

The Living CHURCH

April 9, 1961

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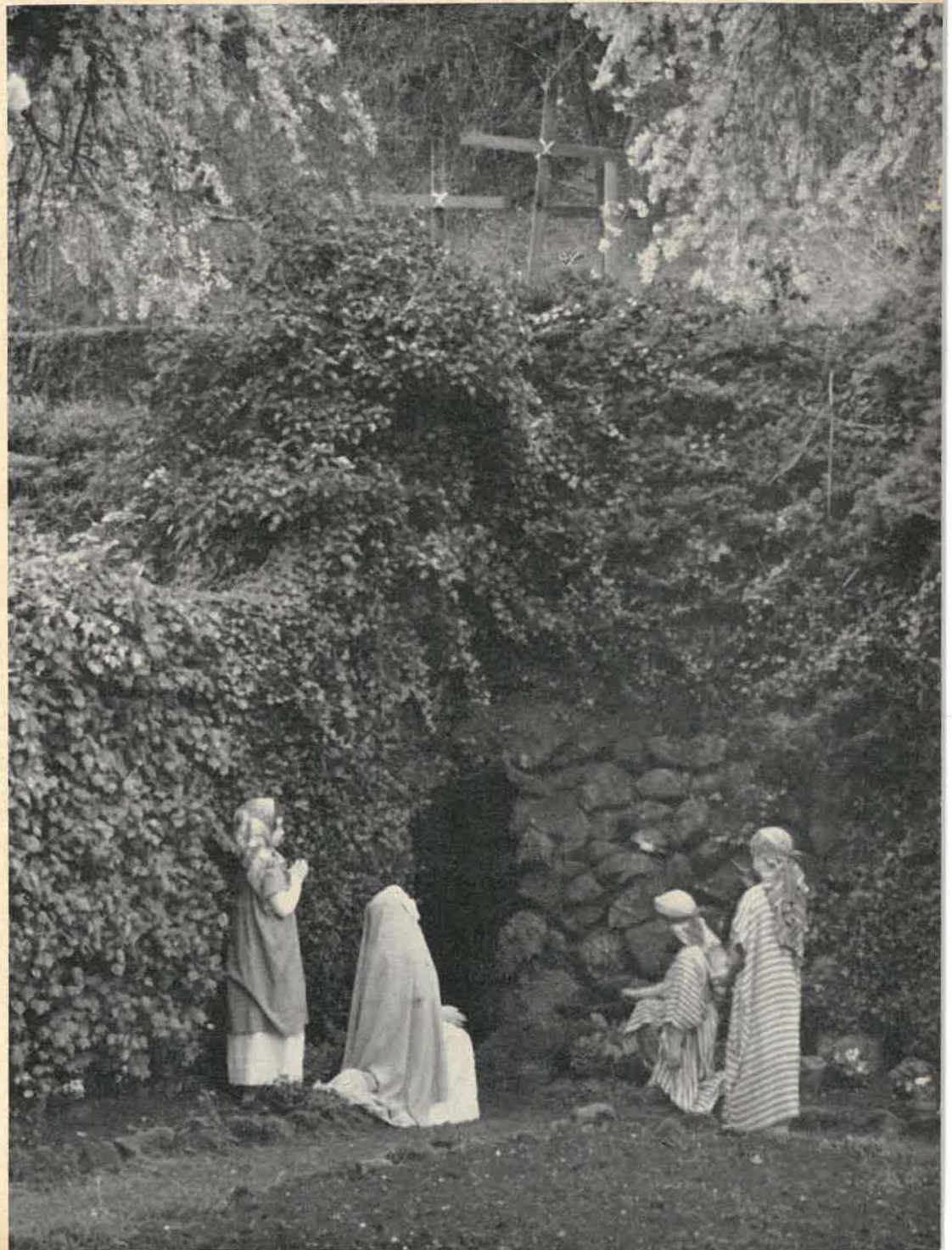
Page 9:

**Death
and the Parish**

Page 10:

**Death
and the State**

In the Bishop's Close,
a reënactment [p. 7].



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The Difficult Years

My sixth graders are a problem to their parents, to me, and to themselves, too. They are just leaving childhood, yearning to be treated with respect, yet they do such unaccountable things. You never know what they will do. Now it's all activity, violence, noise, and silliness; the next moment may come a question, an observation on life, and you realize you are dealing with an almost adult mind. I think the junior high years are the most difficult, don't you?" So spoke one teacher to another.

"Well, I was just thinking that my third graders are at the most difficult stage. At least yours are big enough to read, and can discuss things intelligently. But my class is always restless, never listens long to anything. They have few skills, yet want to try everything. They all want to talk at once, they giggle, are smarty, and don't mind. They want to read aloud, but do it so poorly that it is painful." So replied another teacher.

Teachers of pre-school children have often made the same remark: little children are going through the most difficult, mysterious, and incalculable years of their lives. They respond to the ordinary stimuli of suggestion and activity, it is true, but parents and teachers often wonder just what impressions on character are really being made. Outwardly we may have the semblance of helpful group play and instruction. Underneath, what are we actually doing for the swiftly unfolding life?

Passing Through

Actually, when you stop to think of it, all life is difficult to understand, at any stage. And all teaching, of any age pupils, is difficult because they are all in process of growth. They are on their way toward something else, they know not what. The life force drives them, at any age. They scorn "kid stuff," they want to be "trusted," they long to be "grown up." They are passing through this vale of experience, stage by stage. Each birthday is an exulting cry, "There. I've come through that year all right."

No one realizes this truth of the onward drive and the changing years better than do experienced teachers. They come to have great sympathy for their pupils' groping ways. They realize that the rudeness, shyness, impulsiveness, sensitiveness, generosity, and possessiveness which seem to alternate in their behavior are but the proof that they are trying to be themselves, the mysterious selves which they cannot understand, but which press for

realization through their growing bodies and minds.

It is quite common for teachers of adolescents to declare that *these* are the most difficult years. They often seem so, to those who must work with them. Here is experimental life at its most tumultuous frontier, the child feeling the onset of his full life, yet unable to measure up to his new dreams. He does not want to be pushed, yet he is slow to try the new without encouragement.

For the Church, in past years, the late teens have well been called the lost years. We have practically no high school department. Only a few groups linger under systematic instruction, as the upper fringe of a children's program. "We must do more for our young people," says everybody. The wisest say, "We must do more with them." Many adults have ceased trying to do much.

The Good Companion

The teacher, or any adult with the teacher-heart, is the hope of childhood. Every year is difficult. "Just being 13 years old is an awful problem," said one girl. If teachers would only sense this, they would find wide avenues opened for them into the lives of their pupils.

Not merely lessons for the standard-gauge, typical class, but intimate friendships developing because of this weekly fellowship — this is the opportunity of the alert teacher. People are what they are — now, at any age. They must be dealt with as they are, not as some typical person in a calculated age bracket. This is the art of leadership, of companionship, of



real teaching. Your pupils might all declare, if the truth could be brought out, that *they* are passing through the most difficult days of their lives. To help them solve their problems by leading them to discover the Christian way is the deep privilege of the Church school teacher.

Just now, when the school year is hastening to its close, when we are apt to be calculating "these last Sundays," and what to do with them, why not try to gather up the gains of the year's companionship into some lessons with meaning? You might propose the question, "What do you think we have learned — really, down deep — in our year together?"

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.)

No Job for Laymen

All praise and thanks to Bishop MacArie for instituting the store-front church in New Jersey [L.C., March 19th]. This outreach is further evidence that the Episcopal Church is not completely hidebound.

