolitan, Mar Juhanon, is one of the presidents of the World Council of Churches. The Mar Thoma

Continued on page 19



Bishop Warnecke
Mathematics was replaced by love.

Abolish The C

Bethlehem's formula: Faith +

by the Rt. Rev. Frederick J.

Bishop of Bethlehem

It is time for the Episcopal Church to abolish the mathematical quota system. It is time for the Church to come out forthrightly for responsible Christian stewardship by the dioceses, in sharing in the national Church program budget in the new triennium. It is time for General Convention to recognize the changed climate of giving in the Church. It is time for a change in Canon IV.

There has been a quiet revolution in this area of life and experience in the last decade and it is still gaining momentum. The "fabulous fifties" began with the Church still thinking of Christian giving as institutional money-raising. The appeals used were those of shame, of pride, of economy, and sometimes of knowledge. We were shamed by comparisons of Church giving with the amounts we spent on cosmetics, cigarettes, alcohol, and entertainment. Our pride was pricked

by tables showing how low our Episcopal average giving was in relation to other Churches. We were lured to give by penny-pinching justification of too low budgets. "It only requires 7¢ a day a member to pay for our parish needs." We were told that if people only knew they would give, and so facts and figures and information were showered upon the apathetic members of the Church, who strangely still remained unimpressed and smugly passive.

All this harassing, needling process of the annual Every Member Canvass was based upon the premise that our primary purpose was that of raising a budget for an institution. It was a promotional approach. It was tricked out with pious phrases and covered by prayers for success, but essentially it was a secular approach quite like that of the Community Chest, whose techniques, organization,

and promotion it copied — though palely and poorly in most instances, even as the men's clubs of the Church weakly imitated Rotary and the Kiwanis.

Then a revolution began. It began with a conversion experience in the hearts and lives of a few Churchmen who were leaders in this matter. It resulted in a wholly new orientation and understanding. It was theological in approach. It was based upon a relationship with God and a human need.

The new plan began quite logically at the beginning: "In the beginning, God." "I believe in God — the Maker of heaven and earth." "All things come of Thee, O Lord, and of Thine own have we given Thee." "We brought nothing into this world . . . the Lord gave." "The earth is the Lord's and all that is therein, the silver and the gold and the cattle upon a thousand hills."

quotas

ion = giving

neckle

Christian stewardship now was seen as the expression of a man's relation to God, not to a budget. Giving was the generous, shared response of faith, not a stingy, reluctant affair of compulsion motivated by either pride or shame. Mathematics was replaced by love. So Episcopalians learned the truth of Christ's promise that it is happier to give than to receive.

In parishes that tried this, strange things began to happen. Faith was deepened by the Every Member Canvass. Lives were changed by Christian stewardship practices. Communicants began to give equally to their own parish and to the program of the greater Church, newly understanding the singleness of the total mission of the Church. Non-budget Every Member Canvasses were held. And more money was given.

Slowly this understanding crept up into the life of the dioceses. Four years ago the diocese of Bethlehem abolished all mathematical quotas. No longer is any parish told what it must give. No longer are there published lists of the sheep and the goats, those who pay their quotas and those who do not. No longer is the mission of the Church linked to a mathematical formula. Giving is now squarely based upon faith and vision. The Holy Bible is the Every Member Canvass textbook. Strange how often the wisdom of God is wiser than the so-called hard-headed practical common sense of the world! More has been given each year without quotas than was raised with them! And it has been given with new understanding, new acceptance of responsibility, new joyousness. Some dioceses (though not Bethlehem) have also given up the adoption of a budget before the Every Member Canvass and now decide upon their diocesan budget after receiving the parish acceptances following the Every Member Canvass. This, too, is good and useful.

Now it is time for the national Church to advance along these lines. Actually the national Department of Promotion has been leading in these ways for some time. Our national literature now speaks in these terms. But there is a great disparity between the Every Member Canvass materials issued by the Department of Promotion and the official practice of the national Church, based upon Canon IV.

Here I must make a confession. The procedure of the diocese of Bethlehem in not giving mathematical quotas to its parishes is completely uncanonical. I may face ecclesiastical trial! If so, I can only plead guilty and throw myself upon the mercy of the court. For Section 6, subsection (d) of Canon IV directly orders: "Each diocese and missionary district shall thereupon notify each parish and mission of the amount of the objective allotted to such diocese or district and the amount of such objective to be raised by each parish or mission. Each diocese and missionary district shall present to each

parish and mission a total objective which shall include both its share of the proposed diocesan budget or that of the missionary district and its share of the objective apportioned to the diocese or missionary district by the National Council in accordance with the plan adopted by the General Convention." *Mea culpa!* For four years we of the diocese of Bethlehem have not done this, though for four years we have met or overpaid our National Council quota.

This section of this canon ought to be repealed or radically revised — and not because the Bishop of Bethlehem fears an ecclesiastical jail sentence!

I do not believe that mathematically based quotas are sound, that they are theologically valid, or that they any longer represent the best thinking of the Episcopal Church in respect to Christian stewardship. Do not misunderstand me. The present mathematical formula is scrupulously fair in everything except its basic assumption. The entire procedure is based upon "Column K" of the parochial reports, that is, upon the total current expense of the parishes and missions of the diocese. The assumption is that this a fair base for quotas and assessments. But it is not a fair base when it is used by the national Church. It represents parish income, not diocesan. The relative percentages of parish income that are given by the churches to the dioceses vary widely. Thus, though "Column K" may total an equal \$1,000,000 for diocese "A" and diocese "B," the income received from parishes may be \$150,000 in diocese "A" and \$200,000 in diocese "B." Yet, if both dioceses contain the same number of churches, their quotas will be the same. It is precisely as though the taxes of Mr. Smith were levied upon the basis of the income of Mr. Brown.

