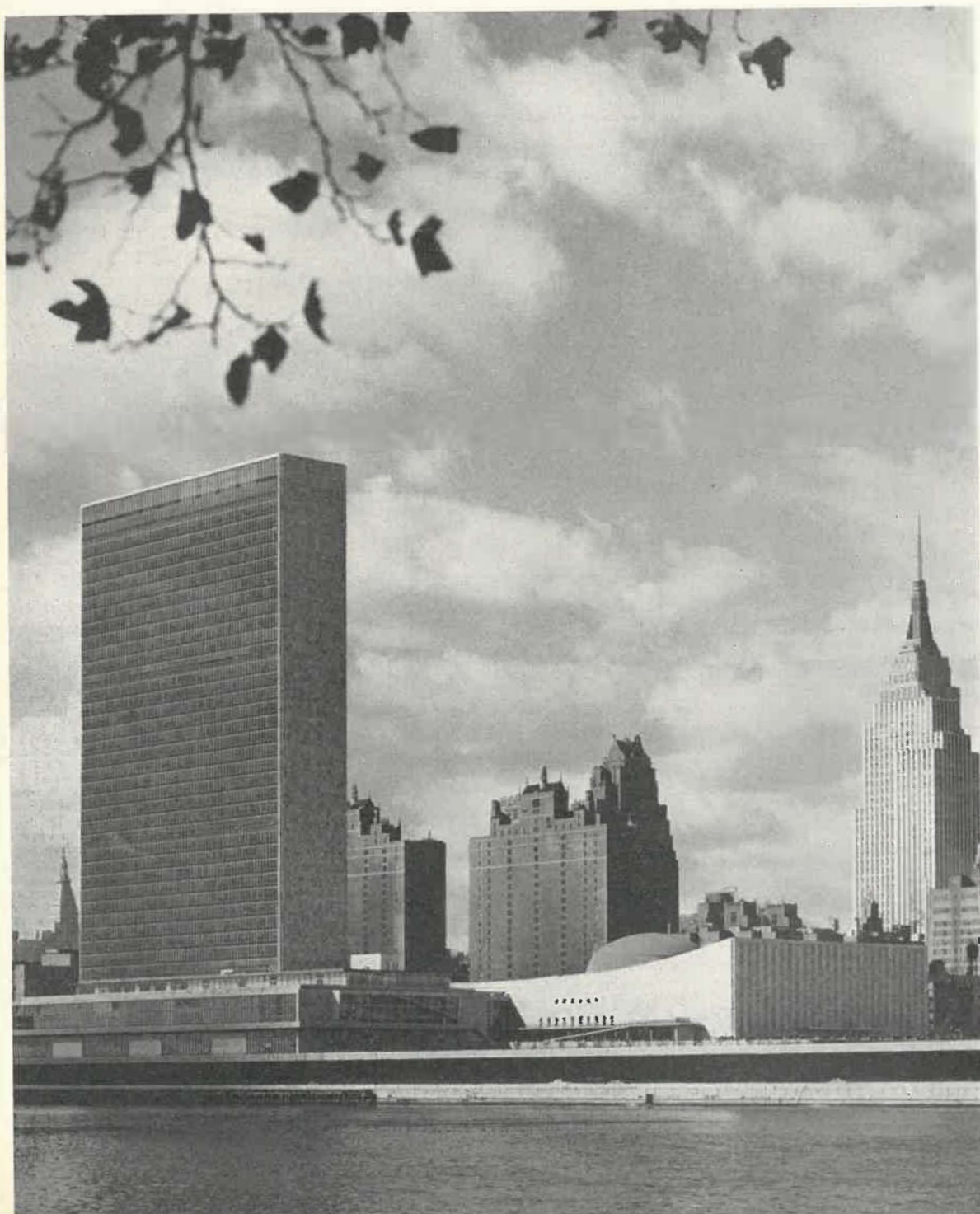


# The Living CHURCH

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March 17, 1957

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## The Moral Dilemma of the UN

See Page 11

At Left: The UN building  
overlooking the East River  
in New York City.

Article for Lent:  
God Is a  
Spendthrift —  
See Page 13

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# The Living CHURCH

Volume 134

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Number 11

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

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## Things To Come

#### March

17. Second Sunday in Lent  
St. Patrick's Day
21. Annual meeting, Committee on Coöperation in Latin America, NCC, New York City, to 22d.
24. Third Sunday in Lent
25. The Annunciation
28. Annual meetings, Japan, Korea, Philippines, and Southeast Asia Committees, Division of Foreign Missions, NCC, New York City, to 29th.
29. Conference on the Ministry, Commission on Christian Higher Education, NCC, Alton, N. Y., to 31st.
- RAVEMCCO Annual Meeting, Division of Foreign Missions, NCC, New York City.
31. Fourth Sunday in Lent  
One Great Hour of Sharing, Church World Service, NCC.

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

# talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

## Useless Knowledge

Let's face again the old complaint, "But you should teach them *something*." Our critics who say this usually add, "Something permanent, something that will last all their lives." Asked to be specific, the desire is expressed for "facts about the Bible, the Prayer Book, Church history, the Christian year, and so forth." Sounds reasonable. But when the earnest teacher starts carefully to list the items that make up this collection, he finds difficulties. First, the total number of facts is so great as to make it unlikely that any one mind can lodge them all. Next, many of these are clearly not suited for small children, and the attempt to arrange all this lore in graded age-levels is found to be a monumental if not impossible task.

Some minds are encyclopedic and collect odd facts as others collect stamps or butterflies. For instance: No nation has a national flag of truce, and no army has a bugle call for retreat in battle. Manufacture of Irish linen was started by the Scotch; but Scotch whiskey was first distilled by the Irish. Old fashioned locomotives had a mile and a half of tubular copper inwards. Marrying two wives in parts of Africa is punishable by having two wives. Franz Liszt wore green gloves.

The use for such knowledge? Any one item might fit into a conversation at some unexpected moment. Very convenient. But the man who knows a thousand of these facts would scarcely be called twice as educated as the man who knows but five hundred.

### Bible Facts

There are 39 books in the Old Testament and 27 in the New — total of 66. Saul, David and Solomon each reigned just 40 years. Methuselah holds the world's title for age (we all know that), but did you know that he was 969, closely followed by Jared at 962, and that the average age of the ten patriarchs from Adam to Noah was 867.5 years? You should, if you had been well drilled on the 5th chapter of Genesis.

Of course, we'll admit that we have to make the children learn these. They don't ask us to inform them. They don't demand how much below sea level is the Dead Sea, nor the names of the 12 apostles, nor the proper color for Holy Innocents, nor even what is my duty to my neighbor. What do they ask?

Look in the new text books. Ask your own class, by the newer ways of skilful probing, what is really on their minds. They say, "I'm afraid of my dad." "What was before God?" "Which religion is God, if any?" "Is Adam and Eve true?" Are you going to try to give them a neat little answer, or try to understand and to meet their real problems?

What, then, is worth knowing in religion? Not the statistical, external facts which have no relation to our real lives. Surely we all should come to know (starting young, and increasing through the years in depth) such things as the *meaning* of Bethlehem, the Crucifixion, the empty tomb.

### Functional Knowledge

Certain skills will help us perform our part in the living community of the Church: How to say your prayers, how to prepare for Holy Communion, how to find the places in the Bible, and to read it intelligently. How to make a meditation, how to say a prayer with a sick person.

Attitudes we can aim to inculcate, not by exhortation, but by patient and wise introduction to the fellowship. These attitudes would include trust in God, accepting companions as they are, forgiving, understanding motives and troubles of others, feeling merciful toward those in need, controlling the imagination.

We can hope that, under our teaching, our children will learn how to meet their problems and pressures, using the resources of the faith. Later they will know how to live in a difficult world, not only with their own problems, but helping others who are struggling. We want them to recognize their own weaknesses, and to outgrow them.

After all, what is "knowing"? It must have to do with appreciation, with entering into life fully and warmly. You do not really "know your Bible" if you have in your head only its skeleton facts. To know your Church and its books is to have found in them the answers to your daily living. The one who knows truly is the one who knows his way around in his world, and is at peace in it.

Can we teach all this? No, we can't teach very much of it, but we can *start them learning* to live the Christian life in the fellowship. The new textbooks will show us how, if we want to try.

- For your Church
- For your Alma Mater



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## SCHULMERICH CARILLONS

18-month-old Anne enjoys a snack with her mother at Camp Kilmer, N. J., along with other Hungarian refugees. For story about Church's work with refugees, see page 9.



RNS

"O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in.

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he satisfieth the empty soul: and filleth the hungry soul with goodness."

— Psalm 107: 1-9.

# The Living Church

A Weekly Record of the News, the Work,  
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March 17, 1957

## Further Expansion

### Episcopal Church Foundation Loans Over \$1,000,000

The \$1,084,000 allocated for new church construction by the Episcopal Church Foundation on February 26th is expected to multiply its usefulness by five in the 10-year period for which it is loaned, interest free. In the words of William B. Given, a director of the Foundation:

"[This money] will result in at least \$5,000,000 worth of new structures, partly because parish and diocese will contribute their part for each project, and partly because increased facilities in growing communities will attract many new members who could not have been welcomed because of the previous overcrowded conditions. These new members will shoulder their own share of the burden and provide the means for further expansion.

"Each year one-tenth of the amount will be returned to the Foundation and will be used for promoting other construction. At the end of 10 years the entire million dollars will have helped to erect more church buildings worth at least another five million dollars, and many of them in communities which do not even exist today."

#### Half of the Needs Met

The money will be loaned to 41 dioceses and missionary districts for construction in 58 specific parishes and missions. Although the sum allocated was greater than any given in the past, only about half of the emergency requests received could be met by the Foundation.

Indicative of the kind of church needs which can be met by the Foundation loans are these:

✓ A small one-family bungalow serves as church, Sunday School, office, and meeting place for a congregation of 474 people. It will be replaced by a new church building.

✓ In a Western community which has quadrupled in size in the last 15 years, Churchpeople have been worshipping in space rented from the Seventh Day Adventist Church, and parish hall activities were held in homes and rented halls. A building fund raised by the parishioners was not quite

enough to begin work without the help of the Foundation.

✓ A congregation in the Southwest rents a dance studio for Sunday services, setting up seats, altar, and furnishings made by parishioners before the services each week. Its priest writes "We are ministering to people all of whom are new in this section . . . all of whom are working as hard as possible for their church, most of whom are giving as generously as possible for their church. . . . We need the assistance of our Church now. . . ." The parish is receiving this help.

✓ In a new Atlantic coast community is a congregation started three years ago which has, refusing any gifts of aid, moved from rented space in a gymnasium into its own church. Its financial resources reached their limit as a rectory-Sunday-school building was being started, however, and the Foundation is enabling them to continue building.

The Foundation responded to many such appeals for help but was unable to help many other congregations in almost equally desperate circumstances. It is seeking to increase its revolving loan fund to the point where no worthwhile requests for help must be turned down.

## Bishops Approve Marriage Canon

Summary by the Rt. Rev. Thomas N. Carruthers, Bishop of South Carolina, of a survey made by the Joint Commission on Holy Matrimony to determine how the bishops of the Church feel about the working of the present canon on Holy Matrimony.

Most of the bishops of the Church are satisfied with the Church's canons on Holy Matrimony, last amended at the General Convention in Philadelphia in 1946. There is no general demand for a new canon. Requests for change are largely confined to minor points. Apparently the canons of 1946 are working out very well.

This was the conclusion reached by the Joint Commission on Holy Matrimony after studying the results of a questionnaire circulated among the bishops last year. The first question was, "Are you satisfied with the present canon? If not, what do you suggest?" Thirteen of the 84 replying did not answer this question, 47 said "yes," 13 "no," and 11 made various answers, some saying that they like the canon better than the previous one but are not completely satisfied, and some suggesting minor amendments.

Those answering "no" had many different reasons. One objected to having the



Photo by H. J. Turicchi

THIS one-family bungalow has been the church, Sunday school, office, and meeting place for 474 people. But a Foundation loan will help replace it with a church building large enough to meet all of its needs.

canon fenced in by a lot of impediments and suggested a general canon permitting the bishop to use his common sense. Another bishop objected to the canon because it gives too much power to the bishop as it is. Another thought that the canon should be rewritten for clarification and definiteness. Still another thought that baptism should be required of both parties. Two thought that the Church should require uniform procedure and practice in all dioceses. One bishop suggested the addition of a clause to Canon 17, Section 2, Clause b, to read: "Or such circumstances attendant upon the marriage from the beginning that make a true Christian marriage unlikely or impossible." Two bishops thought that if a marriage has been annulled by civil authority, the bishop should not have to wait a year to declare nullity. Three believed that the principle of nullity should be definitely established in the canon, one suggesting that the words "to exist" (Canon 18, Section 2, paragraph b) be stricken out and that after the words "to have existed" there be added the words, "at the time of the marriage or previous thereto."