In the same issue of THE LIVING CHURCH, the editorial on store-front churches is excellent with the exception of the last sentence which suggests that store-front churches be conducted by lay readers. In my humble opinion, the editor is suggesting something that reveals a weakness that prevails throughout the Church, viz., let the layman do it, the priest is too busy, while the fact of the matter is that there is a feeling that such operations are beneath the dignity of a priest. Also, there is an implication that such projects lack the importance that would require a priest's attention.

If this effort, and many more like it, is to bear fruit, it seems to me that our very best priests are needed to accomplish it.

One of the shortcomings of this great Church of ours is the glib [talk] regarding the priesthood of the laity on the one hand, and, on the other, the reservations regarding the priestly duties of ordained men.

Are the priests too good for store-front churches? It would seem that the average priest is not good enough. Our very best are needed in an area where we would likely seem to be strange, cold, and aloof. Also, it would seem that teaching would take precedence over preaching, music over liturgics, and salvation over ceremony. Our very best priests, skilled in these areas, are not too good for this kind of work.

ELMER SPURRIER

Baltimore, Md.

In your issue of March 19th, under the heading "Downtown Worship," is the news that in Jersey City, N. J., services are being held in a "store-front center" including on Fridays a celebration of the Holy Communion.

ACU CYCLE OF PRAYER

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

April

9. Trinity, Cliffside Park, N. J.; Church of St. Luke the Physician, Gresham, Ore.; Church of the Holy Nativity, New York, N. Y.
10. St. Barnabas', Omaha, Neb.
11. St. Stephen's Mission, Hobart, Ind.; Grace, Carlsbad, N. M.
12. Emmanuel, Champaign, Ill.; St. Matthew's, Portland, Ore.; St. James', Port Daniel Centre, Quebec, Canada
13. Chapel of the Incarnation, New York, N. Y.
14. St. Peter's, Rosedale, N. Y.
15. St. Andrew's, Madison, Wis.; St. Augustine's, Metairie, La.

ion, and that "All are invited to participate." In an editorial in that same issue you commend enthusiastically this blatant disregard of standards and shameless usurpation of authority.

Since you approve of hiring a store and putting up a sign inviting every Tom, Dick, and Harry who comes along the street to come in and receive the Sacrament, why do you not come out openly in an editorial article with the obvious fact that you are in truth a liberal of the extreme variety who despise standards, principles, and authority?

EDWARD N. PERKINS

New York, N. Y.

Editor's Note: We heartily hope every Tom, Dick, and Harry will *participate* in the worship of the Eucharist, though we do believe that only confirmed Churchmen should receive Communion.

Taking the Lead

Your editorial, "Charity and Taxes," in the issue of March 12th, is excellent in two respects:

(1) It sets forth clearly the Christian viewpoint on love and justice in the matter of taxes, which is so important to all Americans just now.

(2) It is fine to find Christian journalism taking the lead in consideration of important civil questions.

You were ahead of *Saturday Review* for March 11th (my copy reached me after THE LIVING CHURCH), and *Newsweek* has currently been commenting on the same subject.

W. DEXTER WILSON

Syracuse, N. Y.

Separation or Absorption?

Conservatives should be grateful for your editorial, "Who are We?" [L.C., March 19th]. At least our point of view is recognized. Also, at the recent congressional hearings on aid to education, the spokesman for the National Council of Churches was careful to state that he did not speak for all 38,000,000 of us. At last our voice has been heard and we are duly thankful.

However, the misunderstanding of our position is evident even in your editorial concession that we exist.

You clearly consider the compulsions of the central state as "reminiscences" of the Lord's command to give our goods to the poor. I have never seen a Christian justification for compulsory redistribution of wealth. Surely in Sumner's classic definition of the Welfare State, A and B deciding what C shall do for D, there is no Christian act.

Your editorial also contains the tired cliché that conservatives are opposed to the prophetic role of the Church in public life, whereas it is the direction of its action in this sphere we object to. How we would welcome the prophetic Church taking a firm stand against the continuing encroachments of national Socialism!

I suppose that the National Council of Churches will now actively favor federal aid to education while opposing what little might be salvaged from such a disaster by including aid to private schools. Those of us who oppose any federal role in education in the belief that the private and parochial schools have saved whatever is left of

Continued on page 12

CAN WE HONESTLY FACE THE CHRISTIAN DOCTRINES OF SIN AND REDEMPTION?

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BOOKS

Judas' Worst Fault

THE OLD TESTAMENT IN THE CROSS. By J. A. Sanders. Harpers. Pp. 143. \$3.

Anything by a competent Biblical scholar that successfully underscores the unity between the Old Testament and the New is likely to find ready welcome today in religious and theological circles.

J. A. Sanders' *The Old Testament in the Cross* is definitely such a work. Within its brief compass Dr. Sanders, who is professor of Old Testament interpretation at Colgate Rochester Divinity School, shows how the Old Testament concepts of the divine love, the divine judgment, and the divine sovereignty find fulfillment in the Cross of Christ:

"Without the Old Testament the cross is an embarrassment if not a sad mistake, one of man's little errors which God fortunately overcame. With the Old Testament, however, the offence of the cross is the judgment of God upon the world, and at one and the same time His salvation and redemption of the world" (pp. 15-16).

Dr. Sanders handles his subject magnificently. Especially striking are his treatment of Genesis 1 ("a zealous argument for monotheism with satirical overtones") and his penetrating portrayal of the motives, etc., of the participants in the Passion narrative ("Judas' worst fault was that he took the advice of the Church leaders . . . and for services rendered received an honorarium").

The Christology is perhaps open to question. On pages 57f Nestorianism seems to be implied, if not actually stated. And on p. 129, "We do not, we must not, worship Christ," will come as a shock to most readers, though the author may mean by it no more than that we do not worship Christ's humanity as such.

Be this as it may, here is a book that cannot be too highly commended to the clergy and more Biblically seasoned laity. In *The Old Testament in the Cross* Dr. Sanders has given us a vivid, poignant, and dynamic presentation of the great Biblical theme of God's love for His people. The March 29th publication date did not make this book useful for this Holy Week, but buy it in anticipation of Holy Week, 1962.

FRANCIS C. LIGHTBOURN

In Brief

GLAD IN HIM WITH PSALMS. Devotions for use at Holy Communion taken from the Psalter. By Michael Peck, Archdeacon of Portsmouth. Preface by the Very Rev. E. Milner-White, Dean of York. Seabury Press. Pp. 70. \$1.65.

Consists of unvarying part of Communion service and appropriate passages from Psalter on facing pages. First published 1947. Present American edition is adaptable enough to meet a wide range of needs. "A book of prayers this, all gold, no dross" (Preface).

ONE LORD, ONE CHURCH. By J. Robert Nelson. Seabury Press, Pp. 93. Paper, \$1. The Seabury Press edition of a World Christian Book published by Association Press, 1958. Price includes Study Guide (senior high age group) by author. Series "World Christian Books" (Bishop Stephen Neill, General Editor) is sponsored by International Missionary Council, in co-operation with Christian Literature Council of Great Britain and the Committee on World Literacy and Christian Literature of the U. S.

FEELING OUR WAY. Three Sermons by The Archbishop of Canterbury preached in Jerusalem, Istanbul and Rome. London: Church Information Office; New York: Morehouse-Barlow. Pp. 22. Paper, 60¢. Three sermons preached by the Archbishop of Canterbury, Dr. Fisher, on his recent tour of the Near East. The sermons were preached in (1) Collegiate Church of St. George the Martyr, Jerusalem (November 27, 1960), (2) Christ Church, Istanbul (November 30, 1960), and (3) All Saints' Church, Rome (December 1, 1960).