But, leaving such arguments, quotas are false to our present understanding of Christian stewardship. Mathematics should not replace theology. On the national level, also, there should be a free acceptance on the basis of Christian faith, vision of the mission of the Church, and local resources honorably shared with the greater Church. On the national level, also, there might well be a new emphasis upon program-giving rather than budget-giving. On the national level we might well stop this false and unchristian berating of dioceses which do not meet mathematical quotas. In Christian brotherhood we should share together as of ability in the mission of the Church.

On the national level we might be willing to live by the grace of God and not by the laws of mathematics. This act of faith might well be a way of conversion for the Episcopal Church that would release God's Holy Spirit with new power in our midst. It just might kindle a new flame of dedication and sacrifice for the mission of the Church and for the salvation of mankind.

It proclaimed that the first and great commandment is to place God, the Creator and Giver of all, first in life. Faith is the response of the committed life in humble love and gratitude. The Holy Communion is the great service of Christian stewardship. "We should at all times and in all places give thanks."

For this Christian stewardship is not giving God an hour on Sunday, or a part of our ability in trivial church work, or even a tithe of our possessions, but rather it is using all of time, all of talents, all of possessions, responsibly, honestly, and with generous vision. Tithing has a place in this understanding, but vision has a greater one.

Now this new understanding (that was really the old understanding of the scriptures) changed radically the conception of the Every Member Canvass, of Church budgets and quotas where it was accepted.

ANGLICAN WORSHIP

Opens a door

into holy awe

and reverential love

by the Rev. John W. Duddington

Chaplain, Stanford University, Palo Alto, Calif.

Some congregations at worship possess the Anglican ethos to a degree that is as marked as it is unselfconscious; others lack it noticeably, though they may think they have it; and yet others, while striving to achieve it, succeed only in producing a synthetic variety. What then is this — to some, elusive — ethos, so wistfully desired by Anglicans and liturgically-aspiring non-Anglicans alike, and so unmistakably recognizable when it happens?

Is it the Anglican sense of living continuity with the Church's unbroken Hebrew-Christian tradition in worship, as expressed in its canticles, psalms, and lessons? Is it the sound theology and biblically-derived objectivity which impregnates its prayers? Is it the ordered shape of its liturgy, or its faultless rhythmic prose? Is it the harmonious balance in it of all the essential elements of worship — adoration and penitence, thanksgiving and praise, petition and intercession — or their arrangement in perfect order and ideal proportion? Is it the pervading acknowledgment of the saving initiative of God which brought the worshipping Community into existence? Is it the relaxed assurance that the Spirit continues to lead the Church in her worship through the Christian year?

Certainly all these things have helped contribute to our worship its distinctive shape. They do indeed add up to a liturgy of objective splendor. But is there not a danger in the very sense of security into

which these inherited glories of liturgical perfection might beguile us? Could it be that the criticisms leveled against us by some of our non-liturgical brethren contain a grain of truth? Do we not sometimes actually dishonor our own liturgy by bringing to it a personal spiritual dryness that matches ill with the liturgy's truth and beauty? As a test of this we might ask ourselves, "what proportion of the strangers who find their way into our churches come away saying, 'The Lord is among you indeed?'"

So our Prayer Book itself is inspired? But is there no place for the inspiration of the minister as he reads the Order for Morning Prayer or the Order for Holy Communion (and of the congregation which together with him lifts up holy hands and voices)? Or should the overall note be that of anonymity? Certainly in the authentic Hebrew-Christian tradition in worship, objectivity remains forever of central importance. But for Christians there is something more, as the Christ of the Samaritan road has taught us: true worship is worship of the Father *in Spirit and in truth*.

Worship can only be *leitourgia* where the minister's individual personality is not permitted to intrude itself, for to subjectivize Divine Service is to de-liturgize it, and thus to make it something less than worship.

We are rightly warned to beware of offering scope for the infiltration of the capital weaknesses of Protestant services. The

officiant should indeed be the servant of the liturgy just as the preacher should be the servant of the Word, but surely both of these functions of the minister are fully congruous with a contemporary inspiration of the Holy Spirit.

Is it un-Anglican for the officiant so to conduct the Church's worship that his reading voice is resonantly alive, richly interpretive, and expressive of the spirit of prayer? Cannot we have both liturgical dignity and openness to the Holy Spirit's leadership? Can we not hold at one and the same time the values of liturgical discipline and those of charismatic vitality?

I have heard some readings of the Prayer Book whose false emphases and unwarranted repunctuations were so personality-happy that they changed, impoverished, or devitalized portions of the liturgy's meaning. I have heard others which imported a deliberate coldness into the liturgical rendering.

I believe that Anglican worship is the most authentic available exemplification of worship as the God of the Bible has revealed it — namely, as the inspired corporate response of His people to His historic and abiding initiative in visiting men with His salvation. In this light we may say that Anglican worship opens a door into heaven, into the holy awe of the Hebrews for whom God was "a consuming fire," and into the reverential love of Christians who have learned through Christ and in the power of the Holy Spirit

to approach with boldness God's throne of grace.

Rudolph Otto, in his book, *The Idea of the Holy*, has given us the concept of the "numinous," which we can apply to the sense of holy awe which man feels in the presence of a God of great majesty and power. This concept can be used to describe the reaction of men to God's wholly-otherness when He draws near to them, as He has done historically in once-for-all saving efficacy in Christ, and as He does continually when we draw near to Him in our worship on the ground of that once-for-all initiative. Can we not say that it is precisely this numinous quality which constitutes the keynote of worship at its most authentic? Can we not say, too, that the Anglican tradition in worship provides the best available expression of this keynote? And if we believe that the Prayer Book deposit of sound liturgical structure and content is the ideal medium for objective, revelationally-oriented and -inspired worship to happen most authentically, must there also not be an appropriately matched inspiration in the members of the worshipping community, and in particular in those who are ordained and commissioned to be the celebrants and officiants?