In the four-year period from January, 1952, to January, 1956, there were approximately 3,054 petitions for remarriage in the whole Church (petitions that actually reached the bishops). Approximately 2,356 or 77% of these received favorable judgments. This means that approximately 589 remarriages were granted each year during that period. Few judgments were requested where no new marriage was contemplated. Although the number of favorable judgments varied greatly among the dioceses, the variation was accounted for chiefly by size and membership, not by the theological positions of the bishops. Apparently, however, some diocesans are stricter than others. On the whole the ratio of favorable judgments to requests is much the same throughout the Church.

In nearly all cases petitions come to the bishop through the clergy, the clergy having done the first "screening." A large majority of bishops require applicants to fill out a prepared questionnaire. A considerable number think that a uniform questionnaire would be helpful. . . .

Judgments are asked on all the grounds listed in the canons but apparently a large number are requested under impediment 9, "attendant conditions and . . . defects of personality. . . ." One bishop answered our question, "On what ground are the judgments asked?" "Impediments 4 (insanity), 6 (impotence, sexual perversion, venereal disease), and 9"; another, "six out of seven on ground 9 (personality defects)," another "pleading impediments 3 (mental deficiency), and 9, but most of them pleading the obvious non-existence of a marriage bond as the same is recognized by this Church and the impossibility of establishing such a bond with previous spouse."



Fasch Studio

It now belongs to Church of the Holy Spirit

## A Real Switch — Church Buys Bank

It is not unheard of for a bank to take over a church, but when a church takes over a bank, it makes a "man-bites-dog-type" of news story.

This was the way the Rev. James Cosbey, Jr., rector of the Church of the Holy Spirit, Mattapan, Mass., announced at the annual parish meeting that the church had acquired the property and building of the Mattapan Branch of the National Shawmut Bank, the property which is surrounded by church land.

The acquisition of the property was made possible by a gift of money from one of the parishioners, Miss Aimee Lamb. Miss Lamb's mother, the late

Mrs. Horatio A. Lamb, built the church and bought the property on which it stands in the late 1880's. For many years it was her wish that the property, now occupied by the bank, be a part of the church land.

Now that it is, it will be set aside in her memory.

After the bank has moved to its new quarters, its old building will be razed and the grounds landscaped. In the past two years the Church of the Holy Spirit has already completed \$130,000 worth of improvements. Mr. Cosbey added that the Shawmut bank officials "coöperated generously" in the transaction.

A majority of the bishops said that they do not interpret attendant conditions to include any others than those listed. Twenty-one said that they do allow other conditions and named adultery, physical cruelty, alcoholism, broken spiritual union, and "where, as in the case of war marriages, no real home was ever set up before the man left for the Army and where on his return nothing was left of the relationship."

Thirty-eight bishops replying to the questionnaire said that they use the nullity principle exclusively in making their judgments, 21 admit causes arising after the first marriage, and 17 use both approaches.

One of our questions was, "How do you interpret the clause, 'attendant conditions which make free consent impossible?'" Some said that this section is not clear. One described it as unrealistic and another as dangerous. We quote a few interpretations given: "Pressure of war

time marriages, undue parental influence, extreme immaturity"; "basically unstable or irresponsible personalities"; "abnormal behavior which indicates lack of knowledge of common decency, such traits of character as evince a mind lacking, before marriage, in a proper conception of Holy Matrimony"; "such conditions that if fully understood the parties would not have consented and which now makes even earnest efforts doomed to failure." One bishop wrote, "I value this subsection. I presume it could be misused but it does make allowance for the inability to legislate morals."

Marriage counselling is apparently taken seriously by most of the clergy and many of the dioceses are making sincere efforts to assist their clergy with this responsibility.

In many of them the matter is discussed at Clergy Conferences and in some experts are made available to give guidance to the clergy.

## Six Projects to Benefit From Woman's Auxiliary Grant — Report at Meeting

By JEAN SPEISER

Bishop Emrich of Michigan, chairman of the Home Department, announced a grant of \$32,725 from the Woman's Auxiliary to be used for six projects. He made the announcement at the quarterly National Council meeting held at Seabury House last month [L. C., March 10th]. The projects to receive grants are:

University of Colorado, furnishing of chapel and activities room; St. Matthew's Mission, Albuquerque, N. M.; conference center building in the diocese of West Texas; new church at Great Bend, Kan.; Canterbury chapel, University of Alabama, and student center at the University of South Carolina.

Dr. William G. Wright presented these resolutions in behalf of the Domestic Missions department (all were approved):

✓ \$5,000 to the Bishop of Long Island for work among Puerto Ricans in Brooklyn.

✓ \$10,000 to the diocese of Florida to assist in the construction of a Canterbury House for St. Michael's and All Angels' Church, Tallahassee.

✓ \$5,000 to the diocese of Fond du Lac to assist in construction of a new rectory and parish house for the Church of Christ the King, Sturgeon Bay, Wis.

✓ \$11,185 to Okolona College, Okolona, Miss., for dormitory buildings.

✓ Retirement allowances for Bishop Rhea, formerly of the missionary district of Idaho, and for Bishop Nichols, formerly of the missionary district of Salina, and widow's allowance for Mrs. Alexander E. Pawlan, widow of the Rev. Pawlan, retired priest in the Missionary District of Wyoming.

Bishop Gray of Connecticut told of a plan to present World Friendship Book at the 14th World Convention on Christian Education at Tokyo, August 6-13, 1958. This would be put together of pages signed by Church school and youth workers in 50 countries, and it would be accompanied by contributions from signees. Some of the funds would be used for Church education projects in Japan; some of them would help to defray travel expenses of delegates otherwise unable to attend.

Dean John C. Leffler, chairman of the Department of Christian Social Relations, reported two new projects for the Division of Urban-Industrial Work. One, an inter-service operation with the Home Department for work among Indians moving to urban communities was granted \$1,500 annually for three years. The Church is in danger of defaulting gains made in more than a hundred years' ministry among the Indians by loss in Church membership as these groups leave the reservation. The second project (\$4,166 annually for three years) is to the Church of the Epiphany, Washington, D. C., for work among government employees.

The Rev. Dana Kennedy, executive secretary of the Division of Radio and Television, announced that this division and the Episcopal Radio and Television Foundation of Atlanta, Ga., had agreed to cooperate and coordinate the financing, production, and distribution of radio and TV releases in a joint operation. Mr. Kennedy paid tribute to the Fourth Province Foundation for its pioneering work, specifically for the well-known "Episcopal Hour" and "Another Chance" programs.

Mr. Kennedy also advised that the "Man to Man" television program featuring Dr. Theodore P. Ferris, rector of Trinity Church, Boston, would be ready for release to 150 stations over the country by early spring.

A great many projects in behalf of the Jamestown Festival in April were described by John Reinhardt, director of the Department of Promotion, chief among them plans for the visit of the Archbishop of Canterbury. On April 26th the Archbishop will appear on the CBS television program: "Person to Person."

Producers of the program asked if the Archbishop had any "hobbies," they being one of the major devices on which they depend for their format. Reluctantly Mr. Kennedy wrote to the Archbishop with this question, and received this negative reply:

"When I was a boy I started to collect stamps. I soon found out what nonsense it was, so I stopped."

### Tower Church Readied

Other progress reports are more optimistic. Tower Church on Jamestown Island is to be restored from the condition of "antiquity" in which it has been held for many years — organ installed, chancel furnished, and in general readied for regular services. Correct liturgical music for that period is being recorded for use during the Festival. Two guides, using information provided by the Rev. A. Pierce Middleton of Brookfield, Conn., will assist the chaplain in escorting visitors about the church.

Filmstrips on Jamestown soon will be available from the Department, and a biography on the first vicar, the Rev. Robert Hunt, is being prepared, as well as two sermons for use by lay readers.

Finally, National Council approved the proposal to call this "The Jamestown Year," and urge Episcopalians from all over the country to make pilgrimages.

Mr. Middleton, who has become an authority on Jamestown as a result of several years' research, told the Council that the founding of Jamestown marked "the beginning of the overseas expansion of the Anglican Church."

Before 1607 ships' chaplains had indeed made use of the Prayer Book on this continent, but this was the first year the Church actually had sent a missionary (Mr. Hunt). A real saint and a great peace-maker, Mr. Hunt worked himself

into a fatal illness during the first year in the new country, and died in 1608.

"But the Church was then well established," Mr. Middleton related, and well supported by the Church of England. In 1618 communion silver was sent over, and other furnishings arrived regularly from then on. King James I ordered sermons to be preached, prayers to be offered, and money to be gathered for the Church abroad.

Dr. C. Rankin Barnes, reelected secretary of the Council for the 10th year, proposed that the October 14-16, 1958, meeting of the Council in Miami, Fla., be changed to October 4th, the Saturday before the opening of General Convention. Council approved.

Not otherwise reported:

✓ A bequest of \$20,000 from Martha E. Searle which was given jointly and equally to the Emerald-Hodgson Hospital, Sewanee, Tenn., and the San Juan Indian hospital, Farmington, N. M.

✓ The resignation of Judge Raymond E. Baldwin, Province I, member of the National Council of Glastonbury, Conn., accepted with regret.

✓ Mrs. Sumner Walters, Province VIII, Stockton, Calif., approved as successor to Bishop-Elect Haden, resigned as chairman of the Town and County Division of the Home Department.

### Anglican Bishop in Jerusalem To Resign in June, Is Report

The Anglican Bishop in Jerusalem, the Rt. Rev. Weston Henry Stewart, will resign June 30th, according to Associated Press, reporting a Church of England announcement from London. Associated Press added that, according to the same announcement, he would be succeeded by the Rt. Rev. Angus Campbell MacInnes, Bishop Suffragan of Bedford, whose father was Bishop in Jerusalem from 1914 to 1932.

Bishop Stewart, who was educated at Oxford, became Bishop in Jerusalem in 1943, succeeding the Rt. Rev. G. F. Graham-Brown, who was killed in an automobile accident the year before.

Bishop Stewart's 13-year episcopate has covered critical years both in world relations, and, more particularly, in the area of his jurisdiction. This includes not only Anglican work in Jerusalem proper, but also in Jordan, Israel, Syria, Lebanon, Cyprus, and Hatay — a part of the world which, in recent years, has seen much tension and interracial violence, as well as the epoch-making establishment of Israel as an independent state. In 1947 the bishop and his clergy exposed themselves to great danger when they went outside the cathedral close to minister to Churchpeople elsewhere. In 1948 he denounced the partition of Palestine as "wrong in principle and unworkable in practice." Later in the same year his cathedral was damaged by shelling.

Bishop Stewart is 68.

# Diocesan Conventions

## Honolulu

February 11th to 14th, Honolulu, Hawaii

Held in connection with the annual convocation of the district of Honolulu this year was the first annual Teachers' Institute. This conference brought together teachers from diocesan, parochial, and day schools of the district.

Passed at the convention were several amendments to the constitution and canons, mainly for the purpose of clarifying the language. The most important change was the approval of a canon establishing a finance committee, to be elected at each annual convocation, of not less than five nor more than seven members. The duties of this committee will be to maintain general supervision of the financial affairs of the district, except those which are committed to the Board of Directors of the Church Corporation and Board of Missions; to secure simplicity and accuracy in the collection and disbursements of all funds; and to secure cooperation between the various officers, boards, and agencies of the district, for which purpose it shall establish its own rules and keep a record of its meetings, all of which shall be submitted annually to the convocation.

Among the things discussed at the convention was the plan, now about to be executed, for the completion of the Cathedral Church of St. Andrew. A recent campaign was held to raise \$400,000 for this project. Construction is scheduled to begin on April 1st and to be completed in early December.

