

The Living CHURCH

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April 26, 1959

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page 12:

New Words from God?

page 14:

Compressed Prayers

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Bishop Bayne: the Anglican
Communion's new executive
officer [see page seven].



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LETTERS

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

Salvation in Quick Time

I was shocked to see the illustrated front-page UPI news story telling of the "real cool jazz Mass at a Protestant Episcopal Communion service" held Sunday, April 5, at St. Paul's, Norwalk, Conn. [see also, L. C., April 19 and news section of this issue].

The news story states: "The Alleluia was sung in definite ragtime. . . . The Kyrie and Agnus Dei were in beguine rhythms. . . . The Gloria and several hymns were in fox-trot time. . . . A bold jazz melody predominated in the Creed, Sanctus, and Our Father."

The report says, "As the worshippers arrived Russ Martino and his ensemble played a progressive jazz improvisation of 'I'll Remember April.' 'There's a Wideness in God's Mercy,' was followed by 'Bernie's Tune.' After the 'Agnus Dei,' 'Lover Come Back To Me' and a few blues songs, and the rector's blessing brought a spontaneous rendition of 'It's Almost Like Being in Love'."

We are told "a teen-age girl thought the syncopated Lord's Prayer was 'the most.' A little old lady liked the jazzed-up hymns but the saxophone tootles gave her a throbbing headache." The UPI report informs us "members of the combo finished playing their nightly stint at a nearby night club at 1 a.m. and then turned up at St. Paul's at 9 a.m."

If this report is true the Church has been presented with a shocking exhibition of incredibly bad taste in the offering of the Holy Eucharist, which is the divinely appointed way to represent the Redeemer's Passion before the Heavenly Father. That a night-club ensemble should be introduced into the chancel of a consecrated edifice of the Holy Catholic Church and instructed to interpolate the hotcha melodies of Tin Pan Alley, with all the connotation of sexual passion and mawkish sentimentality which go with such juke-box tunes, into the one supreme rite which confers the most sacred gift a mortal can receive — the Body and Blood of Christ — is to me an act of sacrilege.

One wonders what St. Paul, for whom the sacred edifice at Norwalk, Conn., is named, would have said could he have walked in upon such monkey-shines?

Our fellow-Christians of other Communions have always admired our liturgies, as is proven by the fact that many of them this century have patterned their own worship services after ours. They will now wonder why the trumpet literally has been permitted to "give out an uncertain sound" — and what a sound!

(Rev.) HARRY LEIGH-PINK
Rector, Emmanuel Parish

Grass Valley, Calif.

Even the Holy Communion (Mass) has been desecrated, to the great shame, and sorrow of many. Jazz music has been adapted to the most holy of our possessions. The twenty-fourth canon is flouted, and irresponsible children pat their feet and sway in the pews to the rhythm of the jazz mass music.

I am writing the following hoping that

someone of mature judgment and authority will act upon it:

"Whereas the Church is solely for the worship of Almighty God and the salvation of souls, no musical renderings of quicker than eighth notes and moderato movement should be used during a period of worship. No preludes (if any at all) should be in tone power greater than that of a Vox Celeste or Unda-Maris organ stop, except in large churches where a Stopped Diapason or Rhor Flute would be their equivalent, provided, that the tone power, does not distract persons who are in prayer and meditation. In no case, should syncopated notes or cut time be tolerated."

C. E. GRANT

New Castle, Pa.

Editor's Note: Out the window, if Mr. Grant's resolution carries, goes all jazz, boogie woogie — and also just about all of Bach.

Innovations such as that in Norwalk remind one of the sensationalism used by tent revival evangelism and are certainly not in keeping with the beauty and inspiration of the Anglican liturgy. What a contrast to the wonderful music of our San Francisco cathedral! Can you imagine "The Church's One Foundation" set to "rock and roll"? I shudder to think of "Hail thee festival day" set to cha-cha-cha.

FRANK MERRIMAN

San Francisco, Calif.

I notice that officials of the National Council of Churches were present as observers in Norwalk, and that the director of the audio-visual and broadcast education division of NCC thought the "jazz mass" was fine. This seems to indicate the company our Church is keeping as a member in NCC.