Dr. Fisher (in Foreword): "I thought of this tour to Jerusalem, Istanbul and Rome as a personal feeling of my way to see what I found in this realm of spiritual unity, and wherever I went I found myself met with and embraced by that very spirit of unity which I was seeking to explore."

Books Received

MORAL MAN AND IMMORAL SOCIETY. A Study in Ethics and Politics. By Reinhold Niebuhr. Scribners, 1932; republished 1961 (Scribner Library Books, SL 28). Pp. xxv, 284. Paper, \$1.45.

PSYCHOTHERAPY AND A CHRISTIAN VIEW OF MAN. By David E. Roberts. Scribners, 1950; republished 1961 (Scribner Library Books, SL 29). Pp. xiv, 161. Paper, \$1.25.

THE SHAKING OF THE FOUNDATIONS. By Paul Tillich. Scribners, 1948; republished 1961 (Scribner Library Books, SL 30). Pp. 186. Paper, \$1.25.

CHRISTIANITY AND HISTORY. By Herbert Butterfield. Scribners, 1949; republished 1961 (Scribner Library Books, SL 36). Pp. v, 146. Paper, \$1.25.

REASON AND REVELATION IN THE MIDDLE AGES. By Etienne Gilson. Scribners, 1938; republished 1961 (Scribner Library Books, SL 37). Pp. 114. Paper, \$1.25.

BEYOND TRAGEDY. By Reinhold Niebuhr. Essays on the Christian Interpretation of History. Scribners, 1937; republished 1961 (Scribner Library Books, SL 38). Pp. xi, 306. Paper, \$1.45.

YOUR NEIGHBOR'S FAITH. A Lutheran Looks at Other Churches. By W. A. Poovey. Augsburg Publishing House. Pp. ix, 139. Paper, \$1.75.

THE ANSWER OF FAITH. By Kai Jensen. Translated by John M. Jensen. Augsburg Publishing House. Pp. vii, 115. \$2.50.



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The Living CHURCH

Volume 142 Established 1878 Number 15

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

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DEPARTMENTS

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SPECIAL FEATURE

Christian Burial 9

THINGS TO COME

April

9. **Easter I**
Oregon convention, Portland, to 11th
10. Convocation of American Churches in Europe, Geneva, Switzerland, to 12th
12. Liberia convocation, Suacoco, Liberia
16. **Easter II**
Kansas convention, Topeka, to 17th
Long Island convention, Garden City, N. Y.
18. National Council meeting, Greenwich, Conn., to 20th
South Carolina convention, Charleston, to 19th
Conference of NCC's Departments of Church Building and Architecture and Church Architectural Guild, Pittsburgh, to 20th
19. Spokane convocation, Spokane, Wash.
20. Sacramento convention, Santa Rosa, Calif.
23. **Easter III**
25. **St. Mark**
26. U. S. Conference of WCC, Buck Hill Falls, Pa., to 28th
28. Meeting of NCC's Committee on Coöperation in Latin America, New York, N. Y.

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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April 9, 1961

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The Living Church

Sunday after Easter
April 9, 1961

For 82 Years:

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

EVANGELISM

Controversial Gospel

A newspaper interview in which the Rev. Malcolm Boyd is referred to as "controversial" has caused Fr. Boyd to tell THE LIVING CHURCH, "I think it rather odd that if we simply try to live out the Gospel this becomes a matter of controversy."

The New York Times, in an interview, called Fr. Boyd "one of the most controversial priests in the Protestant Episcopal Church." The newspaper recalled the recent actions of the priest in counseling students in a tavern near a Pennsylvania university [L.C., February 26th], and a series of "Expresso Nights" introduced by him at the Colorado State University, in Fort Collins, where he is Episcopal chaplain.

Maintaining that he is "merely trying to relate the Gospel of Jesus Christ in a challenging, radical, demanding way to contemporary life," Fr. Boyd said:

"I have learned, particularly as a college chaplain, that most persons who claim to have rejected the Christian Faith . . . seem never to have been confronted with the Gospel . . . itself, only with distorted images of it. Basing our evangelism on doctrinal orthodoxy, we must utilize new, socially unorthodox methods to proclaim the meaning of the Gospel to men who are existing without faith. I do not consider what I am doing as controversial.

"The 'Expresso Nights' at Fort Collins are decidedly not 'gimmicks' . . . they are an indigenous expression of the Gospel to the campus 'out' group of students and faculty. . . . I . . . believe strongly that we must more frequently go outside our church buildings to meet the needs of humanity in the name of Jesus Christ. . . .

"If elements of my work have become controversial . . . perhaps it is true that always the Gospel itself is controversial, within any culture. . . ."

EPISCOPATE

Presentment

The Rt. Rev. James P. Clements, retired Suffragan Bishop of Texas, has been presented to the Presiding Bishop for deposition. The presentment was signed by the necessary two priests and eight male communicants.

Bishop Clements, who was divorced

from his wife in 1960 and has recently remarried, resigned his post last November [L.C., November 27, 1960]. He has since been serving on the staff of the Houston, Texas, Chronicle. He is editor of the Church Chronicle, a Saturday supplement to the paper, and has been serving on the editorial page board and in other capacities for the Chronicle [L.C., March 5th].

The presentment was made under the terms of Canon 56, section three. It was made with the approval of the standing committee of the diocese of Texas, and with the approval of Bishop Clements. The canons of the Church make no provision for the deposition of a bishop at his own request.

COMMUNICATIONS

Head of Radio and TV

Mrs. Jeanne A. Anderson, associate secretary of the Division of Radio and Television of the National Council's Department of Promotion, has been made acting executive secretary of the Division, following the resignation of the Rev. Dana F. Kennedy, executive director.

The Rev. Mr. Kennedy has returned to the pastoral ministry, and is now rector of Christ and Holy Trinity Church, Westport, Conn.

Mrs. Anderson joined the staff of the National Council in 1958, when she became field representative for the Division. In this capacity she dealt with radio and television stations across the country, alerting them to the availability of Episcopal Church programs, and placing these programs for broadcast.

When she became associate secretary of the Division, she dealt directly with national networks as well as independent stations, and edited a monthly publication of the Division. She was the originator of "One More Step," a radio series for the adult audience, and "Word for the Day," a collection of one-minute inspirational recordings for radio. She also originated the radio series, "The Good Life," a program for women.

Mrs. Anderson is the wife of Dr. Allan W. Anderson, who teaches at New York University. Her entire professional career has been spent in public relations and radio work. She was director of radio and television for a national health organiza-



Mrs. Anderson: Broadcasting the Church's message

tion, has produced films as audio-visual aids for the U.S. Department of Agriculture, and has been director of women's activities for several radio stations. She is a member of the executive committee of the Broadcasting and Film Commission of the National Council of Churches.

BEQUESTS

Five Inheritors

Four dioceses and a school share equally in the \$3,500,000 estate of a woman who died five years ago.

The will of the late Mrs. Charlotte Alston of Baltimore, Md., directed that her estate be divided equally among the University of the South and the dioceses of Central New York, East Carolina, North Carolina, and Western North Carolina. The amount received by each is more than \$700,000.

Mrs. Alston died in 1955, but the will was not probated until after the death of her husband in 1958, so the beneficiaries only recently learned of the gift.

In announcing the receipt of the portion of the bequest assigned to his diocese, Bishop Higley of Central New York said:

"We understand that as a girl Mrs.

Alston lived in Binghamton, N. Y., and at the time of her death resided in Baltimore, Md. We have found no one in Central New York who knew her. Should anyone who hears of this ever have known her, or any of her living relatives, I hope they will let me know."