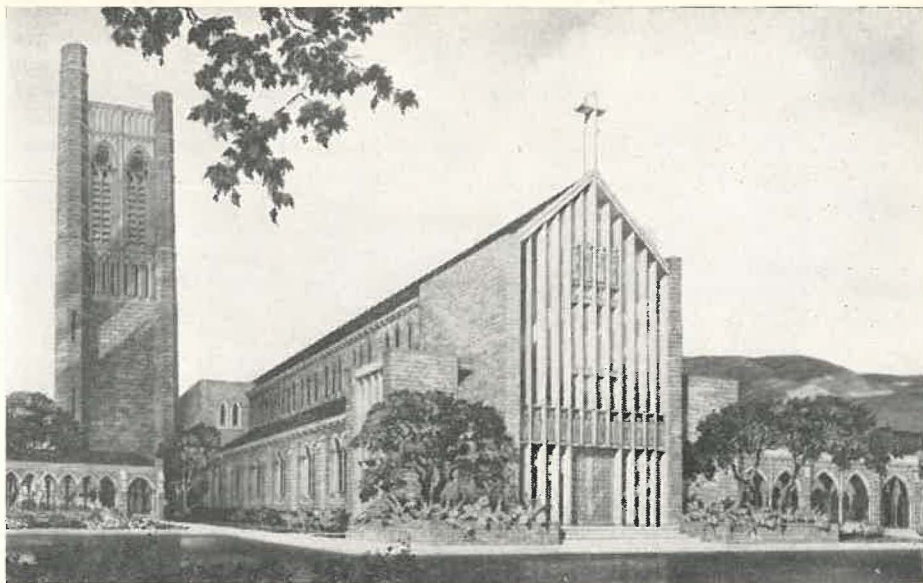
The nave and aisles of the cathedral will be extended 52 feet, increasing the seating capacity by about 400. The extension will consist of two bays of nave and aisles and two vestibules at the ends of the aisles and a full height narthex which opens directionally into part of the nave itself. The wall of the narthex toward the street will be bronze and glass in a large design. A new organ chamber will be placed over the aisle on the north side adjacent to the tower. The organ will be placed on the roof over the aisle.

## Michigan

February 5th and 6th, Detroit, Mich.

An amendment allowing women to serve as delegates to the diocesan convention was confirmed at the annual convention of the diocese of Michigan, held at the Masonic Temple, Detroit. Permission was granted a year ago for women to serve on vestries in the diocese and in the past year eight parishes have taken advantage of this in their vestry elections.

For the first time in many years delegates to the convention voted to assume the full missionary obligation of the diocese for a total of \$190,226. Although the full missionary share was paid by the end



Construction will begin on the addition (shown here) to Cathedral Church of St. Andrew in Honolulu.

of 1956 this is the first time the convention has accepted the full proportion in some time.

The final 10 members of the Cathedral Chapter were elected, symbolizing the transition of St. Paul's Cathedral, Detroit, to its new status as a full diocesan cathedral.

The convention delegates passed a resolution stating the policy of the diocese in regard to racial relations to be "to promote fellowship between all men in our communities and within the Body of the Church in every way possible and to encourage its parishes to care for the souls in the communities in which God has seen fit to place them, thereby building up the Body of Christ and witnessing to the essential unity of all mankind."

In other business the delegates unanimously passed a resolution empowering the bishop and the Executive Council to present to the proper authorities an invitation to hold the General Convention of 1961 in Detroit.

**NEW PARISHES:** St. Paul's, Bad Axe; Redeemer, Detroit; St. Michael's, Lincoln Park; Trinity, Flushing.

**NEW MISSIONS:** Bloomfield Hills, Ecorse, Hale, Linden, South Lansing, South Redford, Pine Lake.

**GUEST SPEAKER:** The Very Rev. James Pike, dean of the Cathedral of St. John the Divine, New York City.

## Eau Claire

January 27th and 28th, La Crosse, Wis.

Delegates to the Eau Claire diocesan convention participated in the 100th anniversary of Christ Church, La Crosse where the convention was held in honor of the occasion. The council opened with the service of Solemn Evensong with the Rev. Robert Vinter, rector, as the officiant and with Bishop Horstick pontificating and preaching. Students from the Nashotah House choir, under the direc-

tion of the Rev. Robert Jacoby of the seminary faculty, took part in the services.

Also included in the observance was a solemn celebration of the Holy Eucharist with the bishop as the celebrant assisted by the Rev. Ronald Ortmayer and the Rev. Stanley H. Atkins and with the students from Nashotah House singing the propers of the Mass.

**ELECTIONS.** Standing Committee: clerical, R. G. Baker, R. E. Ortmayer, G. E. Brant; lay, M. R. Farr, Arthur Moody, Ralph Owen, Jr.

**Executive Board:** clerical, R. C. Warder, H. B. Connell, R. G. Baker; lay, Frank Mahan, Jr., Romain Brandt, Robert Ahrens.

## Florida

January 29th to 31st, Jacksonville, Fla.

The Rev. Kenneth Heim, representative of the National Council to the Nippon Sei Ko Kwai (the Holy Catholic Church in Japan), was the guest preacher of the opening missionary service of the 114th annual convention of the diocese of Florida. The convention was presided over by the Rt. Rev. E. Hamilton West, bishop of Florida.

**NEW PARISHES:** Grace Church, Orange Park, and St. Christopher's, Pensacola.

**NEW MISSIONS:** St. Francis of Assisi, Gulf Breeze, and the Church of the Redeemer, Jacksonville.

**BUDGET:** \$181,635.15 (program); \$41,532 (assessment).

**GUEST SPEAKER:** The Rev. Howard Harper, executive director of the Presiding Bishop's Committee on Laymen's Work.

## THE LIVING CHURCH RELIEF FUND

### Chaplain, Riker's Island

Previously acknowledged	\$46.00
S. B., Ogdensburg, N. Y.	10.00
I. S., Greenville, Ala.	5.00
Mrs. A. C., Winter Park, Fla.	10.00
G. M. W., Columbus, Ga.	20.00
H. B., Haverford, Pa.	5.00
A. C. E., Palo Alto, Calif.	10.00
H. E. M., Quoque, N. Y.	10.00

\$116.00

The Living Church



## Deans Plan Freedom Exhibit At New York City Gathering

Forty-one cathedral deans held their fourth annual meeting last month at the Cathedral of St. John the Divine in New York City. Hosts were the Very Rev. James A. Pike, Dean of the New York Cathedral, and the Very Rev. Francis B. Sayre, Jr., Dean of Washington Cathedral, where the first such gathering was held in 1954.

Aside from the services which the visitors attended together at the cathedral, the meeting was informal in nature, as was its original intention. One important piece of business, however, had to do with the Church and Freedom project in which 15 cathedrals were to participate in a year-long celebration starting May 5th.

So great was the enthusiasm over the observance, which will include a festival service and many-faceted exhibits having to do with the announced theme, that deans of 17 additional cathedrals and cathedral-churches announced their desire to join. These intents are of course subject to approval by their bishops, but it is expected that this will in most instances be granted.

Liturgy for the main services will be set up by the Cathedral of St. John and it is planned that the exhibits will be traveling ones, to be used by each participating cathedral in sequence. The project, which is sponsored by the Division of Christian Citizenship of the National Council of Churches, was scheduled to end in January, 1958, but with the addition of new participants, it may last through the calendar year.

## Holy Trinity, Lincoln, Razed In Fire Caused by Vent Pipe

The Church of the Holy Trinity, Lincoln, Neb., was destroyed by a fire which started in an overheated vent pipe. Only the stone walls of the historic landmark remain.

Lost in the fire, which gutted the interior of the building, were many treasured appointments and memorials. The complete music library of Mr. Myron Roberts, who recently took over as organist and choir director of the church, was lost in the fire. Also lost was a comparatively new pipe organ valued at \$31,000. Total estimated damages have been set at \$250,000.

The old parish hall, located east of the church, was unharmed. It contained the parish offices and some Church school facilities. A new educational unit, to have been constructed east of the church, had not yet progressed to the point where any major damage could be done to it.

The altar of the church suffered little harm and may possibly be usable. Plans for rebuilding the parish will be decided when a report is received on the soundness of the stone walls.

## Refugees Find A New Life in America Through Parish Resettlement Programs

**Homes, food, toys, and jobs are all part of the freedom offered by churches throughout the United States to former victims of tyranny and oppression**

"H-Day" was the day of the invasion of Fort Wayne, Ind. The invasion was accomplished by a group of 16 Hungarian refugees who had been brought to Fort Wayne under the sponsorship of Trinity Episcopal Church. The rector, the Rev. George B. Wood, announced that the invasion was a complete success and that within a matter of days the refugees had captured the hearts of not only their sponsors but also the entire population of Fort Wayne.

The Fort Wayne story is typical of the many parishes around the country which have opened their hearts and their homes to the homeless. The 16 refugees consisted of two family groups and seven young men, several of whom were "freedom fighters" before they were forced to escape from their homeland. They were met at the station in Fort Wayne by members of Trinity Church who, in the words of Fr. Wood, "are trying to give you a new start in life — help you become Americans, freedom-loving Americans."

The Hungarians were taken to Trinity Church where a service of welcome and a dinner was held for them. As the church organist followed the hymn, "Now thank we all our God," with the Hungarian national anthem, some of the young men began to sing. Behind them the eyes of the women welled with tears which coursed down their cheeks.

Fr. Wood then explained to the refugees, through the help of an interpreter, that in America "we have a custom we call a housewarming. And when we welcome new people into our community we have a housewarming and give them food and gifts and furniture, and try to help them become adjusted to their new home. This is our housewarming party for you. We don't want you to feel under any obligation to us. You will be living in free America."

During the dinner, some of the children were so distracted by their new toys, including dolls, cars, and trucks, all purchased by the parishioners, that their parents had a hard time coaxing them to eat a few bites before getting back to their games, while other youngsters were so overwhelmed by the quantity of delicious goodies that they consumed as much as the adults.

Following the dinner some of the refugees, again through an interpreter, told of their experiences in escaping from Hungary. They told of seeing crowds of students bearing signs calling for revolt against the entrenched Reds, and watching crowds of demonstrators increase to thousands. They saw the statue of Stalin toppled from its pedestal in the heart of

Budapest and the next day the people of the city began to fight the police. One young man told of how he helped capture a member of the Communist secret police and on him found a list of persons marked for seizure and imprisonment or death. On the list were the names of many of his friends.

They told of their adventures in trying to reach the border, a journey which took over a month for some of them. One young man told of being stopped 15 times by guards and how once he loudly offered two Communist soldiers a drink of the native liquor he carried. Loudly, he explained, in order to warn his friends behind him of the presence of the guards. His friends were acting as woodchoppers but were actually camouflaging guns. Some of his friends were captured in spite of the precautions.

### "Molotov Cocktails"

One of the refugees stated that the street battles might have brought the revolt to a successful conclusion had guns and ammunition been available. Early in the fighting rifles were captured but no proper shells were to be had for them. A veteran of three attacks on tanks said that the most effective weapon against the Russians was "Molotov Cocktails" a Russian invention of World War II.

"I don't want to be insulting," said this freedom fighter, "but I'll guarantee there won't be another revolt in Hungary. The people waited for help from the West, but it never came. The tide could have been turned if we had had two truckloads of bazookas," he said.

Asked if they had heard broadcasts from Radio Free Europe while still in their homeland, the new residents of Fort Wayne said they had, though to be caught doing so meant imprisonment. "Did you believe the things you heard over Radio Free Europe?" they were asked. "Yes, we did, or we wouldn't be here," they said. "It helped us make up our minds to come." They then told of one broadcast that described an American sitting down to a meal of half a fried chicken and other foods. That they said, was more meat than a Hungarian sees in weeks, the average amount being two ounces a day.

Homes were found for the refugees by the parishioners. A house was located for one of the families while the first floor of another home was found for the other family. Four of the young men occupy the second floor of that home. Another of the young men was given both a home and a job with Dr. B. V. Allen, a local veterinary, and the remaining two young

men were provided with an apartment near their jobs. Work was found for all of the men and special English tutors were found for the refugees to help them adapt themselves to this country more easily. The children already attend public school in Fort Wayne. Among the jobs now held by the men are those of sheet metal worker, machine shop worker, bricklayer, restaurant employee, and an employee of a moving van line.

#### Inner Happiness

Among their new possessions can be found the outward evidence of their rapid Americanization — new shoes, soup that comes in cans, a red rose from the florist, and a second hand automobile. Less perceptible is the startling change in appearance — the diminishing shyness, and the look of inner happiness reflected in faces that on their arrival revealed strain and uncertainty.

Trinity Church in Fort Wayne is only one of dozens of churches which have sponsored refugees in this country. Not all the refugees are Hungarians. The Church of St. Augustine-By-the-Sea, Santa Monica, Calif., took into its parish family Mr. and Mrs. Marinus van der Paowert. Mr. van der Paowert was a victim of the political turmoil and uprising in Indonesia and was exiled to Holland when the revolutionists took over all the holdings of the Dutch. During his sojourn in Holland he married, and then the newlyweds, discouraged by the impossibility of establishing themselves in Holland, took advantage of the Refugee Act and were brought to this country by the Episcopal Church.