Bishop Gray lived up to the best traditions of the House of Bishops by declaring a "hands off" policy toward the mass. "I know nothing about it," said Bishop Gray as he took off for the brush.

OSCAR R. ZIPF

Dayton, Ohio

The Mass

I deplore the misrepresentation of our Holy Solemnities, particularly the celebration of the Holy Eucharist, in the Episcopal Church, as described, advertised, and announced in THE LIVING CHURCH by the word "mass." Are the 12 churches announcing "masses" in the directory of THE LIVING CHURCH under the Episcopal banner withholding the cup of Christ's Precious Blood from the faithful? Do you know if this is the case? Do you care? Are these churches in communion with us or are they in communion with Rome? I am not intending to renew my subscription to THE LIVING CHURCH when the present one expires unless a correction is made concerning this matter. Don't brush it off as a little thing — big mistakes cannot develop if little errors are corrected.

In the January 25th issue, I was exceedingly amazed in reading the last line of our new Presiding Bishop's oath of office: "So help me God and the contents of this Book." It does seem to me that it should have been: "I will observe and to the utmost of my power fulfill the duties, statutes and customs of the office of Presiding Bishop not contrary to Divine Law and the contents of this Book (Book of Common Prayer). So help me God." The Liturgy of the Episcopal Church is contained in our Book of Common Prayer and

we, as Episcopalians, are committed to submit ourselves to the discipline therein contained. Are bishops outside of this discipline? Did our new bishop really speak the words as you reported them? If it is true, then we Episcopalians have a lot of work ahead of us to convert our new bishop, don't we? Our new bishop sounds like a very good Christian, and I like him very much. Don't you?

ELIZABETH C. SPEACE

Wenonah, N. J.

Editor's Note: Miss Speace's question about withholding the chalice interested us so much that we promptly queried the 12 churches advertising "masses" in a recent issue of *THE LIVING CHURCH*. At press time we have received ten replies, all of them emphatically declaring that the chalice is not withheld from the people. In several of the churches, some parishioners decline the cup (in one of these, the parish bulletin tells women to remove lipstick if they want the chalice, an injunction we warmly endorse on practical grounds), but the cup is always offered. Several of the churches report that they offer sick communion in only one kind. We did not raise the question of non-communicating masses, but several rectors volunteered the information that they never have such celebrations or that they limit them to such special services as requiems.

A number of our correspondents point out that the word "mass" is an ancient and acceptable English term for the service which is also called the Holy Communion, Holy Eucharist, Divine Liturgy, Lord's Supper, etc. *THE LIVING CHURCH* style for staff-written material is generally to avoid the word "mass," but we allow advertisers and authors to use whatever name they prefer. And even we find it hard to avoid using "mass" in connection with celebrations on Christ-mass, Candlemass, Michaelmass, and other feasts which bear the word "mass" in their Anglican common names. And, for no particularly good reason, we are likely to speak of the "Mass of the Catechumens" if we mean the opening portion of the service, and "Ante-Communion" if we mean a truncated service, such as is held on Good Friday or Easter Even.

In brief, we care little what the Sacrament is called, so long as people know that it is a blessed channel of grace which is generally necessary to salvation.

As to the Presiding Bishop's oath, Miss Speace should not blame Bishop Lichtenberger. He was installed in a service whose words were written for the installation of his predecessor, Bishop Sherrill.

The Mighty Facts

One would look a long way today to find anywhere a theologian who would disagree that the Incarnation, Passion, Resurrection, and Ascension are "Mighty Acts of Christ" [L. C., editorial, March 22]. But your adducing of empty tomb, flesh and blood, eating and drinking, etc., as empirical data in proof

that "He truly rose" would, I think, raise a storm of disagreement. There are earnest and competent Christians whose acceptance of the Resurrection is based upon another kind of evidence. Do you refer to them when you speak of "distortion by the wavering and the over-clever"? If so, your position seems to me to be reminiscent of that of the fundamentalists, who opposed biblical criticism on the ground that it was supposed to undermine the authority of Scripture. I submit that our best hope of bringing men to the point where the Holy Spirit shows them the truth of the Resurrection is to encourage just such a critique of our own traditional rationale as may yield a superior apologetic for a new day.