BIBLE

Interchurch Compliment

An English Jesuit priest has suggested that the New English Bible, a new translation of interdenominational character, sponsored by the Church of England, could serve as the basis of an agreed Bible text acceptable to both Protestants and Roman Catholics [L.C., March 26th].

The Rev. Thomas Corbishley, S.J., pastor of the Farm Street Church, London, said that "clearly such a Bible in common would be a most useful instrument in the business of promoting unity between all Christians."

"Broadly speaking," he added, "it is safe to say that the new translation, based as it is on strict scholarship and not seeking to be 'the expression of any denominational or doctrinal leaning,' could at least serve as a basis for an agreed text."

However, Fr. Corbishley, who was formerly rector of Campion Hall at Oxford University, said that "details undoubtedly would have to be modified in the light of Catholic sentiment."

"Thus, in Luke 1: 27, 28," he explained, "the use of 'girl' for 'virgin' seems too pedantic an evasion of the traditional interpretation, as does 'Greetings, most favored one,' in the following verse," where he would prefer to retain "full of grace," with its theological overtones."

A visit to the hospital absorbs these members of the Girls' Friendly Society, as student nurse Alice McNair, an old hand at GFS, shows members from St. John's Church, Marysville, Calif., the technique of determining blood pressure.



THE COVER

Amid blooming cherry trees, primary department children of Christ Church Sunday school, Oswego, Ore., last year represented Mary Magdalene, Mary, the mother of Jesus, and John in the outdoor Easter garden in Portland at the headquarters of the diocese of Oregon.

Fr. Corbishley praised the New English Bible — actually only the New Testament portion has appeared so far — as "vigorous, forthright, admirably clear, and with a dignity of its own." [RNS]

On the Other Hand

Reports indicate that not all of England's clergymen are happy about the New English Bible, the New Testament portion of which has recently been released [L.C., March 26th].

One of the sharpest criticisms came from the Rev. Herbert Mathers, of St. Modwen's Church, London, who called the new translation "a Bible for beatniks."

Describing the translation as "crude and inadequate," he protested especially against calling the ten virgins in one of Christ's parables "the ten girls."

"Really," said Mr. Mathers, "not all girls are virgins nowadays."

The Rt. Rev. Benjamin Pollard, Bishop of Sodor and the Isle of Man, complained that while the contemporary English version may be acceptable for private reading, "it is not in sufficiently good language for public worship, as it lacks rhythm and a sense of awe."

Bishop Pollard announced that he had forbidden use of the New English Bible in churches under his jurisdiction, for the time being. [RNS]



A witness in Germany: Lining up.*

EUROPE

Eucharist at the Casino

Two bishops of the Old Catholic Church in Germany assisted the Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, at a service of witness held in Frankfurt am Main, Germany, on March 19th. The Eucharist was celebrated in the Gold Room of the Frankfurt Casino.

Bishop Bayne was the celebrant, and the Gospel was read twice: in German by Bishop Johannes Demmel, Old Catholic Bishop of Germany, and in English by Bishop Otto Steinwachs, Bishop Demmel's suffragan. Other clergy of the Old Catholic Church also participated, as did Armed Forces chaplains and Church of England clergy. The service was planned by the Rev. Donald O. Wiseman, rector of St. Christopher's Church, Frankfurt am Main.

The day before the service of witness Bishop Bayne broke ground for a parish house and rectory at St. Christopher's, confirmed and received 45 people.

NCC

Guest Accommodations

The Most Rev. Arthur Lichtenberger, Presiding Bishop, called attention to the problem of discrimination against some foreign delegates to the United Nations and diplomatic representatives in Washington, D. C., at a meeting of the General Committee of the National Council of Churches' Department of International Affairs on March 23d.

The General Committee authorized the formation of a committee to "explore further the problems relating to hospitality for U.N. personnel and diplomatic repre-

*From left, Charles Hill, Bishop Steinwachs, Allen Macklin, Bishop Demmel, Bill Dickson, and Bishop Bayne.

sentatives in Washington and what is being done by governmental and private agencies."

The General Committee also voted to recommend to the NCC that Council officers and leaders of member Churches visit President Kennedy, to assure him of their strong support.

A telegram was sent to UN Secretary General Dag Hammarskjold, expressing "support for your loyal and devoted efforts in the service of peace."

LOS ANGELES

Empirical Fact

"The Resurrection was an empirical fact, not truth couched in a myth," said Bishop Bloy of Los Angeles in his 1961 Easter message. He went on to say that because this was so, "the disciples became living witnesses to the truth. They were a transformed group, they went forth into a hostile, unbelieving world to win that world for their Saviour and their Lord."

The bishop also said that, to the disciples, "the Resurrection was no 'myth' or figment of their imaginations, it was a living reality to which they were privileged to bear witness. They saw their Lord, they heard Him speak, they knew Him in the breaking of bread, they viewed the spear-thrust in His side."

JAPAN

Steel, Concrete, and Glass

A reredos of stained glass imported from England is a feature of the Church of the Holy Trinity, Tokyo, Japan, which was consecrated on March 21st by Bishop Goto of Tokyo.

Holy Trinity, which recently merged with Emmanuel Church, now has a steel framed, concrete building in a design chosen by the Rev. Kiichi Akiyama as neither medieval nor ultra-modern. Besides the reredos, stained glass also beautifies the sides of the church, where native Japanese clouded glass is used.

A parish hall, a kitchen, and two other rooms are connected with the church proper.

In addition, there is a three-car garage, with an apartment over it for an assistant, and a rectory, which was the home of the former owners of the property. There is also a small house for the sexton.

SOUTH AFRICA

No Cause to Gloat

The Rt. Rev. R. Ambrose Reeves, former Bishop of Johannesburg, expressed concern over the South African government's "momentous decision" to withdraw from the British Commonwealth.

"The decision of the South African Prime Minister [H. F. Verwoerd] to leave the Commonwealth," said Dr. Reeves, "is



Bishop Goto consecrates Holy Trinity Church, Tokyo.

no occasion for rejoicing. None of those who, like myself, believe that the racial policy in South Africa is not to be tolerated within the Commonwealth has any cause to gloat. Such a decision demands to be viewed seriously."

The *Church Times*, an Anglican newspaper, commented that Dr. Verwoerd had come to "the logical conclusion that his country could not remain a member of a club every other member of which felt constrained to public condemnation of *apartheid*."

"This was a righteous condemnation," the paper said. "The moral foundation of the Commonwealth has been vindicated."

"However," it added, "the future for South Africa, friendless and isolated through her government's own fault and folly, is dark indeed. The only hope of averting disaster is that the shock of this . . . decision may rally the forces of sanity in South Africa to insist on a speedy change of government and a reversal of policy which will allow the Union to return to the Commonwealth." [RNS]

God Reigns

Archbishop de Blank of Capetown, hearing of the withdrawal of the Union of South Africa from the British Commonwealth, cabled this message to the *London Church Times*:

"Deeply regret situation but grateful that links with home Church remain unbroken, as also fellowship within Anglican Communion throughout world. Church not dependent on political decisions — 'the City of God remaineth.' Please do all to increase support and prayer on our behalf, but recognize challenge to us to increase indigenous ministry and self-help. God reigns." D.M.

Enforced Move

St. Peter's Seminary, Rosettenville, Johannesburg, South Africa, will have to move. It is located in what has now been designated a "white area."

The seminary, which trains non-whites, will move to Lovedale, in the diocese of Grahamstown. The Community of the Resurrection, with which the seminary has been closely associated, has accepted an invitation to take charge of the college in its new home. D.M.