Mr. van der Paowert is a trained social case worker, but until he finds an opening in his field he is working at whatever job he can find. The parish, under the rectorship of the Rev. Clifford E. Barry Nobes, has furnished a cottage and the other essentials of life for the couple in the meantime.

#### Coöperation with Church

At the January annual meeting of the parish, the Santa Monica congregation enthusiastically adopted a resolution authorizing the vestry to set up a permanent committee for the purpose of coöperating with the National Church in the resettlement and rehabilitation of refugees in the parish.

St. Alban's Church, Washington, D. C., volunteered to adopt a refugee family and found themselves, instead, with 14 refugees — four families and a single man. Ten are Hungarians and four are Germans.

All 14 are housed, fed, learning English rapidly, and either working or in school. Each group has a St. Alban's "godparent" plus the services of nearly 50 volunteers from outside St. Alban's who offered help in translating, transporting, and the like. In order to help pro-

vide for the extra refugees a "St. Alban's Refugee Resettlement Fund" was set up and over \$3,000 was collected quickly, mostly from the Christmas Day cash collection.

St. Albanites have provided clothes for the refugees, have housed them and fed them, have guided them and helped them in their adjustment to a new life, so strange and free. And St. Alban's will see them through to citizenship and economic independence. Most important, St. Alban's has given them friends and fellowship in their new land.

What have the refugees done for St. Alban's? According to the parishioners — a lot. *St. Alban's Chronicle*, a parish publication, explained it this way. "St. Alban's took on a responsibility which required work in fellowship, a new responsibility. The bonds of our communion have for that reason drawn just that much closer. To help the refugees, St. Albanites had to team up, to help each other."

How do St. Albanites feel about this undertaking? Ed Shepherd, vestryman and chairman of the committee which directed the operation, gave the answer.

"I suppose we ought to wait until we get them all on their feet before we tackle more," said Ed, who worked long hours for many weeks on the program, "but we all hope we can get more refugees soon."

#### 24 "Freedom Fighters"

St. John's Church, North Haven, Conn., is another notable example of what Episcopal churches can and have done for the refugees. St. John's has sponsored 24 "freedom fighters" and has assisted in the resettlement of a total of 50. The parish Hungarian Refugee Committee has received a total of \$4,000 which was spent for the care of the 24 refugees as well as for the establishment of an organized Hungarian Program in the state of Connecticut.

The governor of Connecticut recently accepted the Hungarian Refugee Procedure as worked out and established by St. John's, as the recommended program for the state. The governor, acting in response to an appeal made by the rector of St. John's, the Rev. A. Rees Hay, appointed General Quin as state coördinator for the Hungarian Refugee Program. There are now about 300 volunteer professors, graduate students, undergraduates, and faculty wives from Yale University, who are teaching English in the various public schools of New Haven and conducting night classes for 100 or more Hungarian refugees. Ray Lamontagyne, a student at Yale and a member of St. John's, who is head of a Volunteer Educational Program, is now a member of the Governor's State Coördinating Committee and is establishing a program of teacher-training throughout Connecticut.

Of those "freedom fighters" who are part of the St. John's program, seven are

now taking a regular course of study in the public schools of the New Haven area. Two of the boys will enter Philips Academy, Andover, this month, another anticipates going to Groton School in the fall, and a fourth plans to enter Yale University. Five of those sponsored by St. John's are at Bard College for a six weeks' course in English. These were University students in Hungary. The rest of the "freedom fighters" are located in jobs in North Haven, New Haven, and Wallingford.

#### Group of Translators

Some of the Hungarians have remained on with the family who took them in on a temporary basis — the families insisted that they make their home with them. Others have been established in homes near their work.

A large group of translators from New Haven and Wallingford was organized by the rector at the beginning of the program and the group has now been made available to the area through General Quin's state office. It is anticipated that the parish will continue to sponsor refugees as long as money is available to carry on the program.

The Rev. Alexander Jurisson, assistant secretary of the Committee for World Relief and Church Coöperation, stated at the last National Council meeting that the Episcopal Church had led all other non-Roman Churches in the resettlement of refugees since the 1951 Act came into operation. Of a total of 20,000 persons who found new homes in this country 3,200 have been sponsored by Episcopalians, 500 more than the Methodists, who were in second place.

Mr. Jurisson said that many parishes have been working through their local Council of Churches and through Inter-Faith groups and thus are represented as a part of the community. He suggested that Episcopalians work through their diocesan resettlement committee or local groups, because of the great individual responsibility imposed on them in "taking" refugees. Far greater job opportunities and protection are offered by a group of people than by individuals and in this method lies the greatest hope of happiness and security for the newcomers to this country.

Meanwhile Mr. Jurisson commended highly the work done in dioceses in many parts of the United States (among them the above mentioned parishes) through their resettlement committees. He particularly commended the dioceses of Massachusetts, Michigan, Connecticut, New York, Pennsylvania, Chicago, Newark, and Virginia.

There are 70,000 Hungarian refugees still in Austria, awaiting resettlement, as well as many hundreds of thousands more around the world being cared for in camps and refugee villages, Mr. Jurisson reminded.

# The Moral Dilemma of the UN

which is in danger of becoming  
a pliant tool in the hands of the  
totalitarian powers

By the Rev. Leland B. Henry\*

**C**an the Christian devoted to the cause of freedom and justice continue to support the UN? That one can even ask the question is an indication of the moral dilemma facing the organization that 10 years ago we hailed as the hope of the world.

The moral position of the UN rests upon four goals clearly stated in the Charter:

1. The elimination of "the threat or use of force" in international relations;

2. "Respect for the principle of equal rights and self-determination of peoples";

3. "Coöperation in solving international problems of an economic, social, cultural, or humanitarian character," and,

4. "Respect for fundamental freedoms for all."

These goals rightly command the sympathy and the active support of every Christian. But what is actually happening in the UN today? How closely does performance approach goals?

We see the UN sharply divided into two groups. One group accepts seriously the obligations of membership. The other treats with contempt every resolution of the UN which runs counter to its interests and desires. As a result, in spite of the magnificent statements in the Charter, the UN is in danger of becoming a pliant tool in the hands of the totalitarian powers.

For example, on December 3, 1956, the General Assembly received two communications. One was the an-

nouncement that Great Britain and France would accede promptly and unconditionally to the UN resolutions and withdraw their troops from the Suez Canal Zone. The other was the flat refusal of Hungary to admit UN observers into that oppressed and unhappy country. For the totalitarian states the UN becomes a "Heads I win, tails you lose" proposition. If a UN resolution pleases them, they clamor for its immediate implementation by sanctions or armed intervention. If it displeases them they simply ignore it with impunity. The UN in effect establishes the rule of law for weak nations and for nations susceptible to moral suasion. It allows the morally ruthless, if they are strong, to operate under the law of the jungle.

## Air of Unreality

Consider the tragic situation in Hungary. Driven to desperation by 10 years of political oppression and economic exploitation, given a glimmer of hope by the Russian program of de-Stalinization and the events in Poland, encouraged by the broadcasts of the Voice of America and Radio Free Europe, the Hungarians rose en masse to demand their liberty. Students, workers, peasants, even the army, united in a revolt against Russian rule.

For three short days there was a free government in Budapest. Then, while

negotiations between the Nagy government and the Russians for the removal of Russian troops were still going on, 6,000 tanks and 200,000 Russian troops moved in. Sixty-five thousand people — men, women and children — were shot down. Thousands of the flower of the Hungarian youth were deported. Over 180,000 refugees have crossed the border into Austria. A safe-conduct granted to Premier Nagy, who had taken refuge in the Yugo-Slavian Embassy, was violated.

A puppet government, supported only by the force of Russian arms, was set up. Its total lack of popular support was indicated by a prolonged general strike. The death penalty is now being invoked against the strikers, and there are daily reports from the Hungarian government itself of the imposition of the death penalty upon leaders of the Workers' Councils.

What did the UN do? After days of procedural delay it passed a series of resolutions demanding four things: the withdrawal of Russian troops, the stopping of the deportations, the return of those already deported, and the admission of UN observers. All four demands were contemptuously refused. One could not help sympathizing with the representatives of the free nations as one after another expressed his horror at the situation. The Peruvian delegate called it "the slow death of Hungary." The Netherlands delegate spoke of "this shameless flouting of its [the UN's] injunctions."

But over all the deliberations there was an air of unreality and helpless

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frustration. There was no word of a UN Emergency Force for Hungary; the Russians would not like it! There was no support for the attempt by Cuba to question the credentials of the delegation representing the Hungarian puppet government. There was no suggestion of sanctions, no move to expel Russia and Hungary for their defiance. Even the old League of Nations did better than this!

The Peruvian delegate summed up the moral problem confronting the UN in these words: "The Soviet Union calmly and quietly and stolidly defies the UN and places before this organization the most serious threat to its existence and prestige."

### Why the Delay?

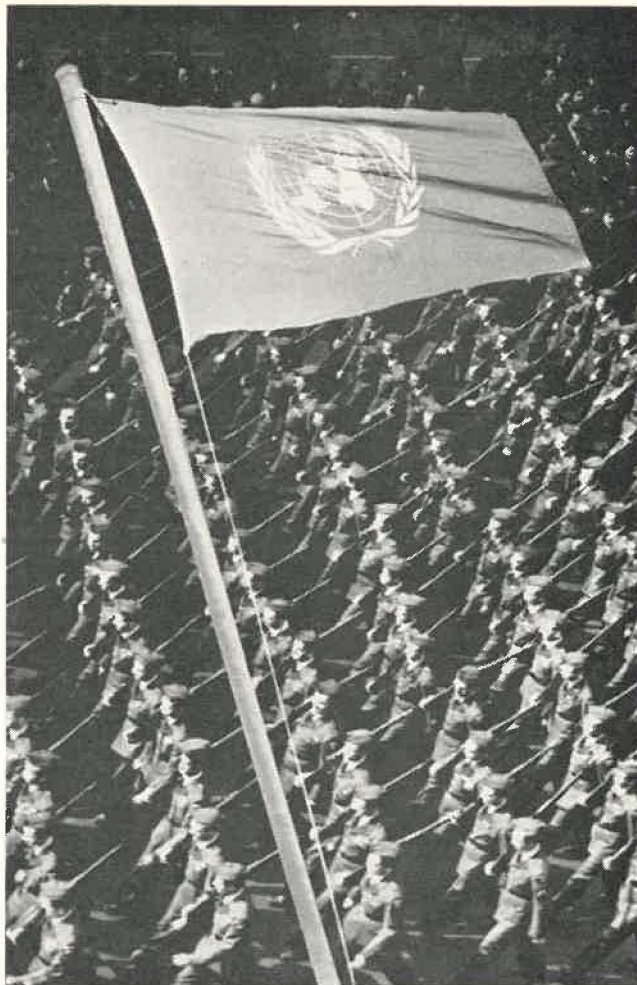
It is easy to ask, "What more could the UN do short of all-out atomic war?" The question calls for two comments. If it is meant to imply that the UN is powerless against any major state that defies it, the implication may be true. But if so, it is one that friends of the UN ought to be the last to concede. For to concede this is to admit that the UN operates as an ally of any strong and ruthless aggressor. It refuses to act itself, and it prevents action by others. I, for one, as a friend of the UN, am not willing to grant that this is inevitable.

So my second comment is this: the UN, if given strong, affirmative leadership by the nations of the free world—especially the United States—could do much.

For instance, on the matter of UN observers in Hungary, the Secretary General might have announced that he and a group of UN observers were flying to Budapest in an unarmed, properly marked UN plane. I do not believe that even the Russians or Hungarians would have shot down such a plane. Of course, there would have been a calculated risk—but far less than the risk that the UN asked hundreds of thousands of young men to take who fought under the UN flag in Korea.

Or the UN might have appointed as observers members of the embassy and legion staffs already in Hungary. It is obvious that these diplomatic personnel are getting information for their own governments, but they could have been given UN recognition, so that their reports came directly and officially to the UN.

What the UN actually did, following the Hungarian refusal, was to direct the Secretary General to send



RNS Photo

During deliberations by the General Assembly concerning the plight of Hungary, there was no word of a UN Emergency Force for that country.

observers immediately (the word "immediately" was in the text of the resolution) to neighboring countries to interview refugees. That was on December 4, 1956. On January 14th the press reported that an investigating commission was being formed, and on February 22d that it might go to Europe in March. Why the delay?