I think that the German differentiation between story and holy story is helpful here. Story is uninterpreted event; holy story is its meaning. The Passion may be told as story. The Resurrection is the holy story of the meaning of the event at Calvary.

(Rev.) GEORGE H. EASTER
American curate

University Church of St. Mary the Virgin
Oxford, England

It seems that denial of the Christian credal miracles is tantamount to denying the omnipotence of God and His creation of the universe and everything in it. For the One who did these could surely bring about the miraculous phenomena we Christians must believe.

What arrogance it is for a person to set himself up as judge of the doctrines based on Holy Scriptures, agreed to by the undivided Holy Catholic Church, and accepted by that Church for some 1,300 years since.

F. T. ARMSTRONG
Senior Warden
St. Paul's Church

Louisville, Ky.

Really Not an Exarch

The Most Rev. Archbishop Dionysius (Dionysenko) was Archbishop of New York, was never exarch of the [Moscow] Patriarchate [L.C., March 22]; however, he did act in behalf of the exarch — or you may call him the locum tenens of the exarch — if there be such a position. Archbishop Dionysius has been translated to San Francisco, Calif., as of January, 1959, and his title of "Zamestiteľ" (which literally translated is *replacing* the . . . exarch) is no longer a part of his entire titular see. (Very Rev.) FEODOR KOVALCHUK

Editor, *One Church*
(Published in U.S.A. by the
Patriarchal Exarchate of the
Russian Orthodox Catholic
Church in America)

Youngstown, Ohio

The Late Liz

After reading the very favorable review of *The Late Liz* [L.C., February 15], I ordered the book. After reading the book, I sincerely regret that it was ever printed. If the book has any value, it may cause Episcopalians to practice their religion more steadfastly. The wishy-washy manner in which the faith is presented could hardly help non-Anglicans to understand, much less to enter, the Holy Catholic Church.

The author calls herself an ex-pagan. In my opinion she has become a free-thinking Humanist, adopting a very few words of our



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Lord. She correctly claims that she knows little of theology.

Page 275 states: "Christ had no dogma, no rules, no regulations, and gave none. Christ said to love; 'Love one another.' Love!"

Page 276 (concerning the Holy Eucharist) states: "Nor can I explain even remotely why the remembrance does remake. I know the bread is bread and *not* Christ's Body. I know the wine is wine and *not* Christ's Blood."

The above statements are just two of many made by a convert to Anglicanism (so she claims). In the beginning of the book, she states that she had never been baptized or confirmed, and throughout the whole book she fails to mention whether she has received either of the Sacraments.

To my utter astonishment, the back of the dust cover includes a statement by Fr. Shoemaker of Calvary Church, Pittsburgh, praising the book.

B. BRYAN BROWN, Churchman
Proprietor, the Brown Palace Hotel
Mobridge, S. D.

Left Behind the Door

The story concerning "Onward Christian Soldiers" mentioned by Grace V. Dillingham in her letter published March 22, is told in Percy Dearmer's book, *Songs of Praise Discussed*, in this way:

"Baring-Gould was in charge of a mission at Horbury Bridge, near Wakefield, Yorkshire, in 1865, and he wrote this for a Sunday School feast, when the children went in procession, with cross and banners, from one village to another. . . .

"The undisguised reference in the chorus to a processional cross distressed many folk in the last century. . . . It is indeed said that long ago a bishop, when a procession in one of his churches was about to start, pointed to the cross and said, 'Leave that behind;' whereupon the choirmen conspired to end each chorus with the words 'Left behind the door.'"

JAMES R. HAWORTH
Former choirmaster, Trinity Church
Huntington, W. Va.

The Disappearing Priest

Those of the clergy who have the desire to celebrate the Holy Communion facing the congregation should work to have the service revised before they do so.

The rubrics of the Prayer Book indicate to me that clergy are to stand at the altar with their backs to the people.