The presence or lack of the "numinous" in an Anglican service bears little or no relation to the locally prevailing Churchmanship. The Prayer Book does, indeed, preclude the over-subjective, personality-dominated type of program which we associate with the liturgically undisciplined, but it does not ensure, where the level of spiritual life is low, any experience of the presence of the totality of the Communion of Saints. Ritually-decorated or austere services can be equally lacking in the numinous ethos, and there appears to be in circulation an "ersatz" kind of Catholicity which thinks in terms of externals or of historical or traditional correctness, but which carries no imprimatur of our Lord the Spirit.

Let us say, then, that the Church's worship is essentially Anglican where it is numinous (in the special sense which we have given to this word), where it is the adoration-filled, corporate service of the Communion of Saints, a holy mystery combining Catholicity in its fullness with the living contemporaneity of the Lord the Spirit. Numinous worship takes place only where the prevenience of God is believed in, the leadership of the Holy Spirit is simply and humbly expected, and where minister and people alike "tremble" at God's Word; where there is an ascent of the mind to God through the "woe is me," and "holy, holy, holy," and the "here am I, send me" of Isaiah 6 and their New Testament equivalents in Revelation 4 and 5. That which is explicit in the liturgical scriptures of Trinity Sunday and All Saints' Day is implicit in the whole of Anglican worship, and supplies its keynote.

February 26, 1961



Life Photo by Gordon Parks

Ordination in the Cathedral of St. John the Divine, New York City
The numinous is the keynote.

EDITORIALS

We Introduce

We have long been convinced that one of the most important functions of THE LIVING CHURCH is that of a means of communication between Church-people in parishes, in order to share not only the major concerns of the Church but also the little means and methods which, greasing the wheels of parish machinery, play their part in the major concerns.

The response to the editorial, "Wanted Brass Tacks," in the issue of December 11, 1960, bears out our contention. In order better to exercise this exchange function, we introduce a new column, "Brass Tacks," found on page 18 in this issue. Contributions will be welcomed, and the column will appear as often as material and space permit. The quarterly Parish Administration Numbers of THE LIVING CHURCH will continue to bring more extensive helps in matters of the business of parish living.

Whether it is a matter of Church doctrine, the report of the Committee of Conference on Overseas Missions, the actions and discussions of General Convention, or a better way to get articles, lost in church, back to their owners — you can find it in THE LIVING CHURCH. Whether you are rector, warden, or guild secretary, you can't afford to be without the magazine.

Why Fake It?

Along with the readers of THE LIVING CHURCH, the editors have followed the story of the San Francisco hearings of the House Committee on Un-American Activities and the accompanying disorders with a wide range of emotions and much bewilderment.

We have read Mr. J. Edgar Hoover's careful report on the subject, entitled *Communist Target — Youth*. We have seen the movie, "Operation Abolition." We have read *An Analysis of the HCUA Propaganda Film, "Operation Abolition,"* by the Bay Area Student Committee for the Abolition of the House Committee on Un-American Activities (neither this organization nor any of the individuals on its executive committee are among those mentioned as Communist-linked by Mr. Hoover in his report). We have also seen Paul Jacobs' article in the *Reporter*, and various clippings from the San Francisco *Examiner*, the *Washington Star*, and other newspapers, not to mention the reports of our own correspondent, which have been published in THE LIVING CHURCH.

From all this, we have arrived at certain opinions which are, of course, subject to correction and revision.

First, we think that the film "Operation Abolition" is unreliable. In the words of columnist Charles Einstein in the San Francisco *Examiner* (a Hearst paper): "It is incomprehensible how so righteous a case as that

which the House Un-American Affairs Committee commands for itself should have to be so doctored. If you're right, why fake it? . . . Not even in the doctored footage can the producers of 'Operation Abolition' show anything but normal (in most cases passive) resistance by the students who got sprayed with fire hoses here."

Second, we think that J. Edgar Hoover's report gives, as one would expect from the director of the Federal Bureau of Investigation, a substantially accurate account of Communist party activities in the matter and of the enormous boost to the Communist cause that resulted from the whole fiasco.

Facts Hard to Get

Third, we find that it is a little hard to get at the true facts even when everybody is trying to be truthful. Mr. Hoover says:

"One of the demonstrators provided the spark that touched off the flame of violence. Leaping a barricade that had been erected, he grabbed an officer's night stick and began beating the officer over the head. The mob surged forward as if to storm the doors, and a police inspector ordered the fire hose turned on."

The student committee says:

"The sound track of the film asserts that the use of the fire hoses was prompted by a rush of the demonstrators over the police barricades during the time a policeman was beaten. It is significant that no film shots of this alleged event are shown in the movie. The reason is simple. None exist. All pictures taken at the start of the hosing show the demonstrators seated, separated from the police by barricades which have not been disturbed."

And from several sources we have Sheriff Matthew Carberry's statement: "There was no act of physical aggression on the part of the students."

We do not know how these statements can be reconciled.

The most disturbing thing about the whole affair, in our opinion, is the clear gain for Communism in California, which resulted from it. Mr. Hoover reports a number of examples of this:

"Mickey Lima expressed his pleasure at the number of former party members the affair had brought back into the fold. He said that individual supporters the party had not . . . heard of in years seemed to 'emerge from the woodwork' in response to the party's campaign. . . . One party official commented that it was 'a shot in the arm' for the party, as shown by the fact that attendance at club meetings had risen sharply. . . ."

"At a party meeting on the night of May 20, 1960, Archie Brown disclosed how the party intended to use a follow-up campaign with campus students as the target. He stated that the party planned to emphasize 'police brutality' as a rallying cry to attract the sympathy of student groups. He pointed out that he was particularly pleased with the fact that he had been invited to speak at Stanford University, adding that he had already spoken to students at the University of California in Berkeley. . . ."

And Mr. Hoover began his concluding remarks with the pregnant clause, "While it must be conceded that the San Francisco riot at the HCUA hearings was the

best thing that had happened for the benefit of the Communist Party in years. . . .”