Another thing the UN might have done was to act upon the suggestion of Cuba to question the credentials of the representatives of the Hungarian puppet government. As a matter of fact, Anna Kathy, a member of the short-lived independent government of Premier Nagy escaped from Hungary and came to New York. The UN refused even to give her a hearing in December. The committee heard her during the last week of January, but made no recommendation that she be recognized as the representative of the legal government of Hungary.

Still another thing the UN might have done was to impose economic sanctions until such time as Russia and Hungary complied with the UN resolutions. Russia needs and is purchasing large quantities of electrical equipment and machine tools. A com-

plete trade embargo would have been a potent weapon.

Finally, if all these measures failed, the UN might have expelled Russia and the puppet government of Hungary for clear violations of the Charter.

One may say that doing any of these things involved risks. That is true, but this overlooks the fact that doing nothing also involves risks. Have we so soon forgotten that the failure of the League of Nations to adopt effective sanctions against Italy at the time of her invasion of Ethiopia was the fore-runner of World War II?

Obviously, the impotence of the UN to defend the Hungarian patriots weakens the will of every freedom-loving person in the whole unhappy Soviet empire, and postpones indefinitely that transformation from within which is the best hope of a free and peaceful world. When the Hungarian patriots were ready to die for freedom, standing up with their bare hands against Russian tanks and artillery, the failure of the UN to take any positive action in their behalf was a moral and political failure of tragic proportions.

The moral issue is not the weakness

of the UN. The moral issue is its partiality. At present six members of the United Nations have been acting in defiance of resolutions of the General Assembly. South Africa defies the Assembly in the matter of Trust Territory that was formerly German West Africa. India defies the Assembly in the matter of a plebiscite in Kashmir. Russia defies the Assembly by her brutal military attack upon the free government of Hungary. The Hungarian puppet government defies the Assembly by refusing to admit United Nations observers. Egypt defies the Assembly by refusing passage through the Suez Canal to Israeli shipping. Israel has, until recently, defied the Assembly by refusing to evacuate two small areas in the Sinai Peninsula which she regards as essential to her security.

What has the General Assembly done? In the case of South Africa, India, Russia, Hungary, and Egypt

it does nothing except pass resolutions that are disregarded with impunity. In the case of Israel the threat of sanctions is used to compel the evacuation of strategically vital areas with no firm guarantee against the resumption of blockade and raids by Egypt. The moral is clear: be strong, and you can do as you please; be weak, and you must toe the line. The UN, instead of an instrument of evenhanded justice, becomes merely the arena of power politics, where a morally sensitive nation or a weak nation is at a hopeless disadvantage.

The UN is at the parting of the ways. Either it enforces the rule of law upon all nations, or it loses the moral authority to enforce it upon any nation. Public opinion in the free world will not long support an organization which can control and does control the acts of Great Britain, France, and Israel, but which fails to control the acts of the Union of South

Africa, India, Russia, Hungary, and Egypt. There is nothing in Christian doctrine or in Christian ethics which supports such suicidal partiality.

The Churches have supported the UN from the days of the preliminary conference at Dumbarton Oaks. They played a significant role at San Francisco. Their active support was largely responsible for the overwhelming vote in the United States Senate to join the UN. They have continued to support the UN through all the intervening years, and in their most recent statements they support it still.

But the UN must prove itself worthy of the Churches' support if it is to continue to hold it. The plight of Israel and of Hungary rests heavily upon the conscience of the Christian world. If the best the UN can do is to restore the status quo ante in the Near East and watch helplessly the destruction of the Hungarian people, its future is dim indeed.

# God Is a Spendthrift

at supplying the means for our spiritual growth, but some of us resist them all

By Jessie D. Hall

There was once a woman, somewhat past middle age, who died. On the day that she died she was wearing fresh and dainty underclothes — she'd always been particular about such things against just such an emergency. She was also wearing a trim little suit, well-cut and of good material, and a really nice hat — a little extravagant, perhaps, but in very good taste. She disapproved of costume jewelry as being a sham, so she wore a pin and earrings that had belonged to her mother, who, in her day, had acquired quite a few such things to go with her clothes.

In a felt knitting bag which she had bought at a Church bazaar for several dollars our lady carried some mittens

she was knitting for the missionaries. She also carried a smart leather handbag with the usual sort of feminine truck in it — a driver's license, a powder puff, a fresh hanky, some filter-tip cigarettes, and a membership card for something (I can't remember whether it was the Woman's Club or a geneological society, but at least it served to tell who she was), and down

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*Mrs. Hall's article is adapted from a Lenten address which she gave last year to the Woman's Auxiliary of Christ Church, Whitefish Bay, Milwaukee, Wis. Accompanying her address was the Lenten rule printed on page 23.*

in the bottom of the purse was a round piece of metal with the words, "I am an Episcopalian."

The lady's death came swiftly and painlessly. There were quite a few things that she had meant to see to and didn't, but of course that couldn't be helped, and so she made her way directly to the gates of heaven. There she was greeted by a very polite Spirit who told her, somewhat to her surprise, that she would have to wait a bit.

Now, of course, there were no clocks in heaven, or even just outside, but it did seem that the "bit" of a wait stretched into quite a while and she really became quite annoyed. Her appearance and well-bred speech had

usually worked to her advantage, getting her little extra services in the stores and that sort of thing, but here there was no one around for her charms to work upon. She thought once of getting up and walking out, but then she thought better of it, and decided there was really nothing to do but sit and wait.

Finally she heard the murmur of voices and the steady approach of footsteps and she composed her features to receive the welcome that was coming. The next moment St. Peter was standing before her.

"Good afternoon, madam," he said gently. "I am sorry that you have had this little wait unnecessarily. I have just refreshed my memory of your life and find that you are not quite ready to live beyond these gates. I must send you first to purgatory."

His last word alarmed her and she started with surprise. "I don't quite understand!" she said — with just a trace of the tone she had once used on a credit manager.

"God, in His infinite mercy, madam, is providing an extra period of sanctification — a kind of a second chance — of which you may avail yourself."

"But I . . . I still don't understand," she stammered. "I know I'm not perfect, of course, but I do think I've done fairly well."

The kindly saint was regarding her with a searching gaze that seemed to be expecting something more of her, so she went on, "I . . . a . . . I suppose I should have gone to church oftener, but I wasn't brought up to believe all those high-church things, and besides, our rector was really quite impossible, you know. . . . I've contributed to all the important charities . . . at least people always said I was very generous . . . and I've always tried to be nice to people; I've certainly been nice to anyone who was nice to me."

"That doesn't count," St. Peter said, as if to himself.

"Well, I must say," she sputtered in a last attempt to make herself understood. "I really think I've lived as good a life as most people . . . Anyway," she added, "I've done the best I could."

St. Peter smiled a sweet, tired smile and held out his hand. "The Spirit will escort you, madam. We shall pray for you and welcome you among us when you are ready."

"That sort of thing makes the Master very sad," he said to himself as he watched her being led away.

"I've done the best I could." Why didn't St. Peter react more favorably to those words? Because he knew they weren't true.

We do the best we can only up to a point — the point where it begins to cost us something; only up to the point where we have to get up from our chair and go to the child to answer it gently; where we have to exert our imagination to plan attractive meals around our husband's tastes; where we have to get up before daylight in order for a little boy to learn to serve at the altar.

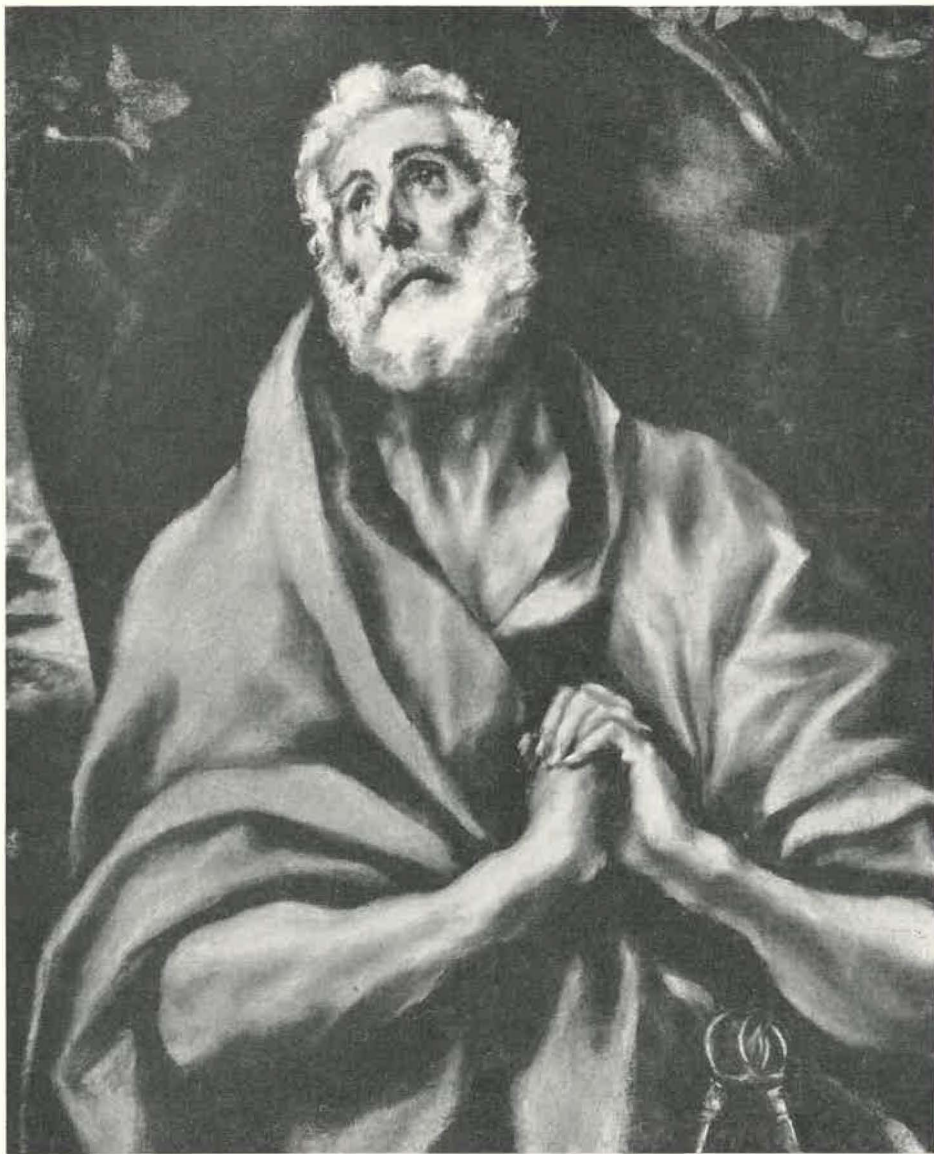
We do the best we can — as long as we can look good at it, but we avoid the project that might fail, the assignment that might show up our weaknesses, the task that requires us to practice and to learn. With touching self-pity or with a bravely smiling nobleness we make the most of our

relatives' inadequacies—by using them as an excuse to ignore our own.

We want to be loving and charitable but we prefer that the objects of our affections be attractive, intelligent people with nice backgrounds and tastes. We balk at the cost of being nice to someone who is not so attractive or who is bitter or tiresome or dull. Or, if we do pay that price, then we want a rebate, as it were, in the form of the pleasure of talking about it afterwards.

St. Peter knew that our little lady had *not* done the best that she could—the best that God had hoped for her. She had only done what looked neat and tidy on the surface and gave her an illusion of being virtuous.

He knew, for instance, that she had not often applied to God for help, that she had preferred to go it alone, rather than risk knowing His will and having



ST. PETER by El Greco

to adjust to it, whatever it might be.

St. Peter had tuned in on enough of her conversations about her family to know that she had rather expected the husband and children she had mentioned to adjust to her opinions; that she had made no effort to renounce her own desires or discipline her own favorite forms of self-expression in order that their personalities could flower more fully.

He also knew that she had never ceased to grope for and clutch at the idea that she was really a worthwhile person. He could tell that, because she was easily offended when people didn't treat her as if she were such a person, because she secretly felt quite superior when they did, and because she comforted herself in moments of depression by citing the evidences for it.