Then there is the practical consideration in obeying the rubrics to kneel at the General Confession and the Prayer of Humble Access. If the celebrant is short he will disappear behind the altar and if he is tall he will give the impression of a bodiless head addressing the Almighty. (Rev.) WILLARD M. ENTWISLE

Rector
Church of St. Paul the Apostle
Baltimore, Md.

More in than About

Kindly permit me a word of comment on a letter printed in your Easter edition entitled "Heresy, History and Truth," by Alice S. Woodhull, housewife [L.C., March 29].

I find in Mrs. Woodhull's letter certain slogans such as "scholarship reveals more truth" and "longing for security" with a very familiar ring — slogans which seem to be freely employed by those in our Communion

who burn incense at the altar of the goddess of the intellect. May I refer Mrs. Woodhull to the first chapter of I Corinthians in which St. Paul writes:

"I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

One further comment: Since when is it something to be ashamed of to be "insecure"? Since the coming of the "self-made man" and the "rugged individual"? Does not St. Paul write in II Cor. 12:10:

"When I am weak, then am I strong?"

And finally, if Mrs. Woodhull is really disturbed by pre-Christian legends of a Virgin Birth, may I refer her to the Rev. Gabriel Hebert, SSM, who has always pointed out that paganism poses the question, Jesus Christ provides the answer. St. Paul suggests in Romans 2 that God has not been without a witness among the Gentiles. Could it be that such "crass parallels" in pagan mythology give evidence of the general belief among peoples that a Virgin Birth, while not a necessary element in the Incarnation, is nevertheless a *fitting one*?

It appears to me that the clergy as well as laity would do better to read less *about* the Bible and more *in* the Bible. Then it would not be necessary for thousands of our communicants to sign petitions in defense of truths defined and upheld by the councils of the Church 1,600 years ago, to which both clergy as well as laity are bound, and which can only be denied wholly or in part at the cost of grave inconsistency.

(Rev.) JOHANN SCHENK
Rector, Church of the Epiphany
Allendale, N. J.

Aid to Teaching Aids

Several years of deliberation by interested parents and the Church school faculty at St. John's, Ithaca, have resulted in a *Church School Handbook for Teachers and Parents*. Briefly, our handbook is intended to serve three purposes: (1) To assure that the curriculum of the Church school presents an integrated and intellectually sound introduction to the Christian faith. (2) To help teachers to see how the work at a given level fits into the larger pattern of the curriculum. (3) To apprise parents of the curriculum of the Church school.

Only the minimum content requirements for each year are presented in the handbook; the individual teacher adopts his Sunday-to-Sunday lesson planning to the actual needs of each class.

Our handbook, which is intended to complement rather than replace other teaching aids, has been in use since September of 1958 and is now in the process of being revised. Several people outside the parish have shown interest in our project and have already offered suggestions for improving the present edition of the handbook. We would now like to invite other interested persons among the clergy or directors of religious education to read our handbook and to give us the benefit of their comments. We have about 50 extra copies which we can send out, free of charge, for this purpose. Anyone who is interested in our project may write to

the Committee on the Revision of the Handbook, St. John's Church, N. Cayuga Street at W. Buffalo, Ithaca, N. Y.

MARY TIBBETTS FREEMAN
(Mrs. F. Barrow)
for the Committee
on the Revision of the Handbook
Ithaca, N. Y.

The Last Word

I want to thank you for printing my letter to you concerning the article you printed some time ago [L.C., March 15]. Your apology, however, I consider rather weak and rather to have missed the point, your remarks being, as they were, confined to a rather minor item. I received yesterday a letter from a Churchman who is greatly esteemed and widely known in the Church, who said, "Day should again be 'ashamed' of himself for his extremely partial and so totally inadequate apology — just apparently trying to crawl out — disgraceful."

(Rev.) JAMES P. DEES
Rector, Trinity Church
Statesville, N. C.

St. Stephen's House Is Saved

I write on behalf of the principal, who is away from Oxford at the moment, to thank you most sincerely for your [readers'] generous contribution to our funds [to enable the seminary to continue on its present site].