Communism is a world conspiracy which does not depend on numbers but on manipulative techniques, martyrdoms, propaganda, and force to accomplish its aims. It must be fought, not merely with good intentions, but with skill and with intelligence. These have been notably lacking in the procedures of the House Committee on Un-American Activities. To haul a non-Communist American before a legislative hearing which tries to browbeat and “expose him” is to subject him to great embarrassment and possible loss of livelihood. To haul a Communist before such a hearing is to give him a superb opportunity to proclaim his twisted faith and to demonstrate the ugliness of American inquisitorial methods.

Because of the events in San Francisco, the Communists of California now have an entree to university campuses with the claim that Communists are on the side of the individual's right to be protected from unfair interrogation and from police brutality, that they are on the side of the truth instead of falsehood, and that a Committee of the U.S. Congress is on the other side.

The fact, as we see it, is that two entirely distinct groups of people — one, Communist; the other, non-Communist — were opposed to the hearings. The non-Communist group was careful to protect its group integrity, we are informed, even to the extent of wearing identifying arm bands. The Communists were anxious to have the impression go out that the two groups were one, and the movie makers have worked hard to put across the same impression.

Reform, Rename, and Improve

We do not doubt for a moment that Congress needs to keep itself informed on the Communist conspiracy and other efforts to overthrow the American system of government whether from the right wing or the left. We question the name, “Un-American Activities,” for a committee on this subject because the word “Un-American” is a subjective one having no proper place in a legal investigation. Lawmakers ought, we think, to concern themselves with subjects on which laws might be made. The corresponding Senate subcommittee on “Internal Security” has a much more suitable name.

And we wish that the Committee's dismal tradition of embarrassing non-Communists and assisting Communists could somehow be reversed into one of embarrassing Communists and assisting non-Communists.

If these things could be achieved, we would count ourselves against proposals to abolish the Committee and for a proposal to reform, rename, and improve it.

We are glad to make our own Mr. Hoover's concluding words:

“All our hopes for the future of our country, as well as for a world at peace, are bound up with our hopes for the future of our nation's youth. They will not fail us if we do not fail them. Only our apathy and laxity in the face of the threat which Communist infiltration efforts represent can cause such a failure. It is the duty of all Americans to fully understand the true import of this threat to our heritage, to expose

it, and to combat it with every weapon at our command.

“The overwhelming majority of our nation's youth has demonstrated that it deserves our confidence and support. It has shown an increasing awareness of and interest in both national and international affairs, including a penetrating and analytical approach to the false appeals of Communism. With our wholehearted support and guidance, the youth of this nation will meet the challenge which Communism hurls at us — both today and in the years to come — defending, preserving, and expanding throughout the world the heritage of freemen which we enjoy today.”

Such wholehearted support and guidance is not furnished, in our opinion, by the movie, “Operation Abolition.” If any of the more conservative among our readers really believes that it is a good idea to produce a distorted movie, maligning hundreds of the future leaders of our country and virtually throwing them into the arms of waiting Communist conspirators, we can only say that we disagree with him.

Don't Run Away!

It has seemed to us for the past several years that the American Church Union is exhibiting increasing maturity and responsibility in carrying out its important work of interpreting and defending the Catholicity of the Church. It is within the context of this general observation that we would register an objection to a recent editorial note in the ACU's monthly publication, *American Church News*.

Introducing an excellent article by Professor Harry K. Hutton on the Episcopal Church's relations with the Orthodox, the note says, “With 1964 set as the reported ‘target date’ for ‘unity’ of ‘virtually everybody’ outside the Church of Rome, Churchmen owe it to themselves to learn more of where and what their ‘refuge’ might be.”

The suggestion is that Episcopalians should be prepared to leave their own Church and take refuge in the Orthodox Church.

Even if the comment was intended to be simply a joke, it could accomplish nothing but harm to Anglicanism's relations with Orthodoxy, by representing the Episcopal Church as on the verge of falling apart. Who would wish to establish closer relations with or give greater recognition to a Church in that condition?

From the standpoint of the life of the Episcopal Church itself, we do not think that those who are making plans to desert the Church can expect to have a very large voice in its policy making. We would expect the ACU to stress the opposite concept, of love of this Church, trust in this Church, and determination to defend and extend the Catholicity of this Church.

Most of the time, we are sure, the ACU stands up for Catholic leadership in and of the Episcopal Church. That is why we react so negatively when it seems to speak, even in jest, in terms of leading people away from the Episcopal Church.

sorts and conditions



Brass Tacks

WHETHER Jesus was born of a virgin is a historical question with theological implications. At various times, THE LIVING CHURCH has addressed itself to the evidence for this fact of history, and I can only sum up by saying that the evidence for His Virgin Birth is almost exactly as good and exactly as weak as the evidence that His mother's name was Mary.

THE NAME of the Blessed Virgin appears in the Gospels only once outside the nativity stories of St. Matthew and St. Luke. And on that one occasion, in St. Mark's Gospel, the people of Nazareth are saying, "Is this not the carpenter, the son of Mary. . . ." instead of the usual, "Is this not the carpenter, the son of Joseph?"

SHE is mentioned as the Lord's mother in quite a few other places, but by name only once more — in the Book of Acts. St. Paul never speaks of her.

SO, if you believe that the name of Jesus' mother was Mary, there is no particular reason for disbelieving in the Virgin Birth — unless you don't believe in miracles at all, in which case you have a good many other problems about Christianity.

THE THEOLOGICAL implications of the nativity stories at the time that the evangelists incorporated them in the Gospels were highly important then and are equally important today. The first heresies of the Church were decisively answered by the facts surrounding the Lord's Birth. One heresy was that Jesus was an ordinary man who, at the time of His baptism by John, or possibly at some other time, was "possessed" by a Spirit from God who withdrew from the human body at the time of the Crucifixion. He was "God with us" only as a grown-up man, and only as long as the going for the man was not too rough.