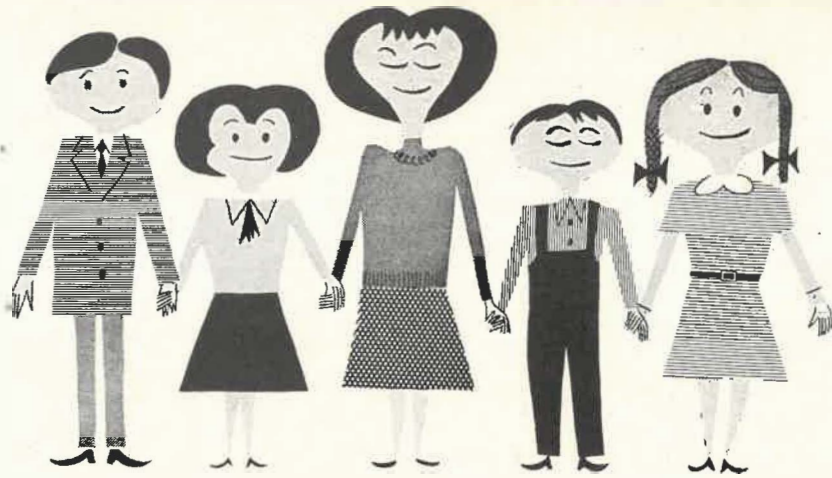
St. Peter knew that all her life long this little lady had hung on to her "self."

There is a wonderful prayer that goes like this:

"Take, O Lord, and receive all my liberty, my memory, my understanding, and my will. All that I am and all that I possess Thou hast given to me, and I render it back to Thee; dispose of it according to Thy will. Give me only the comfort of Thy Presence and the joy of Thy love. With these I shall be more than rich and shall desire nothing else."

You see, if our little lady had learned to say that prayer with all her heart or had learned to live in the attitude of it, she would no longer have been moved to say "I've done the best I could." Having surrendered everything to God, she would have contented herself with trying to be His instrument, to learning and obeying His will, to serving His purposes. She would no longer feel that need to justify herself, for she would have surrendered even the judgment up to Him.

When St. Peter shook his head and said "This sort of thing makes the Master very sad," did he mean turning her away from the gate? No. Very few of us indeed lead lives of such perfect sanctity on this earth that we are ready to enter immediately into the exquisite rapture of heaven. Paradise, which is another name for purgatory, is a needed interlude. No, what made — and always makes — the Master sad was that she, like so many others, had lived that long and come that far still locked within her own little personality. Her "self" was still the point of



Last year, the children of the Episcopal Church gave more than \$400,000 for direct assistance to missions in Liberia, South Dakota, and the Spokane district. This year the Church School Missionary Offering will help provide Christ-centered schools in Haiti, Chapels on Wheels, and ministry to the Negro people.

Haiti suffers severely from illiteracy, with nine out of ten people unable to read or write. The Episcopal Church now operates 39 parochial schools, however, in which 2,300 Haitian children are enrolled. The 1957 Offering will help build new schools for 18,000 to 20,000 children.

Chapels on Wheels have already rolled up a fine record of evangelism in several states. More Chapels are needed, to carry the Gospel and the Sacraments to remote ranches, to temporary workers on great construction projects, and to hundreds of new villages all over this mushrooming nation.

A lack of money still prevents the building of churches in many rural areas with large Negro populations. Money is badly needed also to train young Negro candidates for the priesthood, and young women for Church educational work.

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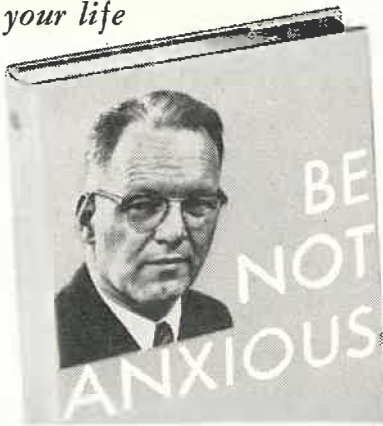
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reference for everything she thought and did.

### Original Sin

You see, that is exactly what Adam and Eve did: they chose what they wanted to do instead of what God had told them to do. That is what is called original sin. It doesn't mean simply the first sin that was ever committed, but the basic sin—the one that underlies all of the others. That is why God eventually sent His Son to earth — to show those who wanted to do so how to chose His way and to give them the strength to do it.

But here was our little lady, doing, as she said, the best she could; how was she to know that she was wrong? Everything had seemed to be working out pretty well. If she hadn't thought about God's will at all, how was she to know what it was?

Well, the chances are that her rector was trying to show her. Maybe the reason that she had found him so impossible was that what he had to say was threatening the security of her tidy little "self."

And, of course, if she was going to try to get away from that "self" she couldn't very well expect it to help her do it. To get outside of her prison she was going to have to have outside help. Even if she couldn't imagine what kind of practical help God could give her, she could at least have put the matter to Him. If she had gone to church more often and had invited His assistance, she might have been surprised at how practical He can be. Have you ever knelt at the Communion rail and had the five or six words that were an answer to some problem appear in your mind as if they had come in on a silent teletype? It's not an unusual experience.

But if that sort of thing seemed a bit mystical and unreliable to her at first, there were other places she might have looked for the accredited pattern of Christian behavior. She might have read the New Testament. If she found the old-fashioned and literary expressions a bit obscure, she could have read it freely translated into modern conversational English by such writers as J. B. Phillips and others. It is pretty hard to miss the point of what Luke and Paul and James and Peter have to say in those books.

If she still had trouble relating the Apostolic message to her daily life, she could have looked into the writings of St. Francis de Sales, a 17th-century French bishop who was one of the

greatest doctors of souls in history. His style is rather quaint but what he has to say is as up to date as Menninger. (He has a much better remedy for an inferiority complex, among other things!) It takes a little digging, but the treasure is there.

Or, if she wanted the modern woman's point of view, she might have read Evelyn Underhill or Anne Proctor. Of course, they aren't saints; they could be wrong. But one of the things our little lady would have had to do was depose herself as the final authority on spiritual matters and trust in the opinions of experts, especially when those opinions meshed with the best thinking of the Holy Catholic Church throughout history.

But before she did any of this, she was going to have to get the notion that there was something bigger and better to live for than her "self," that maybe going along as she was, doing her best, was not enough, that maybe she was missing something.

We never really know how that notion gets wedged in through a shell of selfishness. Sometimes it is an act of pure, disinterested love that carries it — someone else's uncalled-for kindness or sacrifice. Sometimes it is the sight of Christian joy, glowing steady and serene in another soul. Sometimes it is hardship or failure, loss or disappointment, or even an abundance of blessings that starts off a reappraisal. Sometimes it is the spoken word, or the reflection of one's self in another's eyes. The one thing we do know is that God is always a spendthrift at supplying the means, whether they work or not. But our little friend — and this is what made St. Peter and the Master sad — had resisted them all; she had kept the notion out until it was almost too late.

But however and whenever it may come about, it is quite certain that no one is going to give up living for "self" until the notion does get in — until he gets some vision of a more rewarding kind of life and the nerve to try it.

### When We Let Go

One place where I think the vision is contained in capsule form is in the Collect for Peace in Morning Prayer. You remember it begins like this:

"O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom. . . ."

*Continued on page 23*



# PEOPLE and places

## Appointments Accepted

The Rev. R. Sherman Beattie, formerly assistant at St. Paul's Church, Burlington, Vt., and chaplain to Episcopal Church students at the University of Vermont, is now associate at the Church of the Heavenly Rest, New York. Address: 4 E Ninetieth St., New York 28.

The Rev. Francis W. Carr, formerly a canon of the Cathedral of St. John the Evangelist, Spokane, Wash., is now rector of All Saints' Church, Richland, Wash. Address: 641 Birch Ave.

The Rev. Erwin S. Cooper, formerly assistant at St. Mark's Church, Candor, N. Y., is now in charge of the Church of the Redeemer, Watertown, N. Y. Address: 263 E. Main St.

The Rev. W. Kirk Cresap, formerly locum tenens of Varina Church, Henrico County, Va., is now rector. Address: RFD 5, Richmond, Va.

The Rev. John Gotthold Forell, formerly rector of Holy Trinity Church, West Orange, N. J., will on April 28th become rector of Christ Church, Bloomfield and Glen Ridge, N. J. Address: 65 Douglas Rd., Glen Ridge, N. J.

The Rev. Charles W. Fox, Jr., formerly rector of Trinity Church, Charlottesville, Va., is now vicar of St. Matthew's Mission, East Baltimore, Md.

The Rev. Marion J. Hatchett, formerly rector of the Church of the Incarnation, Gaffney, S. C., will on March 24th become rector of St. Peter's Church, Rutledge Ave. and Sumter St., Charleston, S. C., and as chaplain to Episcopal Church cadets at The Citadel. Address: 350 Sumter St., Charleston 26.

The Rev. George E. Hoffman, rector of St. Andrew's Church, Paris, Ill., has added St. Mary's Mission, Robinson, Ill., to his care. His address remains: 410 Ten Broeck St., Paris, Ill.

The Rev. Richard P. Layman, formerly a chaplain for the armed forces, with address at Camp Le Jeune, N. C., is now assistant rector of Christ Church, New Bern, N. C.

The Rev. Robert B. Lucent, formerly in charge of St. Matthew's Church, Rapid City, S. D., is now in charge of St. John's Church, Williams Blvd. and Seventeenth St., Kenner, La.

The Rev. Harris J. Mowry, formerly rector of St. John's Church, Worthington, Ohio, and an examining chaplain of the diocese of Southern Ohio, is now rector of Emmanuel Memorial Church, Champaign, Ill. Address: 914 W. Healey St.

The Rev. Lon M. Prunty, canon of St. Paul's Cathedral, Oklahoma City, Okla., will on April 1st become rector of St. Andrew's Church, Lawton, Okla.

The Rev. Philip A. M. Rigg, formerly rector of Kingston Parish, Mathews, Va., is now rector of Severn Parish, Anne Arundel County, Md. Address: Severn Parish Rectory, Crownsville, Md.

The Rev. Joseph T. Swift, chaplain of St. Luke's Hospital, St. Louis, Mo., has been elected a canon of Christ Church Cathedral, St. Louis. He will continue his work as chaplain and will assume some duties at the cathedral.

The Rev. Robert W. Turner, III, formerly city missionary of Nashville, Tenn., is now in charge of St. Andrew's-by-the-Sea, Nags Head, N. C.

The Rev. C. Charles Vache, formerly in charge of St. Michael's Church, Bon Air, Va., and instructor in sacred studies at St. Christopher's School, Richmond, is now rector of Trinity Church, Portsmouth, Va. Address: Box 664, Portsmouth.

The Rev. Francis A. Willard, formerly vicar of St. Agnes' Church, Sebring, Fla., is now rector of St. Bede's Church, St. Petersburg, Fla. Address: 2500 Sixteenth St. N.

## Resignations

The Rev. Dr. James C. Healey, senior chaplain of the Seamen's Church Institute, retired from the active ministry at the end of December. He is the author of many books about merchant seamen and their problems.

The Rev. Jennings W. Hobson, Jr. has resigned as rector of St. Paul's Parish, Hanover, Va., effective July 1st. He will continue as rector of Old Church Parish (Immanuel Church), which is also

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in Hanover County. A rectory is being built at Old Church, but the Rev. Mr. Hobson's address will for the present continue to be Hanover, Va.

The Virginia correspondent reported that Mr. Hobson came to the two parishes in 1953; "regular morning services were begun for the first time at both places in 1954, and from that time the growth of both congregations has been marked." Each congregation's budget grew from about \$4,000 to \$10,000. The parishes also added new members.

### Changes of Address

The Rt. Rev. Dr. Robert E. Gribbin, retired Bishop of Western North Carolina, formerly addressed in Montgomery, Ala., may now be addressed at Box 5003, Winston-Salem, N. C.

The Rev. Clarence E. Buxton, retired priest of the diocese of Virginia, should be addressed in Springfield, Va., at 5912 Craig St.

### Ordinations

Priests

Chicago — By Bishop Burrill, on February 15th, at the Church of the Atonement, Chicago (the Very Rev. J. G. Parker preaching):

The Rev. Louis Anthony Sigman, curate of St. Andrew's Church, Grayslake, Ill., presented by the Rev. J. K. Smedberg.

The Rev. Ivan Edgar Smith, curate of St. Paul's Church, Chicago, presented by the Rev. W. D. McLean, Jr.

East Carolina — By Bishop Wright: The Rev. Lloyd W. Fonvielle, on February 20th, at St. James' Church, Belhaven, N. C., where he is in charge. He also serves St. Matthew's, Yeatesville. Presenter, the Rev. Mortimer Glover; preacher, the Rev. J. W. Drake, Jr.