You will be glad to know that we have been able to secure the future of the House by purchasing the freeholds we needed, and are slowly but surely paying off the mortgage we had to take up, though this may take some years.

(Rev.) DAVID WALSER
Vice Principal
St. Stephen's House
Oxford, England

Addendum to the Connelly Story

Reference was made [L. C. March 29] to the coming or proposed canonization of Cornelia Connelly, who with her husband was received into the Roman Catholic Church.

But the story did not end there, as is shown by this excerpt from *Roman Catholicism in England, from the Reformation to 1950* (p. 211) whose author is E. I. Watkin, a Roman Catholic layman:

"An American clergyman, Pierce Connelly, and his wife Cornelia were converted. He became a priest; she founded an order of teaching nuns, the Society of the Holy Child. Later he left the Church, obtained custody of his children and brought them up Protestants."

HAROLD H. SMITH
Layman
Victoria, B. C.

ANGLICAN CYCLE OF PRAYER

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

- April
26. Ely, England
 27. Erie, U.S.A.
 28. Exeter, England
 29. Florida, U.S.A.
 30. Fond du Lac, U.S.A.
- May
1. Fredericton, Canada
 2. Fukien, China

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THINGS TO COME

April

- 26. Fourth Sunday after Easter
- 28. Meeting of the National Council, Greenwich, Conn., to 30.
- 29. Conventions of Nebraska, to 30, and Maine.
- 30. Meeting of National Council's committee to survey overseas missionary work, to May 1.

May

- 1. St. Philip and St. James
Consecration of the Rev. William F. Creighton, as coadjutor of Washington.
Bethlehem convention, to 2.
- 3. Rogation Sunday
Indianapolis convention, to 4.
- 4. Rogation Monday
Conventions of Washington and Pennsylvania.
- 5. Rogation Tuesday
Conventions of Quincy, to 6; Chicago, to 6; Vermont, to 6; Colorado, to 7; Southern Ohio, to 6; Lexington, to 6; Upper South Carolina, to 6; Massachusetts; Southern Virginia; and New Jersey. Convocation of Wyoming, to 7.
- 6. Rogation Wednesday
Convention of Western North Carolina, to 7.
- 7. Ascension Day
Central New York to elect a coadjutor.
- 8. Conventions of Central New York, to 9; and Erie, to 9.
Convocation of South Dakota, to 10.
- 9. Convention of New Hampshire

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BOOKS

A Tightrope Walk

A SOUTHERN MODERATE SPEAKS. By Brooks Hays. University of North Carolina Press. Pp. xi, 231. \$3.50. Reviewer, the Very Rev. Charles A. Higgins, is dean of Trinity Cathedral, Little Rock, Ark.

Our Lord's warning that His discipleship involves walking a tightrope between the polarity of harmless doves and wise serpents is often more honored in theory than in practice. In *A Southern Moderate Speaks*, ex-Congressman Brooks Hays of Arkansas documents the pitfalls that await the sincere Christian who fails to keep a precarious balance.

The book resulted from the Little Rock affair, but it was not born there. Only one of eight chapters deals specifically with the integration crisis in the Arkansas capital. The remainder present a biographical sketch of a sensitive Southerner who early in life, heard "the roar beyond silence" as the tide of Negro resentment swelled against segregation.

The author's progress up the political ladder from state house to capitol hill developed a political philosophy based on "good will" which seeks to settle differences between "extremists" by compromise. President Truman's Commission on Civil Rights, because it inspired "bitter controversy," was the wrong approach in that it created in the south emotional tensions that stopped real progress in the field of race relations. Thus Hays sought a middle-ground between the Truman position and diehard southern resistance. From 1948 onwards he took an active part in writing the civil rights platform at Democratic conventions.

Unfortunately for everyone concerned, Mr. Hays' moderate position has been considered radical by most southerners, inadequate by liberals, and downright reactionary by emerging political groups among the Negro minority. If there is a political lesson here it must be that a moderate position requires more serpentine artifice than a clear-cut position on one side or the other.