WEST AFRICA

Milestones

The Rt. Rev. David Oyewole Awosika, Assistant Bishop of Ondo-Benin since 1957, has been chosen the new Bishop of Ondo-Benin, Nigeria.

AFRICA

Episcopal Changes

The new and first indigenous Bishop in Madagascar is to be the Rt. Rev. Jean Marcel, 59, who was consecrated Assistant Bishop in Madagascar in 1956. He will succeed the Rt. Rev. Thomas Richards Parfitt, who is resigning.

Bishop Marcel is a Malagasy of the Hova tribe which gave Madagascar its royal household in former days.

The new Assistant Bishop in Madagascar will be the Rev. James Seth, also a Malagasy and grandson of Marie Celeste, the first Christian convert made by the Anglican mission in Madagascar.

ENGLAND

Throne of Thorns

by the Rev. DEWI MORGAN

"When members of the congregation walk through the chancel to take Communion they will pass through an avenue of thorns — an avenue standing for the Passion and sacrifice," said Sir Basil Spence, architect of the new Coventry Cathedral.

The "thorns" are pointed pieces of laminated wood about 18 inches long. Two kinds of wood of a dark, rich color are used to contrast with the white walls of the cathedral.

The choir stalls, as well as the episcopal throne, will incorporate the "thorns." A group of business and professional men in Pittsburgh, Pa., are subscribing the £3,500 necessary for the project.

EDUCATION

An Honor First

The largest scholarship fund in the history of the University of the South will be available to the 1961 freshman class. A bequest of \$800,000 of the late Miss Georgia Wilkins, of Columbus, Ga., has

Continued on page 11

Christian Burial, a Concern of the Parish

**Funeral practices
at Christ Church,
Whitefish Bay, Wis., may
seem strange, but they aim
more nearly to express
Christian doctrine
and to be a greater source
of comfort and strength
than the accepted customs
of our present society.**

Out of its experience of common grief at the death of its former rector, the Rev. Marshall M. Day, in 1955, and led by the gentle but steady instruction of its present rector, the Rev. Victor Bolle, Christ Church, Whitefish Bay, Wis., has evolved its own pattern for the rites for the dead. Members of the parish feel this pattern is more nearly an expression of Christian doctrine and is a greater source of comfort and strength than the accepted customs of our present society.

The newspaper notice of a parishioner's death announces that the body will lie in state at Christ Church from, say, 5 to 8 p.m. Those who come to the church are greeted by a male member of the parish, invited to sign a register, and given the pamphlet reprinted below. When they appear ready to leave the church, they are directed to the rooms in the parish hall where they will find members of the family of the departed.

Frequently the wife of the "greeter" will spend her hour on duty in prayer and meditation; now and then a visitor, seeing her kneeling there, will be emboldened to kneel down, too. Occasionally, non-Churchpeople exhibit surprise or awkwardness at the unfamiliar arrangement, but Churchpeople feel purged and strengthened by the honesty, decency, and religious emphasis of the pattern.

In developing its customs, Christ Church has received the utmost in co-operation from a funeral director who is a Churchman but a member of another parish.

The pamphlet was written by two Christ Church women, Mrs. Richard F. (Katherine M.) Mooney and Mrs. Robert L. (Jessie D.) Hall, who with their husbands had been on duty at the door a time or two and felt the need of something to hand to strangers.

You have come to Christ Church to honor someone who has died. But, either consciously or unconsciously, you have also entered the church to find God and to honor Him who created that person, who sustained him through life, and who gave him his unique personality.

You are invited to kneel or be seated in a pew and then to lift up to God your affection for the departed, your personal sorrow, and your sympathy for others, for in God's love there is mercy and healing.

The funeral practices at Christ Church may seem strange to you and at variance with customs observed elsewhere. It may help to fulfill your intention in coming here to consider some of the reasons for these practices.

When someone dies, it is our natural impulse to want to do something for the friends and relatives of the departed and to soften for them the experience of bereavement. Sometimes we can "do something" for the bereaved or for the departed himself, but often that something is only a token of the sorrow or sympathy that we feel, and we know that it is inadequate. There is one thing we can always do, and should do, and that is to offer our prayers. Prayer, of course, can be offered anywhere, but a church is a place especially designed for it, and that is why the body lies in state in the church building.

You will have noticed that there are no floral tributes in the church — only the flowers offered to God on the altar — and that the casket, instead of being covered with a floral spray, is covered with a pall. The pall is the property of the church and is used to cover every casket placed here. The principle behind this practice is illustrated by an experience related by the Bishop of Alaska. On the day that the Archbishop of Canterbury conducted the funeral service of King George VI of England, Bishop Gordon arrived at a remote village within the Arctic Circle and found that his first duty would be to bury an Indian woman. The services were identical; the King and the woman were both children of God and equal in His sight and love. Funeral decorations, however lovingly provided, may obscure this point and are therefore not permitted in the church.

Early in the day of the funeral or as part of the funeral service there will be a celebration of Holy Communion. This is the highest form of corporate worship that Christians know. It will be offered

Continued on page 13



The State and Human Life

We are glad that the national Department of Christian Social Relations, implementing a resolution of General Convention, has issued a study of capital punishment, marshaling facts and informed opinions for the information of Churchpeople. In our opinion, the abolition of capital punishment by all the states of the union would expedite the administration of justice and be a fitting expression of Christian principles of mercy and reverence for the dignity of the human person.

However, it seems to us that both the General Convention resolution and the pamphlet, which was summarized in last week's issue of *THE LIVING CHURCH*, try to prove too much. We do not think that moral theologians, in general, would agree with the "whereas" clause of the Convention resolution: "Inasmuch as the individual life is of infinite worth in the sight of Almighty God; and whereas the taking of this human life falls within the providence of Almighty God and not within the right of man. . . ." It simply is not true that the taking of human life is outside the power of the state. St. Paul expresses the central Christian view on this subject when he says in Romans 13, "Let every person be subject to the governing authorities. . . . [The ruler] does not bear the sword in vain; he is the servant of God to execute his [God's] wrath on the wrongdoer."

In the pamphlet, the statement is made, "Any society is demoralized when the State, which professes to support the commandment, 'Thou shalt not kill,' itself takes life." Actually, the sixth commandment is more accurately translated in the Prayer Book version, "Thou shalt do no murder." The Hebrew word, *ratsach*, is not used in the Old Testament for killing in general, but for unlawful killing.

The real theological and moral issue is one of the relationships between means and ends. The state clearly has no right to kill unnecessarily, whether in the administration of justice or in war; it clearly has the right to kill in case of necessity, either in the administration of justice or in war. While Christian pacifism has been recognized as a possible position for the individual throughout the course of history, the pacifist state is almost a contradiction in terms.

With this important reservation, we thoroughly agree with most of what the pamphlet says. Statistically, states and nations which inflict capital punishment do not have a better record of crime prevention than states of similar social composition which have abolished it. Murderers who have been paroled do not, as a class, go out and commit other murders. The individual tempted to commit a capital crime is not deterred by the severity of the penalty nearly as much as he is by the certainty of conviction. Capital punishment often seems to satisfy a lust

among us ordinary citizens for violence and vengeance, and tends to dramatize the way of the criminal.

On a recent television show about the life of Will Rogers, he was quoted as saying that he couldn't find any way to write about the Chicago gangsters of the prohibition era without making them heroes. (They were only reduced to human stature by being tried and sentenced to prison terms for income tax evasion!)