### Living Church Correspondents

The Rev. Martin Caldwell, rector of Emmanuel Church of Sandhills Parish, is now correspondent for the diocese of North Carolina. Address: Emmanuel Rectory, Ridge St., Southern Pines, N. C.

The Rev. Richard L. Walter, of St. Mark's Church, Des Moines, is now correspondent for the diocese of Iowa. Address: 2429 Reynolds Lane, Des Moines 17.

### Other Changes

The Very Rev. Dr. John B. Coburn, dean of Trinity Cathedral, Newark, N. J., has been elected to the board of directors of the Union Theological Seminary, New York, of which he is an alumnus cum laude.

## Deaths

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

The Rev. B. Franklin Barker, Jr., 47, former curate of Grace Church, Lockport, N. Y., died January 17th at a Buffalo, N. Y., hospital. He had been ill since last October and had retired because of failing health.

Mr. Franklin attended Trinity Preparatory School, the University of the South, and Bexley Theological Seminary, Gambier, Ohio. He was ordained in 1937 and served in the Lake Shore Mission field before going to the Lockport church as curate from 1939 until 1944. He served as rector of St. Stephen's Church, McKeesport, Pa., from 1944 to 1950; priest-in-charge of the Church of the Messiah, Pittsburgh, from 1951 to 1953, and assistant rector of the Church of the Ascension, Pittsburgh, from 1953 until 1954. He was vicar of Grace Church, Ravenswood, W. Va., and St. John's Church, Ripley, W. Va., until his retirement. He had been active in civic and diocesan affairs, serving as a member of the Standing Committee and the Committee on Spiritual Healing of the diocese of Pittsburgh. He is survived by his wife, Althea; two sons, John and William; one daughter, Gaye; and a sister, Grace.

The Rev. Charles E. Crusoe, retired priest, died February 19th at his home in Albany, Ga., at the age of 75.

Dr. Crusoe was a graduate of Cincinnati University and received the degree of Doctor of Divinity from there in 1930. He was ordained priest in 1911. Among the parishes served by Dr.

Crusoe were St. John's Church, Corbin, Ky.; the Church of the Holy Evangelist and St. Philip's Church, Baltimore; St. George's Church, Mt. Savage, Md.; St. Alban's Church, Detroit, Mich.; St. George's Church, Detroit; St. Matthew's Church, Houma, La.; St. Anne's Church, Tifton, Ga.; St. Matthew's Church, Fitzgerald, Ga.; and Christ Church, Cordele, Ga. Dr. Crusoe had lived in Albany for 11 years since his retirement in 1946 and did supply work from time to time in the diocese of Georgia and Alabama. He is survived by his wife, three daughters, and two sons.

Elinor F. R. Houser, widow of the late Rev. Norton T. Houser, died January 16th.

Fr. Houser and Elinor Frances Ruddle were married in 1907 when Fr. Houser was rector of St. Peter's Church, Auburn, N. Y. He served as rector of St. Peter's from 1906 until 1941 when he retired and moved to Stroudsburg, Pa.

### ACU CYCLE OF PRAYER

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

#### March

17. St. Barnabas', Richland Center, Wis.; St. John the Baptist, Mt. Carmel, Ill.; The Brothers of St. Paul, Roxbury, Mass.; St. Timothy's, Chicago; House of the Redeemer, New York City.
18. St. Philip and St. James', New Hyde Park, N. Y.; Emmanuel, Washington, D. C.
19. St. Joseph's, Boynton Beach, Fla.; St. Joseph's, Queens Village, N. Y.; St. Andrew's, Grand Prairie, Texas; St. Paul's, Harrisburg, Pa.; Trinity, Whitefish, Mont.
20. All Saints', Peterborough, N. H.; The Rev. Donald C. Stiert, Rockville Center, N. Y.
21. St. Anne's, De Pere, Wis.; St. Luke's, Woodstown, N. J.; St. Peter's, Ellicott City, Md.
22. St. Thomas', Farmingdale, N. Y.
23. St. Elisabeth's, Philadelphia.

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# BOOKS

## Relationships

**THE SACRIFICE OF CHRIST.** By **C. F. D. Moule.** Seabury Press. Pp. 58. \$1.25.

**C.** F. D. Moule's *The Sacrifice of Christ* is an examination of the relation between the Cross and the Eucharist. This is a question of fundamental importance, since any answer that is given has implications for the meaning of "priesthood" and "Church"; and these are matters, almost more than any other, that divide "Catholic" and "Evangelical."

Prof. Moule describes himself as an Evangelical, but he is at pains to understand the other tradition, and he writes at all times with both humility and charity. The problem, as he states it, has to do with the paradox arising from "the finality and yet constantly repetitive nature of salvation" (p. 11). On the one hand, there is the finished work of God in Christ and, on the other, God's continuous redemptive activity in the Body of Christ which is the Church. The Protestant tends to stress the former and the Catholic the latter, but each must recognize the truth for which the other stands, and both positions must somehow be held together.

*The Sacrifice of Christ* is addressed to this work of reconciliation and, for all its brevity, the author's learning and broad sympathies combine to fashion an argument that deserves attention.

D. R. G. OWEN

**THE CHURCH, THE MINISTRY, AND REUNION.** By **W. Norman Pittenger.** Seabury Press. Pp. ix, 147. Paper, \$2.75.

**W.** Norman Pittenger has put us all in his debt by giving us, in *The Church, the Ministry, and Reunion*, a short, well-written, and non-technical but none the less solid treatment of the essential matters at the base of any fruitful discussion of unity between those of the Catholic and those of the Protestant traditions.

Writing on the essential relationship between the Church and her ministry, Dr. Pittenger holds to the doctrine of the Church as the Body of Christ, organic in its nature, neither "made by the ministry," as the Tractarians seem to him to have taught, nor an inchoate body of laity from which a ministry evolved as a sort of necessary afterthought. The Church is a priestly community within which the functioning of priesthood, inherent in the Body, is given to certain men named priests. They are essential to its functioning, but their priesthood cannot be separated from that of the redeemed Body,

nor can it be separated from the Body of the Incarnate Lord.

Here is a welcome discussion of the essential meaning of what is wrongly called "Apostolic Succession": for what is at stake is not the bishop as a denominational executive with certain archaic liturgical functions; but rather the very essence of the Church as a priestly body, of which the bishop is the man "ordered" to be and do what the Body of Christ is and does in itself.

I think that Anglo-Catholic criticism of South India is not quite so shallow as the book suggests. What is feared is a precipitate agreement to disagree but not openly.

Dr. Pittenger's summary of Orthodox and Roman Catholic positions is excellent, I think. He follows Jalland in finding a real value in some sort of "primacy" of papacy. There is an excellent bibliography.

ROBERT F. SWEETSER

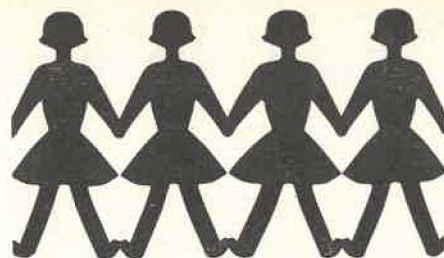
### In Brief

Recent Forward Movement publications include: *If A Man Die*, by W. Cosby Bell (pp. 47 — 25 cents) — an abridgement of an earlier work by same author under same title; *Christian Worship*, by Massey H. Shepherd, Jr. (pp. 26 — 10 cents); *Christ Died For Us*, by H. F. Woodhouse (pp. 18 — 10 cents); *A Little Book of Hours For Women*, by Anne Z. Forsythe (pp. 27 — 10 cents); *Good News For You*, by Alden Besse (pp. 6 — 5 cents); *Religion and Politics*, by R. G. Lunt (pp. 15 — 8 cents); *Science and Religion*, by Derwyn R. G. Owen (pp. 11 — 7 cents); *Sin and Forgiveness*, by W. R. Matthews (pp. 19 — 10 cents); *My Own Fault — Why I Use Sacramental Confession*, by a Layman (pp. 3 — 5 cents).

All available from Forward Movement Publications, 412 Sycamore Street, Cincinnati 2, Ohio.

Morehouse-Gorham importations from W. R. Mowbrays keep coming in at a brisk rate. Those noted are all paper-bound: (1) *Notes on Immediate Post-Confirmation Care* — with special reference to 13-16 year-olds — (pp. 19 — 30 cents); *Preparation for Confirmation — An Outline Course of Instruction Based on the Order of the Service of Holy Communion*, by the Rt. Rev. C. R. Claxton, (pp. 20 — 30 cents); *The Light of the World — More Meditations of Father Andrew* (pp. 71 — \$1); *Beneath the Cross — A Three-Hour Devotion for Good Friday*, by J. I. Brice, Ph.D. (pp. 52 — \$1); *Good Friday at St. Margaret's* — three-hour addresses by various contributors (pp. 158 — \$1.90); *Sir, We Would See Jesus*, by P. M. Barry (pp. 38 — \$1); *A Two-Way Religion*, by V. A. Demant (pp. 73 — \$1.25); *Meditations to the Holy Spirit*, by an Augustinian, translated by a Religious of CSMV (pp. 44 — \$1).

All from Morehouse-Gorham Co., 14 E. 41st St., New York 17, N. Y.



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# EDITORIALS

## UN and Public Opinion

**T**he article in this issue by the Rev. Leland B. Henry is a significant one, not only because of its content but because its author has long been a leading defender of the United Nations and a profound student of its principles and activities.

Yet Fr. Henry expresses the opinion that the UN may be operating in such a manner as to weaken, rather than to advance the cause of freedom. He implies that the Christian working for world peace with justice may face the need for an "agonizing reappraisal" of this international body as it actually functions in today's world.

The Church, whether through its official voice in General Convention, or through the advice of such prophetic spokesmen as Fr. Henry, does not make political decisions that are in any sense binding on the conscience of the individual Churchman. As a citizen, the Christian must make up his own mind about what to advocate and what to oppose. Yet, if we all see a special, a Christian, quality in our national outlook which makes us believe we are on God's side in opposing Communism, it would appear that all of us need to think seriously, with the best help our religion can give us, about the relation between important political issues and God's will.

First, it is evident that neither cynicism nor sentimentalism is an adequate approach to the grave issues facing the world today. There is plenty of ammunition for the cynic in the recent events to which Fr. Henry refers. Every nation expresses a holy dedication to principles of freedom, justice, and equality when these principles — or what world opinion regards as these principles — coincide with that nation's own strategic, economic, or ideological interests. Seldom does a nation accept world public opinion as its guide when the result would be to impair its interests to any important degree.

As far as the great powers are concerned, this independence from world opinion is built into the UN Charter in the form of veto power over action taken by the Security Council. In essence, the Charter recognizes that there is no law or authority that can compel a great nation to do what it does not want to do.

In practice, this ability to defy world opinion has been shown to extend to States that do not have the veto power. Fr. Henry gives a number of examples of successful defiances of the UN. One of the most reveal-

ing of these was India's stand on Kashmir, in which the leading practitioners of international virtue were caught maintaining their own "selfish" interests against the rest of the world.

It is plainly a sentimental dream to regard the UN as a body capable of rendering judgment on international rights and wrongs in such a manner as to cause righteousness to prevail or even to make those who defy a particular decision believe that they are doing wrong. Every nation — including our own — reserves the right to be the judge of its own actions, to define its own standard of righteousness. And each nation's basic international principle is that its own necessities constitute its primary moral obligation.

This concept is not as nakedly unchristian as it seems. Governments really do exist first and foremost to protect the interests of the governed. They are not constituted for the purpose of bartering away or surrendering the rights of their citizens, even if to do so would benefit everybody else in the world. If a strong international organization were in existence, actually able to enforce international principles of freedom, justice, and peace, such an organization might be able to demand that national governments be subject to it for the greater good of mankind as a whole.

But, as Fr. Henry forcefully shows, the UN cannot honestly be described in these terms. Hence, it would really be immoral, rather than moral, for a national government to commit its security and well-being to an agency long on ideals but short on performance. Just as no nation in today's world can afford to give up its military establishment, so no nation can afford to give up its power and duty to decide when, where, why and how hard it will fight.

But when a nation undertakes such action as Israel, France, and Britain did against Egypt, the UN, representing to a degree the voice of world opinion, certainly has the obligation to say what it thinks about the subject. And if, along with the moral consensus, there exists the power to do something about it in a specific case — then, it seems to us that world opinion has scored a point in its long struggle to become an effective force for international good.