THE OTHER heresy was that Jesus was not really a man at all, but a sort of ectoplasmic emanation, a little like the representations of Jesus in the old silent movies. Here again, the misguided piety of ancient heretics protected God from the all-out involvement with the human race, the subjection to sorrow, suffering, and ignoble death, which the Church proclaimed.

THE "SCANDAL of the Cross" was the idea that God could actually suffer and die — "to the Jews, a stumbling block, to the Greeks foolishness." The Church replied to both Jew and Greek: "Yes, He was actually born as babies

are born; and yes, He was God when He was born and God when He died."

THE GOSPELS, it must be remembered, are not biographies of Jesus. They are testimony about Jesus. Everything in them is put in because of its relevance to the Church's proclamation about Him.

THIS is what the Virgin Birth bears witness to — the reality of the Atonement, the reality and completeness of the Incarnation. The authors of the first and third Gospels believed that God had provided a "Sign" of this truth in history by bringing about the birth of this man — genuine man as well as genuine God — through a virgin. There is no parallel whatever to Greek mythology here. Greek gods often had love affairs with humans, but no Greek god ever spoke a word of power and caused a virgin to be with child.

THE EVANGELISTS found a foreshadowing of this event, however, in Isaiah 7:10ff. The young woman of whom Isaiah spoke was his wife, and the point of the prophecy was that while his child was still a baby, the enemy nations of Syria and Samaria would be overrun by the Assyrians. Nevertheless, Isaiah used a word which could mean "virgin," and the name he gave the Child was Immanuel — "God with us." The evangelists operated on the assumption that Isaiah was prophesying more than he knew.

THE SIGNIFICANCE of the Virgin Birth is its historical character. "Under Pontius Pilate" and "born of the Virgin Mary" are reminders that God's mighty acts for our salvation are actions in history, in the flow of human events, and that the Church's ideas about Christ are derived not from the subtleties of philosophy but from the facts of experience.

THERE ARE a few people who believe that the Man who died on the cross was both true God and true Man and yet do not believe in the Virgin Birth. These interesting people should, I think, thank God for the rest of us who believe the facts which are the only reasonable basis for believing in the doctrine. Without the testimony of St. Matthew and St. Luke, and the acceptance of their testimony by the Church, there would be little or no basis for choosing between the true doctrine of the Incarnation and the twin heresies that faced the first-century Church.

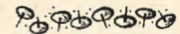
PETER DAY

Contributions to Brass Tacks will be welcomed. Most material used in the column is edited.

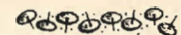
A simple way to assign required contributions to potluck dinners is quoted from the parish bulletin of St. Bartholomew's Church, Nashville, Tenn.

"That there may be a variety of food for the dinner, the parish list is divided as follows (each to bring serving for 10): Those whose names begin with:

- A through E — Meat casserole
- F through J — Hot vegetable
- K through M — Salad
- N through P — Brown-and-serve rolls (each to bring three packages)
- R through Z — Dessert"

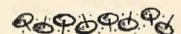


One issue of the weekly bulletin of Christ Church, Warren, Ohio, contains a list of persons transferred from the parish, a list of persons whose transfers have been received, a sample of a card, obtainable at the church office, requesting transfer to the parish, and similar sample of a card to be taken by those moving away. Finally, there is a list, headed, "Families and members of Christ Church, transfers not yet received."

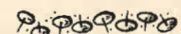


From the Rev. Leonard H. Flisher, rector of St. Paul's Church, Wallingford, Conn.:

Most priests and sextons find a great difficulty with people leaving things in church and parish house. To correct this situation we hung a pegboard near the parish house door, with a lot of pegs on it (which you can buy at any hardware store) and we put a big sign over it, "Lost and Found." Then we hung on the board all the things we found in the church and the parish house — gloves, sweaters, umbrellas, mittens, and so forth. We have found that this works very well.



In the Word, bulletin of St. Francis' Church, Menomonee Falls, Wis., the vicar, the Rev. Albert Huntington Hatch, has listed all the services scheduled for Lent at St. Francis'. Beside each item is a small, enclosed space where the parishioner, in establishing his Lenten rule, may indicate his intention to attend that service.



NEWS

Continued from page 11

Church has distinguished itself in recent years for its evangelistic zeal. It has a celibate episcopate, and its liturgy is in the vernacular.

The extreme Evangelicals of this Church have been agitating for some time for a thoroughgoing doctrinal reform in the Church. They threatened schism. The Synod of the Mar Thoma Church sought to meet most of their demands, but in vain.

The schism occurred on Indian Republic Day, January 26, 1961. Twelve of the seceding priests laid hands on two of their brethren and consecrated them bishops. The birth of the new Church was proclaimed at a convention in Tiruvella. It is to be known as the St. Thomas' Evangelical Church of India.

The new Church holds the Bible to be the supreme authority for its doctrine and faith. The liturgy has been revised. Prayers for the departed have been prohibited and the doctrine of the Real Presence has been ruled out. Baptismal regeneration has been denied and the Blessed Sacrament is not highly esteemed.

This regrettable act is a great blow to the cause of Church union in India. The Metropolitan and his brother bishops of the Mar Thoma Church have acted with restraint and dignity throughout the crisis.

HAITI

Music by Request

Bishop Voegeli of Haiti has requested the gift of a number of pedal-operated reed organs, in good condition, for use in some of the mission stations in the district. Few of the missions have organs, although many have active choirs, and in most there is no electricity available.

Anyone possessing such an organ, and wishing to give it to this work, should write to Harry L. Dietz, assistant treasurer, National Council, 281 Park Avenue South, New York 10, N. Y.

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.