Death has tended, in recent years, to become a matter of taboo in our society, as sex was in the Victorian era — so to speak, the ultimate indecency. Insurance agents must refer to death insurance as life insurance, and in their sales talks must use the euphemism, "if anything happens to you," even though there is only one thing that could happen to make the policy pay off. Funeral directors and cemeteries go to elaborate lengths to meet our desires for burial practices that obscure the fact of mortality.

The robust words of the Church's burial office acknowledging the pain and sorrow of death ("Man, that is born of woman, hath but a short time to live. . . .") were provided with a sweeter alternative in the 1928 revision, and it is likely that the alternative will prevail over the original in the next revision.

No doubt, some of the opposition to capital punishment is related to this unreasoning horror toward an event that must come sooner or later to every man. This is not only an unchristian but an antichristian motivation. It is the Church's job to remind us that in the midst of life we are in death, as our Lord reminded those to whom He proclaimed the Gospel in Galilee and Judea.

But a straightforward facing of the fact of death does not, in our opinion, lend force to the arguments in favor of capital punishment in 20th-century America. The real question is whether the death penalty does, in fact, contribute to the welfare of society and the protection of the individual. The objective evidence that exists lends little support to the argument that it does so.

We believe that Churchpeople in any state which still retains the death penalty will find the pamphlet, *Capital Punishment*, a helpful and well-documented presentation of the reasons why it should be abolished.



Resurrection Difference

They doubt and linger afar off,
Frail, vacillating, faulty, still;
His salt of earth — at whom men scoff,
His city set upon a hill —

Blacked out with fear — and yet who stand
Today like ramparts clean and stark
Upon their height; who rallied and
Became His lamp against the dark.

DOROTHY LEE RICHARDSON

NEWS

Continued from page 8

made possible generous stipends to bright students at the Sewanee, Tenn., university, according to their needs.

"This program, patterned after the scholarship plan of the late George F. Baker of New York, is designed to the end that no brilliant young man shall be deprived of a superior college education," said John B. Ransom, admissions director of the university. "At Sewanee we seek to enroll those 600 students for whom we can do most."

The admissions director said that the awards are, first of all, an honor. A recipient who needs no aid might receive only a token, while another who has no means at all might have all his needs provided, he said.



OHIO

Deputation

The diocese of Ohio's deputies to General Convention were listed incorrectly in the February 19th issue of THE LIVING CHURCH. The correct list should read:

ELECTIONS. Deputies to General Convention: clerical, David Loegler, Louis Breerton, G. R. Hargate, Maxfield Dowell; lay, F. E. Lund, Robert Lindstrom, Hugh Laughlin, John Ford.

WCC

Minus One

The Dutch Reformed Church of Africa, smallest of the three Dutch Reformed Churches in South Africa with membership in the World Council of Churches, has decided to withdraw from the WCC.

The decision was reached at a meeting of the Church's General Conference, held in Pretoria, South Africa, on March 21st.

The General Conference also endorsed a "Protestants only" immigration policy for South Africa, according to Religious News Service.

At a conference of South African member Churches held in Johannesburg last winter [L.C., January 1st], the three Dutch Reformed Churches took issue with the majority on the matter of South Africa's *apartheid* (racial segregation) policies. The Dutch Reformed Church of Africa repudiated the majority stand entirely, although the other two bodies gave some qualified support.

MINNESOTA

Nightshirts and Onions

The hospital built on "faith, three fish, and a market basket," according to its founder, was selected by the magazine,

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Modern Hospital, as its "Modern Hospital of the Month" for February, 1961.

The winner of the award was St. Barnabas' Hospital, Minneapolis, Minn., which celebrated its 90th anniversary on March 1st.

St. Barnabas' started in 1871 as Cottage Hospital, a 12-room house rented by the Rev. David Knickbacker, then rector of Gethsemane Church, Minneapolis, and the Gethsemane Brotherhood. In those days the rector made the rounds of prospective donors with a market basket on his arm, and entered each gift in a ledger under the head, "Gifts Received." Entries in this column included such things as, "two chickens, cut flowers, 10 lbs. of coffee, three glasses of currant jelly, three nightshirts (pieced), and a barrel of onions."

The St. Barnabas' of today is a modern building, built in 1958, which accommodates 306 patients.

NEW ZEALAND

No Match for the Students

by E. G. COWELL

Viscount Cobham, the Governor General of New Zealand and a first cousin of Bishop Baines of Wellington, has a great love for the game of cricket, and some weeks ago lead his own team in a public match played at Auckland. However, the Bishop of Auckland, the Rt. Rev. Eric Austin Gowing, can also be considered a successful cricket captain.

Leading the Anglican clergy against the students of St. John's College (the Church of England theological college at Auckland), on March 20th, the bishop scored 61 and retired with the bat, and took three wickets for 10 runs when his side fielded.

The bishop hit two sixes and several fours in his 30 minutes at the crease, and captured his wickets in five overs of right arm, medium pace, swing bowling. His team was not as strong as the students and went 140 to 113, but the festive match was so successful that it will probably become an annual fixture.

To India

Archbishop Lesser of New Zealand will attend the assembly of the World Council of Churches in New Delhi this November.

Other New Zealand representatives of the Church of England will be Bishop Warren of Christchurch, the Rev. Canon Mangatoki Cameron, Maori missionary of Auckland City, and Mr. N. Buchanan, a layman.

Milestones

The Rev. Mangatitoki Cameron, a native priest and Maori missionary for the city of Auckland, N. Z., has been appointed a canon of St. Mary's Cathedral, Auckland.

LETTERS

Continued from page 3

educational and moral standards can expect, I suppose, continuation of the charge that we are blinded by the great wealth which we so unjustly control and unable to see the benefits which will flow from a commissar of education controlling vast funds from Washington.

I will believe that there is real separation of Church and State when I observe some contemporary emperor waiting in the snow for the Church's approval and until then I will continue to believe that the Church has not been separated from but absorbed into the modern monolithic state, that the National Council of Churches must share the blame for this condition, and that the Council will not rest until Church and private schools have been similarly reduced. There's prophecy for you. Will the Church accept its historic prophetic role in opposition to the usurpation of the omniscient state before it is too late? ROBERT C. LEA, JR.
Wayne, Pa.

Charity and Optimism

First of all I would like to congratulate you on the March issues of THE LIVING CHURCH. They have been both inspiring and challenging. In particular I would like to make reference to the articles on Church architecture, vestments, and the hopes for greater unity among Catholic Christians.

Whereas I agree with Fr. Wittkofski in general I do think he is optimistic. Likewise

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For details on rates, see page 15.

I think THE LIVING CHURCH is optimistic for printing the article ["Violent Hands," L.C., March 19th]. However without such optimism and prayer and forthright courage to challenge others as well as ourselves to possibilities — even in our time — there will be nothing accomplished of real value.

I have long felt that schism is a great tragedy and a deep violation of charity, the greatest of our virtues. We cannot go on forever dividing and perpetuating prejudicial attacks on charity. It is the hour for all of us to be optimistic and courageous; first of all this manly task applies to tearing down the walls of our own prejudices. This we can do by an honest recognition of all of who and what we are. It is good to hear about this and about what our attitudes should be from the Archbishop-designate of Canterbury [L.C., March 12th]: We shall dare to speak, not of our contribution as a 'denomination,' but of the apostolic Faith of which we are the servant and of the Catholic Church of which we are a portion . . . with the awakening of charity which marks the present hour, we shall join in our own witness to the Gospel and the Church."