This power does not exist within the UN itself. India got away with the Kashmir action because the nations composing the UN did not feel their own interests were sufficiently at stake to make a show-down on the issue worth while. The USA has been pressuring Israel in the Suez crisis, not just because the UN tells it to do so, (for otherwise it would pressure India equally hard) but because our national interests will be served best by our assuming the role of an impartial policeman in the Middle East — a policeman whose ultimate objective is to keep Communism out of the area, as we have frankly stated in the Eisenhower Doctrine.

The measure of the UN's strength in their situation is not that it has completely captured the conscience

of our government but that the UN has set up a standard to which the USA had to conform if it wished to serve as the agent of world opinion.

It is easy to underestimate the importance of world opinion as a political force. Russia, for example, has "successfully" defied world opinion in its bloody repression of Hungary. But it has done so only at great cost to its practical strength in almost every other area of the world. The fate of this Russian satellite has placed a new light on the advantages and disadvantages to uncommitted nations of coming within the Russian orbit. The European Communist parties have suffered a severe blow not only to their fringe support but to their central core — the factory workers who (unlike American workers) are the foundation of European Communist strength.

Indeed, the existence of world public opinion as a factor to be reckoned with is one of the chief distinctions between modern and ancient history. In ancient times, might made right, and that was that. In the middle ages, the religious unity of Western Europe placed another factor above might within the European community, though not in its relations with non-Christian lands.

But in succeeding centuries, colonial nations found it more and more necessary to defend their rule as a humane and civilizing mission, and to frame their policies to make them correspond in some measure to their propaganda.

During the "Cold War" there was a period when it seemed to Americans that they were losing in "the battle for men's minds" — the propaganda battle. When we sensed a national disadvantage in this department of our effort, we were as a nation acutely conscious of its importance. We wondered what good all our military and economic aid to other nations would do us if we lost their respect and goodwill in the process. Today, this is a question for the U.S.S.R. to wonder about. It has been said that the recent events in eastern Europe had the practical effect of reducing the Russian Army by many divisions — the Russian-trained and equipped divisions of Poland, Hungary, and other nations as well.

The UN plays a part in the shaping of world opinion — not an absolutely determinative part, for people can often recognize what is good for them without (and sometimes against) the advice of the UN. And yet, when nations make their conflicting claims, as they have done in all these recent struggles, the UN's decision as to the merits of their claims is a factor of no little weight in the shaping of opinion in other nations.

Not all public opinion is politically effective opinion; and yet, the spending of every dollar, the firing of every bullet, the adoption and observance of every law, is the expression of somebody's opinion — usually of a great many opinions acting in concert.

The UN cannot really coerce unless some powerful

nation chooses to coerce on the UN's behalf. It cannot either cause or prevent a third World War. And yet, it might be in a position to influence decisively the question of who would win a third World War by marshalling world opinion against the nation that started it. If it developed this much moral authority, the UN would actually be the best hope for keeping the peace.

In the present state of affairs, we doubt that Fr. Henry is right in picturing the Russians as gaining strength by defying the UN, and the Free World as losing strength by obeying it. Russia would obviously keep its satellites under control with or without the UN. The ability to focus world disapproval on its actions has obviously had potent international results, leading to a crisis within the Russian government itself.

As to the nations of the Free World, it is truer that the UN does what they say than that they do what the UN says. Our own nation's policy has been such as to weaken seriously its alliance with Britain and France and to wound those nations grievously by forcing their withdrawal from a historic sphere of influence. But the UN did not cause this. We did it ourselves, for reasons best known to those in high positions.

The crux of the whole moral problem here is that we all care more about our government's acting in our own national interest and according to our own concepts of right and wrong than we do about its supporting and being guided by an international tribunal.

Within our nation, the fact that a murderer walks the streets unpunished is no excuse for failing to enforce the laws against speeding. In world affairs, what Russia "gets away with" should not give *carte blanche* to those who wish to misbehave in more excusable ways. Alas, all such parallels assume that world government and world law exist. They do not. But world opinion does, and it can mobilize more divisions that a Stalin would realize.

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# sorts and conditions

WHAT DO people worry about in religion these days? On the train a short time ago I met a man who was concerned about infant baptism, because (it seemed) he thought that to baptize babies implied a belief that unbaptized babies would go to hell if they died.

HE QUOTED the passage about "Suffer the little children to come unto me." I said that in our Church we used the same passage to prove that Christ wanted us to bring our children to baptism.

"IT'S KIND OF like infant citizenship," I said. He was in favor of infant citizenship, but was sure that babies had it at birth. We agreed on one thing — that the kind of God revealed in Jesus Christ was certainly one who loved babies and would welcome them in the world to come, with or without baptism.

THIS PARTICULAR worry used to be a subject of concern to Christian people in general. The medieval Church, entrapped in its syllogisms, decided there must be a special department of the next world for unbaptized babies — "Limbo" — which was neither as good as heaven nor as bad as hell.

SOME OF the "hell-fire preachers" of early American Protestantism scorned such squeamishness. If everybody was damned except those whom God chose to deliver, they argued, those who died in babyhood were no exception. Some living fossil of this nearly extinct theological species must have been encountered in the past by my friend on the train.

THE CHURCH does not baptize babies to keep them out of hell. It baptizes them to start them out in the life-in-Christ to which everyone is called. When a child dies unbaptized, we who know a God of love know that He has prepared for them, as for us, "such good things as pass man's understanding." Though we do not know what spiritual "mechanics" may be involved, we feel calmly convinced that God's good will is not tangled up in red tape.

WHAT CHURCHMEN do get snarled up about in discussions I have recently heard is the problem of sickness and calamity in this life. Does God will sickness? When I told one of my Sunday school boys that the teacher's meeting got into a debate over this, he said, "Haven't they heard about germs?"

THAT IS one answer, of course, but not *the* answer. Why did He create the germs? And why do earthquakes and volcanoes take their toll? And so on and on. You can assert that all the ailments and calamities that mankind suffers are the result of sin, but that seems to me a fabrication unsupported by the little we know of the facts. The evidence is that big animals picked on little animals and microscopic ones preyed on the big ones, and all sizes suffered natural disasters long before the first man walked the earth.

NO, I think you have to find a place for trouble and suffering right within God's providence itself. The fall of man did not start the process. But it could be that the fall of man was what made our troubles a curse instead of a blessing.

IN OUR SPORTS, recreations, and hobbies, we get a glimpse of what toil and suffering might mean to a sinless world. A football game, a ski-jump, the scaling of a mountain for fun — all these things present hardship in the light of a joy, rather than a burden. Struggling with a wiring problem or a track-laying puzzle on our basement railroad I can get stymied for days until either inspiration comes or we decide to simplify the layout at that point — but the struggle is the fun, and we would have grown tired of the hobby long ago if it did not test our mettle in this way.

THE TWIST is not in nature, but in human nature; we ourselves turn our spiritual opportunities into miseries, our scaling of mountains into a dismal routine. The world around us is the world that God made. Like spoiled children, we demand that He do all the hard parts of the puzzle for us, and thereby miss half the joy of life ourselves.

OF COURSE, nobody's solution of the problem of evil quite fills the bill for another person. This solution doesn't even satisfy me completely, for there is deeper tragedy in the universe that cannot be dismissed as "part of the game." Any answer that leaves out the Cross is only part of the answer.

YET, I am convinced that any effort to "excuse God" for the rocks with which our path is strown is a shallow answer. Basically, the world is the way it is because He made it that way. Our task is to see how He means this rough and ready universe to work for our good.

PETER DAY.

# God Is A Spendthrift

Continued from page 16

Have you ever thought what that "perfect freedom" means? It means that you have shed that shell of selfishness, that you are free from the bondage of "self," that you are free to emerge, like a butterfly from the chrysalis, in the form God intended for you. It means freedom from the need to protect your pride, justify your actions, defend your "rights" and position, retain your prestige, preserve all your little self-importances and selfish inclinations.

It means freedom from the tyranny of physical and material wants. We will take good care of our bodies and clothe them becomingly because they were given to us by God and are to be used in His service, but we will be free from vanity or anxiety about them, or the selfish urge to indulge them. We will love the beauties in nature and in the works of men's hands because they are expressions of

the creative power of God, but we will be free from the desire to own more than we need or more than somebody else. We will be free to live and to work without fear of failure because we can dedicate our labors to God, knowing that no matter what imperfections the world may find in them, He will use them for His purposes. St. Catherine of Siena, a frail woman with great accomplishments, said: "God doth not ask a perfect work, but infinite desire."

In the service of God we are free to love without jealousy or possessiveness, to enjoy without greed, to forgive without risk of losing our "principles," to endure without bitterness. We are even free from the compulsion to be "doing something;" we are free to serve God, if He asks it, just by adoring Him and nothing more.

This is freedom from the fetters of "self." It is the glorious and joyous life that is open to all of us, without waiting for heaven. It is the life Christ came to show us how to live, the life He leads in us when we will let Him. It is the life He promised us we would find when we finally let go and lose our own.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES** Huron & Wabash (nearest Loop) Very Rev. H. S. Kennedy, D.D., dean Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

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

## EVANSTON, ILL.

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

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

## NEW ORLEANS, LA.

**ST. ANNA'S** (Little Church Around the Corner) 1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r Sun 7:30, 9:30 & 11; Wed 10; HD as anno; (Church Air-Conditioned)

## BALTIMORE, MD.

**GRACE & ST. PETER'S** Park Ave. & Monument St. Rev. Rex. B. Wilkes, D.D., r Sun 8, 9, 11 H Eu, 3 EP (Chinese); H Eu Daily 7:30, also Tues 10 & Wed 9; MP Daily 7:15; C Sat 12-1

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D. Sun 7:30, 9:15, 11 & Daily

## BOSTON, MASS.

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

## DETROIT, MICH.

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

## ST. JOSEPH, MO.

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

## KANSAS CITY, MO.

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

## ST. LOUIS, MO.

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

## BATH, N. Y.

**ST. THOMAS'** Rev. Samuel E. Purdy Sun 7:45 Mat & HC, 10:30 Family Service & Ser; Daily MP & EP 9 & 6 (ex Mon); Wed 7 HC; HD 9:30 HC; Lent: Ev & Med Thurs 8; C Sat 5-6, & by appt

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main at Highgate Rev. Thomas R. Gibson, r Sun Masses 8, 10 (Sung) 11:45, MP 9:30; Daily 7, Thurs 10; C Sat 4:30-5:30

## COOPERSTOWN, N. Y.

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

## GLEN COVE, L. I., N. Y.

**ST. PAUL'S** Rev. L. Castleman, r Sun 8, 9:15 & 11; Wed 10 HC; 8 EP

## NEW YORK, N. Y.

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

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

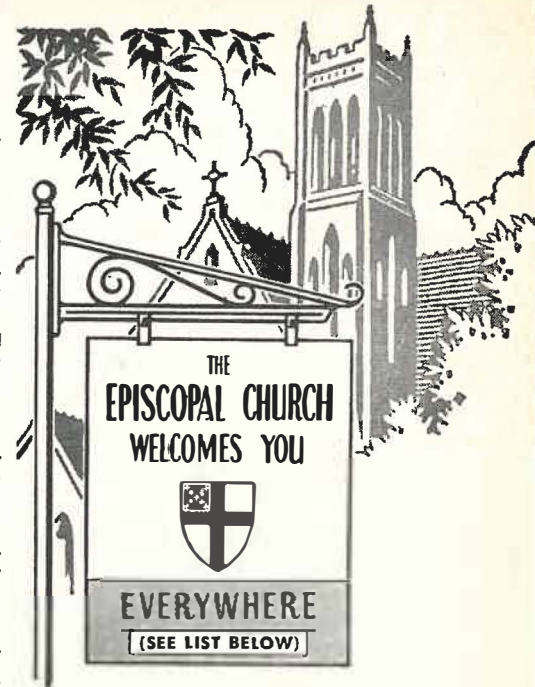
## GENERAL THEOLOGICAL SEMINARY CHAPEL

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

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

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

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



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

**ST. THOMAS** 5th Ave. & 53rd Street Rev. Frederick M. Morris, D.D., r Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily HC 8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

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

## CHAPEL OF THE INTERCESSION

Broadway & 155th St. Rev. Robert R. Spears, Jr., v Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St. Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily: HC 7:30 ex Thurs; Sat HC 9:30, EP 5

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

## SOUTHERN PINES, N. C.

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

## PHILADELPHIA, PA.

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

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St. Rev. Walter F. Hendricks, Jr., r Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily 7, ex Tues & Thurs 10; Sol Ev & Sta 1st Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

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