Homeless Boys in Seoul, Korea

M. K., Doylestown, Pa.\$10.00

Community of Holy Name, Basutoland, Africa

H. S. R., Burlington, N. J.\$12.00

Korean Lepers

Previously acknowledged in 1961\$ 32.00
H. S. R., Burlington, N. J. 15.00
J. W., Owasso, Okla. 135.00
A. T., San Jose, Calif. 15.00
L. W., Kalispell, Mont. 10.00

\$207.00

LETTERS

Continued from page 4

to condemn our friends, or to accuse those who bravely stand in the front lines of moral imputability because they are not able, at the moment of high fanaticism on the racial issue, to make a breakthrough. The clergy of the south deserve our deepest sympathy and understanding and support.

Perhaps it would be unfair to say to Bishop Pike that when he was dean of New York's cathedral he celebrated the Holy Mysteries on a lofty rock overlooking Harlem, but how many black skins were in his congregation? Wasn't there some kind of psychological segregation in Morningside? There is psychological segregation also in Georgia but it emanates from a cultural situation which one cannot ask even the most devoted priests to change overnight.

There are confessors and martyrs in Georgia; let us not pronounce upon them, from a safe distance, the episcopal curse. What the Church needs so critically to do is to rally around its clergy in the embattled south and encourage them and bind their wounds. Pronouncing idealistic absolutes in an ethereal sort of way is merely bombast, and it is cheap, and I think it is unworthy of the deepest sincerities and sympathies of Bishop Pike.

(Rev.) WILFORD O. CROSS
Department of Philosophy,
University of the South

Sewanee, Tenn.

The following poem was sent me by a member of St. Paul's Cathedral as a commentary on recent publicity concerning the Church's latest controversy!

The Episcopal clergy of southern G A
May well view Pike's pique with dismay!
"Heresy!" they cried of his disbelief
Of the Virgin Birth and Triad brief.
"Nonsense!" said he to all their fussing,
"Their heresy will bear discussing—
All men are equal in God's sight
And segregation is not right!"
"The Virgin Birth — if it befell —
Was probably a miracle
But if God wanted it to be,
Why then, it is okay with me."
My dear dean, I am quite relieved
That God by Pike has been relieved;
Imagine what it would be like
If God weren't "passed" by Bishop Pike!

(Very Rev.) JOHN E. GULICK
Dean, Cathedral Church of St. Paul
Fond du Lac, Wis.

From the Best of All

THE LIVING CHURCH of January 8th contained a very fine article entitled "Needed, A School of Church Music."

Mr. Rhea's article displayed an understanding of the position of organist-choirmaster as one within the realm of the total ministry of the Church. I do agree that there is a real need for a more inclusive training program for the church musician and also of the seminary student.

Far too often, the level of artistic development in a parish has reached a very high standard with the possible exception of a music program showing no development since the Victorian era. I do not wish to

imply that any one era in the development of church music can be neatly classified as the black sheep. I do feel that the comprehensive church music program must draw its material from the best in all of the various periods of music.

The music of our Liturgy, to be a truly Christian work of the people, must be built upon a spirit of devotion and dedication to the praise of Almighty God.

HERBERT L. PETERSON
Organist-Choirmaster,
All Saints' Church

Boston, Mass.

A hearty Alleluia and Amen to Arthur Rhea's article, "Needed, A School of Church Music" [L.C., January 8th]. If ever the field of church music needed a separation of the sheep from the goats and if ever it cried for a solid liturgical education for its liturgical musician, it's now! What clergyman doesn't approach his choir with an air of caution and how often church musicians (so called) fail to impose adequately upon their choristers their role, not as concert musicians, but as Church musicians?

The difference between a musician and a dedicated church musician is the difference between a public speaker and a priest in the pulpit. And the difference between the education of a musician and the education of a church musician should be the difference between the education of a lawyer practicing in the courts and the priest coordinating the spiritual life of his people.

No doubt many readers of Mr. Rhea's article would not appreciate his very fair appraisal of church music in today's parishes, but then, too, those who do not are the ones who are stung the hardest. Perhaps someday church music will be free of the Baroque purist and the Stainer strainers, the contemporary noisemakers, and the romantic dream soothers. Till then, more power — not only to what Arthur Rhea has to say, but more important to the practical appliance of his doctrine as he does at Bruton Parish.

ROBERT J. McCLOSKEY, JR.
Cathedral Organist-Choirmaster,
St. John's Cathedral

Jacksonville, Fla.

The Brightest Jewel

The suggestions made by the Rev. Thomas C. Davis [L.C., February 5th] surprise and puzzle me. It is difficult to realize that they are made by a priest of the Church.

I take exception to his statement "... we do not take Baptism seriously as our entrance into the Church. . . ." Look at the other side of the coin.

Episcopalians do take Baptism seriously — that is, faithful ones do. It is the apostate Episcopalian who counts his Baptism for naught when he submits to a "joining" or "uniting" action with one of the Protestant denominations or sects. It is the apostate and the denominational ministers who are doing all of the denying of what happened in Holy Baptism. The Church officially recognizes the validity of lay baptisms, even when the layman is a denominational minister.

"Where the bishop is, there is the Church," and Fr. Davis' suggestions as to a flow of letters of transfer between the Church and Protestant denominations is foreign to the historic Church. He appears to equate the



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denominations with the Church; the sacred priesthood with a denominational ministry; and seems to say that it is all a matter of choice, to which we should quietly agree.

The Anglican Communion is the brightest jewel in the right hand of Holy Jesus, Lord and Saviour. And I, for one, will devote every effort of my life to the winning of souls to Jesus Christ in the Holy Episcopal Church; and for the return of apostates!

(Rev.) FERDINAND D. SAUNDERS
 Priest-in-charge,
 Church of the Redeemer

Mattituck, N. Y.

Well Educated Laity

Thank you for publishing Mr. George Thatcher's article entitled "A Shared Ministry," and for your editorial on the same subject [L.C., January 8th]. His closing sentence should be underlined: "Giving purpose, direction, and destination to the lay movement within the Church may well be the most significant challenge of our time."