(Rev.) MAURICE H. FREEMYER
Curate, St. James' Church

Wichita, Kansas

Five Rejected

In reference for the proposal for dropping of the word "Protestant" from the name of our Church, I must be against this proposal because it would make the new name completely misleading. Any name such as "American Catholic" or "American Episcopal" would not only emphasize a nonexistent, nationalistic tendency excluding non-Americans, but it would do away with our pride in our "Protestant" heritage.

The name "Protestant Episcopal" means to me a Church of two Sacraments, two Creeds, a Book of Common Prayer, apostolic succession, a democratic form of Church government, and a blessed tolerance for the beliefs of others with whom we may not agree. The Book of Common Prayer is to me, primarily, a book of prayer, praise, and thanksgiving.

I agree with Col. S. G. Brady [L. C., February 5th] to whom the word "Protestant" means a rejection of "those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction [which] yet have not like nature of Sacraments with Baptism, and the Lord's Supper. . . ." (article XXV, page 607, The Book of Common Prayer).

JAMES E. SINCLAIR

Associate Professor of Chemistry,
US Naval Postgraduate School

Monterey, Calif.

Maps and Names

I wish to thank you for printing the map, in your magazine of March 19th, showing the four divisions of the Church in the state of California, as requested by Mr. Clymer. I, too, have found it necessary to explain that Bishop Pike is not the bishop of the entire state.

Let us change the [California diocese's] name to "Episcopal diocese of San Francisco," and end some of the confusion in many people's minds.

ARTHUR H. PIERCE

Seattle, Wash.

April 9, 1961

CHRISTIAN BURIAL

Continued from page 9

as an act of thanksgiving for all of God's blessings and as a petition for the repose of the soul of the departed. However, like the absence of flowers, there will be an absence of sermon or funeral oration. It is the prerogative of God to judge and commend.

To a Christian, death is not the ultimate evil; sin, which is separation from God, is that. Death is the beginning of a new life, a step closer to union with God, which is the purpose of all religion in the first place. The relative or friend from whom you are now physically separated lives on in God. The physical body is to be committed to burial or cremation with dignity and respect, but the casket is closed now lest the body itself become an object of veneration or an undue stimulus to grief.

Finally, we the living would really rather not think about death at all. Yet death is a fact of life, a fact which we must all face, and it is best faced squarely, without camouflage or evasive language. We may never reach the stage where we are willing to die, but with God's grace we may prepare ourselves to die bravely and with truly Christian hope.

PRAYERS

Into Thy hands, O merciful Saviour, we commend the soul of Thy servant, now departed from the body. Acknowledge, we humbly beseech thee, a sheep of Thine own fold, a lamb of Thine own flock, a sinner of Thine own redeeming. Receive him into the arms of Thy mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light. Amen.

O God, whose mercies cannot be numbered, accept our prayers on behalf of the soul of Thy servant departed, and grant him an entrance into the land of light and joy, in the fellowship of Thy saints; through Jesus Christ our Lord.
Amen.

Most merciful Father who hast been pleased to take unto Thyself the soul of this Thy servant, grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served Thee with constancy on earth, we may be joined hereafter with Thy blessed saints in glory everlasting, through Jesus Christ our Lord.
Amen.

If you would like something further to read, you may take the Book of Common Prayer from the pew rack before you and turn to pages 268-269 or 328-331. Psalm 46 on page 397, Psalm 121 on page 502 and Psalm 146 on page 522 are also suggested.



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PEOPLE and places

Appointments Accepted

The Rev. J. Thurlow Baker, formerly priest-in-charge of St. Michael's Mission, Carmichael, Calif., is now rector. Address: 5750 Verde Cruz Way, Sacramento 21.

The Rev. H. Edwin Caudill, formerly rector of All Saints' Church, Minot, N. D., is now director of the commission on program for the diocese of Oklahoma. Office address: Seventh St. at N. Robinson, Oklahoma City; residence: 311 N.W. Twenty-Second St.

The Rev. Thomas C. Chesterman, formerly rector of St. Barnabas' Church, Arroyo Grande, Calif., has for some time been vicar of True Sunshine Mission, Chinatown, San Francisco. Address: 1404 Mason St., San Francisco 11.

The Rev. Benjamin A. Coleman, formerly assistant at St. Paul's Church, Kankakee, Ill., serving the Church of the Good Shepherd, Momec, will be rector of the Church of St. Mary the Virgin, Pocomoke City, Md., in charge of the church at Kingston.

The Rev. C. Ward Courtney, formerly rector of St. Mark's Church, Charlotte, N. C., and vicar of St. Alban's Chapel and chaplain for Episcopal students at Davidson College, is now in charge of St. Mary's in the Hills, Blowing Rock, N. C., and St. Mary's, Beaver Creek. Address: Blowing Rock, N. C.

The Rev. William C. Cowles, formerly curate at Holy Trinity Church, Hicksville, N. Y., is now assistant at St. Augustine's Church, Brooklyn. Address: 700 Marcy, Brooklyn 16.

The Rev. Rowland J. Cox, formerly assistant secretary of the Overseas Department of the National Council, will become chaplain to Episcopal students at Princeton University, after August 31.

The Rev. Beverly Madison Currin, Th.D., formerly assistant at Grace and Holy Trinity Church, Richmond, Va., is now rector of the Church of St. Luke and St. Paul, Charleston, S. C. Address: 92 Bull St.

The Rev. John L. Denny, formerly vicar of the Church of the Transfiguration, Towaco, N. J., will be rector of Christ Church, Teaneck (West Englewood), N. J.

The Rev. Robert L. Ducker, C.S.S.S., formerly curate at St. Mary's Church, Wayne, Pa., is now vicar of St. Martin in the Fields, Lumberton, N. J. Address: 34 S. Main St. (The initials after Fr. Ducker's name indicate that he is a member of the Congregation of the Companions of the Holy Saviour, a society of priests, deacons, and candidates for Holy Orders living under a rule for the strengthening of spiritual life.)

The Rev. Robert D. Duffy, formerly curate at Christ Church, Lincoln, R. I., is now curate at the Church of St. Mary the Virgin, New York. Address: 144 W. Forty-Seventh St., New York 36.

The Rev. William D. Dulaney, who was ordained in December as a perpetual deacon, is serving on the staff of the Church of St. Mary the Virgin, San Francisco. Address: Office of the Adjutant General, HQ Sixth U.S. Army, Presidio of San Francisco, zone 29, Calif.

The Rev. Stanley Irving, formerly rector of St. Aidan's Church, Ville Emard, Montreal, P. Q., is now rector of St. Luke's Church, St. Albans, Vt. Address: 12 Bishop St.

The Rev. Frederick W. Kates, formerly rector of St. Paul's Church, Baltimore, Md., is now rector of St. John's Church, Elizabeth, N. J. Address: 61 Broad St.

The Rev. William D. Kellner, formerly assistant at St. James' Church, Greenville, Miss., is now rector of St. Paul's Church, Woodville, Miss. Address: Box 728, Woodville.

The Rev. Ramsay R. Kendall, formerly rector of the Church of the Holy Trinity, Logan, W. Va., will on April 17 become rector of the Church of the Holy Comforter, Vienna, Va. Address: 543 Beulah Rd., N.E.

The Rev. John B. Luce, formerly associate at the Church of St. Edward the Martyr, Manhattan, New York City, is now director of youth work on the staff of the Chapel of the Intercession of Trinity Parish, New York. Address: W. 155th St. at Broadway, New York.

The Rev. Frank B. Mangum, formerly rector of St. Luke's Parish, North Little Rock, Ark., is now associate rector of St. Paul's Parish, Waco, Texas. Address: 515 Columbus Ave.