The most startling and significant fact of our time is this: Since the Church ceased to be a purely Jewish body, it has never had a laity as well educated as at present. As a matter of fact, the average layman, almost anywhere in the world, today, is better educated, has more theological literature at his disposal, has more access to centers of learning, and is more mobile than have been the clergy themselves during any past era of the Church's history.

Any priest as well educated as many of our laymen would have been a bishop or an abbot in a great many periods of the Church's history!

(Rev.) ARCHER TORREY

Rector, St. Michael's Theological College
 Seoul, Korea

In Word and Sign

One of the modern efforts to meet destructive humanism, which leaves out Christ's redeeming work, is definite teaching both in "word" and in "sign." To this end, some of the denominational churches, such as the Presbyterian Church in Glens Falls, N. Y., and the Brookline Methodist Church of Pittsburgh, Pa., have introduced the crucifix in their church buildings.

If there are other denominational churches with a crucifix I will be glad to hear of them.

(Rev.) F. S. EASTMAN

Secretary-Treasurer, St. Philip's Society
 West Stockbridge, Mass.

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.

February

- 26. Bradford, England
- 27. Brandon, Canada
- 28. Brechin, Scotland

March

- 1. Brisbane, Australia
- 2. Bristol, England
- 3. British Columbia, Canada
- 4. British Honduras, Central America

Severe and Unwarranted?

With reference to Mr. Glauber's appraisal of Fr. Simcox's new book, *An Approach to the Episcopal Church*, it is quite obvious that the criticism is severe and unwarranted [L.C., February 5th].

As a reviewer, Mr. Glauber has taken himself too seriously, and his castigation of this work is to the effect that the book is worthless, insofar as its intended objective was concerned, and that it should have never been written. This is rather a severe condemnation of the writings from the pen of a man who is widely acknowledged as having one of the finest and keenest analytical minds among Church scholars.

It is surprising that the review was published, uncensored, by *THE LIVING CHURCH*, which blandly extols the privilege of freedom of speech permitted its reviewers. This privilege (and I may add responsibility) can be carried to an extreme, as it apparently was in this instance.

I feel sure that the many readers, who have always admired Fr. Simcox's works, will not be disappointed in this new addition to his writings, and that they will find it to be stimulating and thought-provoking, and to the contradiction of Mr. Glauber's appraisal.

HENRY P. HOWARD

Savannah, Ga.

Invaluable Content

Is there room for another comment about the recent pastoral from the House of Bishops [L.C., December 4, 1960]?

Yes, its language is technical in part, and happily so. To the understanding mind, it has invaluable content. It reaffirms exactly what the Church historically has been and must continue to be, unless we choose to declare ourselves as being social workers exclusively rather than in the ministry of God's Church.

(Rev.) PAUL HOORNSTRA
 Rector, Grace Church

Madison, Wis.

Although I had agreed with Mr. Werkheiser [L.C., December 18, 1960] on the pastoral letter issued by the House of Bishops in Dallas, after reading the unbelievable letter written by the Rev. Cotesworth P. Lewis, rector of Bruton Parish Church [L.C., February 5th], I feel compelled to do a complete about-face. What Mr. Werkheiser and the Rev. Mr. Miller of St. George's, New York City, and I failed to understand at the time is the need to believe in Christ first—from this faith and understanding comes the Christian witness.

ROBERT LANE RAMSEY

New York, N. Y.

Having so often loudly criticized the Church for its lack of a clearly defined statement of faith, I would like now, just as loudly, to acclaim the pastoral letter. As an Episcopalian who is neither patient by temperament nor a mental giant, I found it neither ponderous nor unintelligible, but rather illuminating and intensely relevant. I rejoice that this is so, and am deeply grateful to the House of Bishops.

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PEOPLE and places

Appointments Accepted

The Rev. Frederick R. Beale, formerly rector of St. Luke's Church, St. Albans, Vt., in charge of the church of East Fairfield, is now rector of Immanuel Church, Bellows Falls, Vt.

The Rev. Joseph T. Boulet, formerly curate at Christ Church, Dallas, Texas, is now rector of St. James' Church, Greeneville, Tenn.

The Rev. Cham Canon, formerly curate at St. Stephen's Church, Oak Ridge, Tenn., will on March 1 begin work at St. Paul's Church, Murfreesboro, Tenn.

The Rev. Yung Hsuan Chou, who has for the last two years served as associate and then acting rector of Grace Church, Lapeer, Mich., is now rector. His address remains the same: 221 N. Monroe St.

The Rev. Roberts E. Ehrgott, for two and a half years priest in charge of St. John's Church, Mount Prospect, Ill., is now rector. St. John's was recently restored to parochial status.

The Rev. Brendan Griswold, formerly in charge of the Church of the Incarnation, Corpus Christi, Texas, will organize a new mission in the northwest section of San Antonio, Texas. Address: 3814 Longridge, San Antonio 1.

The Rev. Neal J. Harris, formerly curate at St. John's Church, Tulsa, Okla., is now rector of All Saints' Church, McAlester, Okla.

The Rev. Robert S. Kerr, formerly rector of Immanuel Church, Bellows Falls, Vt., is now rector of St. Paul's Church, Burlington, Vt.

The Rev. Rodman P. Kypke, formerly rector of Emmanuel Church, Lockhart, Texas, is now assistant rector of the Church of the Good Shepherd, Corpus Christi, Texas.

The Rev. John F. Machen, formerly in charge of St. John's Church, Glasgow, Va., is now rector of Christ Church, South Pittsburg, Tenn.

The Rev. Lynde Eliot May, IV, formerly curate at Christ Church, Westerly, R. I., is now rector of St. Mark's Church, Warren, R. I. Address: 15 Lyndon St.

The Rev. Dr. William H. Schneider, who formerly served the Church of St. Mary Magdalen, Villa Park, Ill., is now rector of the Church of the Epiphany, Urbana, Ohio.