The Rev. William J. Marner, formerly non-parochial priest of the diocese of Los Angeles, is now assistant rector and organist at St. Luke's Church, Vancouver, Wash. Address: 426 E. Twenty-Sixth St.

The Rev. Paul C. Martin, formerly rector of Emmanuel Church, Richmond, Va., is now rector of St. Mary's Church, Barnstable, Mass.

The Rev. Frederick C. McQuade, Jr., formerly curate of the Church of the Messiah, Glens Falls, N. Y., has for some time been rector of Christ Church, Middletown, N. J. Address: 109 Kings Highway.

The Rev. John M. Mills, formerly vicar of St. Jude's Church, Miami, Fla., is now in charge of St. John's Church, Harbour Island, Bahama Islands, B.W.I.

The Rev. Henry N. F. Minich, formerly curate at St. Paul's Church, Washington, D. C., is now vicar of Holy Sacrament Church, West Hollywood, Fla. Address: 2801 N.W. Eightieth Ave., West Hollywood, Fla.

Ordinations

Priests

Idaho — On January 25, the Rev. Charles R. Wilson, vicar of churches at Blackfoot, Arco, and Mackay; on January 29, the Rev. Marshall Dale Vandegrift, vicar of churches at Jerome and Wendell.

Oregon — On February 26, the Rev. David L. Stone, assistant, All Saints' Church, Portland.

Deacons

Oregon — On February 26, Frank L. Cross; to be finance officer of the diocese of Oregon. Address: 11800 S.W. Military Lane, Portland 19.

Degrees Conferred

The Rev. Francis Edward Williams, chaplain at the Abbie Tuller School in Tucson, Ariz., received the earned degree of Doctor of Philosophy in Theology, *in absentia*, from Oxford University, England, on February 18.

Seminaries

The Rev. Dr. Charles W. Wilding, rector of St. Martin's Church, Providence, R. I., has been elected a trustee of the Berkeley Divinity School. He is a graduate of the school, active in many capacities in the diocese of Rhode Island.

Adoptions

The Rev. Charles G. de Vries and Mrs. de Vries, of St. Luke's Church, La Union, N. M., announce the adoption of their third child, Paul Francis, on March 9. He was born on November 14, 1960.

Births

The Ven. Welles Royce Bliss and Mrs. Bliss, of Grace Church, Nutley, N. J., announce the birth of their fourth child, a son, Peter Royce, on February 4.

The Rev. Charles T. Cooper, Jr. and Mrs. Cooper, of St. Mary's Church, Kansas City, Mo., announce the birth of their second child and first daughter, Susan Barbara, on February 21.

The Rev. Richard W. Hess and Mrs. Hess, of St. Christopher's Church, Oxford, Pa., announce the birth of their first child, Mark Christopher, on March 1.

The Rev. F. Newton Howden and Mrs. Howden, of Trinity Church, Waterbury, Conn., announce the birth of their fifth child and third son, David Stuart, on February 9.

The Very Rev. William E. Sanders and Mrs. Sanders, of St. Mary's Cathedral, Memphis, Tenn., announce the birth of their third daughter, Laura Cowan, on February 21.

The Rev. James C. Stoutsenberger and Mrs. Stoutsenberger, of St. Gregory's Church, Boca Raton, Fla., announce the birth of a son, James C., Jr., on March 10.

Diocesan Positions

The Rev. E. W. Andrews, rector of Trinity Church, Pierre, S. D., is now also dean pro-tem of the central deanery of the district of South Dakota.

DEATHS

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

The Rev. David Campbell Mayers, rector emeritus of St. John's Parish, Middleburg, Va., since 1946, died at his Middleburg home on March 12th at the age of 86.

Mr. Mayers was born on Barbados, British West Indies, in 1874. He studied at St. Stephen's College, and at the Virginia Theological Seminary. He was ordained to the priesthood in 1901. He was a missionary to the Bannock and Shoshone Indians at Fort Hall, Idaho, from 1900 until 1903. From 1903 until 1906 he was rector of Trinity Church, South Boston, Va., from 1906 until 1909 he was rector of Grace Church, Radford, Va., from 1909 until 1915 he was rector of Grace Church, Casanova, Va., and from 1915 until 1921 he was rector of Emmanuel Church, Greenwood, Va. He became rector of the Middleburg parish in 1921, and remained there until he retired in 1946. For 10 years thereafter he did supply work.

He is survived by his wife, Josephine Harte Simmons Mayers; a son, David Campbell Drayton; a daughter, Mrs. M. E. Vermillion; two grandchildren; and two great-grandchildren.

The Rev. Ernest Sydnor Thomas, who was rector of St. Barnabas' Church, Germantown, Philadelphia, Pa., from 1907 until 1957, died on March 17th at the age of 79.

Dr. Thomas was born on St. Croix in the Virgin Islands in 1881. He studied at Howard University and at the Philadelphia Divinity School, and received the degree of doctor of divinity from Lincoln University in 1948. He was ordained to the priesthood in 1908, and served his entire ministry at the Philadelphia church, until his retirement in 1957. He also served in diocesan positions.

He is survived by his wife, Antoinette Beatrice Miller Thomas; a son, Ernest S. Thomas, Jr.; two daughters, Mrs. Regina Jones and Mrs. Elizabeth da Lagarde; six grandchildren; and a sister.

Florence Moberly Addinsell, wife of Harry M. Addinsell, former treasurer of the National Council, died on March 23d in Glen Cove, Long Island, N. Y. Mr. Addinsell was a former chairman of the board of First Boston Corporation.

Mrs. Addinsell was active in Church and welfare work. She was skillful at needlepoint, and made the covers for several of the bishops' chairs in the National Cathedral, Washington, D. C. She also made the covers for the Presiding Bishop's chair and for several kneelers in the chapel at Seabury House, Greenwich, Conn.

She was a member of the board of managers of the Home for the Destitute Blind of New York City. During World War II, she served as a nurses' aid at civilian and military hospitals. She was a member of the Garden Club of America and the Colony Club of New York.

Besides her husband, Mrs. Addinsell is survived by a sister, Mrs. Margaret M. Weathers.

Edmund Milton Bateman, former vestryman and warden of All Saints' Church,

Pontiac, R. I., died on February 19th at the age of 73.

Mr. Bateman was baptized on Christmas Day, 1887, the first baby to be baptized in what was then the new All Saints' Church building. He was elected to the vestry in 1911, became junior warden in 1920, and was made senior warden in 1937. In 1946 he was made honorary warden. He was parish clerk from 1927 until 1930, and treasurer from 1930 until 1932. He was a delegate to the diocesan convention several times.

He is survived by his wife, Olga Lindquist Howe Bateman, and two sons, E. Wallace Bateman and Howard B. Bateman.

Howard F. Bigelow, vestryman of St. Luke's Church, Kalamazoo, Mich., and member of the faculty of Western Michigan University, died in Kalamazoo on February 24th.

Professor Bigelow was born in Kalamazoo in 1896. He was educated at Wesleyan University and Harvard University, and taught in Puerto Rico and at Kalamazoo's Central High School before joining the university faculty in 1928. He was advanced to a full professorship in 1958. He was the author of a 1936 textbook, *Family Finance*, and was the author of the chapter, "The Ebb and Flow of Finances in the Family Life Cycle," in the book, *Marriage and Family in the Modern World*.

He was a member of the standing committee of the diocese of Western Michigan for several years, and was a deputy to the last three sessions of General Convention.

He is survived by his wife, Ruth Cooley Bigelow; two sons, James Bigelow, John Bigelow; two daughters, Mrs. Barbara Jordan, Mary Bigelow.

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