The Rev. Jack S. Scott, formerly vicar of St. Mark's Church, St. Paul, Va., and Grace House, St. Paul, is now assistant at St. Thomas' Church, Garrison Forest, Owings Mills, Md. Address: St. Thomas' Lane, Owings Mills.

The Rev. John F. Thomas, formerly assistant priest at St. James' Church, Vancouver, B. C., is now vicar of St. John's Church, Gig Harbor, Wash. Address: Box 314, Gig Harbor.

The Rev. Donald A. Webster, formerly rector of St. Paul's Church, Vergennes, Vt., is now associate rector of St. Peter's Church, Bennington, Vt. Address: 211 School St.

The Rev. Cecil Egbert Williams, formerly curate of St. Augustine's Church, Brooklyn (and formerly at work in British Guiana), is now vicar of the Church of the Redeemer, Oklahoma City, Okla.

Episcopal Church Annual Corrections

The Rev. Dr. Norman B. Godfrey, who is in charge of St. Andrew's Church, Farmers Branch, Texas, should be addressed in Dallas. Correct address: 13616 Sundown Trail, Dallas 34.

Changes of Address

The Rev. John D. Wing, Jr., who recently became Episcopal chaplain of New York University, is living at 29 Washington Square West, Apt. 2-Cs, New York 11. This is in Greenwich Village.

Missionaries

The National Council reports that the Rev. T. Hall Partrick has flown to Mexico to begin a new missionary assignment, after doing graduate

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work toward his doctorate at the University of Chicago. He formerly served the Episcopal Theological Seminary in Haiti.

Armed Forces

Chaplain (Lieut. Comdr., USN) Philip C. Bentley, who has been at work at the U.S. Naval Hospital in Key West, Fla., is now ship's chaplain of the *USS Bushnell AS-15*, homeported at the U.S. Naval Base at Key West.

Chaplain Bentley has been active in Episcopal churches in Key West and is also vice president of the Key West Ministerial Association.

Diocesan Positions

The Rev. George H. Bowen, curate at Grace Church, Newark, N. J., has been appointed director of Eagle's Nest Farm and Holiday House, the camp and conference center of the diocese of Newark at Delaware, N. J. The winter address for business mail for the center: Box 1234, Newark 1, N. J.

Births

The Rev. Donald Hungerford and Mrs. Hungerford, of St. Mary's Church, Big Spring, Texas, announced the birth of their fourth child and third daughter, Harriet Newell, on November 15.

The Rev. Arnold E. Mintz and Mrs. Mintz, of Grace Church, Jefferson City, Mo., announced the birth of their fourth child, Christopher Charles, on January 26.

Ordinations

Priests

Oklahoma — On October 22, 1960, the Rev. Ernest N. Anderson, vicar; St. Matthew's Church, Sand Springs.

Philippines — On January 25, the Rev. Thomas Lingayo, assistant, St. Benedict's Mission, Besao, Mountain Province; and the Rev. Stuart A. Schle-

gel, assistant, Mission of St. Francis of Assisi, Upi, Cotabato, Mindanao.

Western Massachusetts — On February 9, the Rev. Edward A. Cobden, Jr., curate, All Saints' Church, Worcester.

Deacons

Louisiana — On February 4, Foster L. Chambers.

Corrections

The Rev. Harry St. Clair Hathaway, who died December 23 [L.C., January 8], was a graduate of Kenyon College, not Kent College. He also received the degrees of Master of Arts and Doctor of Divinity from Kenyon College.

Dr. Hathaway was deeply interested in spiritual healing. He was also a priest associate of the Order of the Holy Cross for 61 years and was a member of the Confraternity of the Blessed Sacrament, the Guild of All Souls, and the American Church Union.

DEATHS

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

The Rev. Samuel H. Beveridge Harris, retired medical missionary of the missionary district of Cuba, died in Colfax, Wash., on January 6th, at the age of 87.

Dr. Harris was born in Lacona, Iowa, in 1873. He studied at Monmouth College, and received the M.D. and D.D.S. degrees from Medico Church College, Philadelphia. He studied at the University of the South and the General Theological Seminary, and was ordained to the diaconate in 1915. He served in the army during World War I, and later served as a medical missionary in Central America.

He is survived by a daughter, Emma E. Harris.

Hiram Walker Basil Williams, father of the Rev. J. L. B. Williams, rector of Grace Church, Muskogee, Okla., died at his Potomac River home on January 15th. Mr. Williams was born on July 6, 1876, two days after the centennial of the Declaration of Independence, at "Arlington Plantation" in Northampton County, Va. He founded the Bank of Westmoreland at Colonial Beach and organized the Bank of Dahlgren in King George County, Va. He was active in civic affairs, having been mayor of Colonial Beach for several terms, and having served as chairman of the school board. He was a founder of St. Mary's Church, Washington Parish, Colonial Beach, and served as a senior warden of the church.

Mr. Williams took an interest in local wildlife. His farm has been for several years a game refuge and a bird sanctuary. He maintained a private animal rescue service.

Mr. Williams is survived by his wife, Clara Lipscomb Deamead Williams; two sons, William Deamead Williams and the Rev. Mr. Williams; two brothers, H. M. Williams and Aubrey Lee Williams; and two grandchildren, Miss Judith Lawrence Williams and Ian R. D. Williams.

ACU CYCLE OF PRAYER

February

26. Oratory of St. Gertrude of Nivelles, Whippany, N. J.; All Saints', Concord, N. C.
27. Church of the Good Samaritan, Oak Park, Ill.
- 28.

March

1. St. David's, East Greenbush, N. Y.; St. Ambrose's, Philadelphia, Pa.
2. St. Margaret's, Chicago, Ill.; the Rev. S. Atmore Caine, Plymouth Meeting, Pa.; St. Paul's, Derby, N. Y.
3. Church of St. John the Baptist, Dunkirk, N. Y.
4. St. Mary's Convent, Peekskill, N. Y.; St. Mary's, Pittsburgh, Pa.

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