The author makes a good case for his own effectiveness in modifying the Democratic party's position on civil rights and this reviewer is left with the conclusion that the south lost an able champion in Congress when he was defeated. Certainly few Negroes would consider Brooks Hays a champion of their rights. Clarence Mitchell of NAACP accused him of "trying to turn back the clock of integration."

Probably the most important chapter, and certainly the longest, is entitled "The Little Rock Story." Although Hays makes no attempt to tell the whole story of Little Rock's crisis during the autumn of

1957, he has given us an important record of behind-the-scenes political maneuvering that brought a fine public school system to the edge of chaos. Hays arranged the Newport conference between President Eisenhower and Governor Faubus and was on hand to act as referee when the sparring began. The governor is revealed as a moderate who was pushed into the segregationist camp by the President's indecision and Brownell's insistence that Arkansas enforce federal court orders without further delay. Apparently the important things were left *unsaid* at Newport and the result of this conference was to stiffen the governor's determination to resist "federal encroachment on states rights."

The book ends with a modest statement of the position of the Southern Baptist Convention on race relations. Its author is president of this Convention of 30,000 congregations and represents it in a manner that is highly commendable, though not entirely acceptable to rank and file Baptists in Mississippi. He believes it is the Church's task to reconcile dissident social and ethnic groups and he may even believe in a Church that is God's agent in reconciling sinful man with his Creator. However, his theological discussions don't go beyond the social gospel in this particular book.

His manuscript went to press before the November, 1958, elections when he was defeated for reelection to Congress in an unprecedented write-in vote that reversed the Democratic primary where Hays had won what is usually tantamount to election. His humility at the time of his po-



litical defeat is further indication of a temperate Christlike spirit that sincerely tries to be harmless as a dove. He may also have the serpentine qualities of effective discipleship but this book fails to reveal them. If Brooks Hays must choose between the two qualities, he will undoubtedly prefer to be counted among the meek who inherit the earth. In any event, the end of the story has not been told and we are promised a sequel which the ex-congressman believes will bring this narrative to a satisfying and successful conclusion. CHARLES A. HIGGINS

American Church Publications, which is affiliated with the American Church Union, has embarked upon a series of new tracts, "The Answer Pamphlets," designed to give plain answers to the ques-

Continued on page 17



"David, Armor Bearer for Saul"

Helen Frank, born in California of Finnish parentage, did her paintings after seven years' study of the Bible and of the works of Kierkegaard. Her painting, "David, Armor Bearer for Saul," is based on I Samuel 16:14ff, especially v. 21.

The prayer below, taken from Acts 4:24ff, is one of the oldest of recorded Christian prayers. It was uttered when the Apostles Peter and John, threatened by the Jewish authorities for their preaching of the Resurrection, returned and reported to their friends what had happened.

SOVEREIGN Lord, who didst make the heaven and the earth and the sea and everything in them, who by the mouth of our father David, thy servant, didst say by the Holy Spirit,

"Why did the Gentiles rage,
and the peoples imagine vain things?

The kings of the earth set themselves in array,
and the rulers were gathered together,
against the Lord and against his Anointed" —

for truly in this city there were gathered together

against thy holy servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, to do whatever thy hand and thy plan had predestined to take place. And now, Lord, look upon their threats, and grant to thy servants to speak thy word with all boldness, while thou stretchest out thy hand to heal, and signs and wonders are performed through the name of thy holy servant Jesus.

Revised Standard Version

The Living Church

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

**Fourth Sunday after Easter
April 26, 1959**

ANGLICAN COMMUNION

Headquarters Chief

Bishop Bayne of Olympia has been appointed "Anglican Executive Officer," by the Archbishop of Canterbury.

In this one action, the Anglican Communion acquires a headquarters chief of staff for the first time, a new face and name enters the highest levels of world Christian leadership, and the diocese of Olympia loses its bishop.

The announcement was to be made April 19, in a Pastoral Letter read in all churches in the diocese of Olympia, in which Bishop Bayne "shared this deep and troubling and yet glorious matter" with his people.

The post to which Bishop Bayne has been called was created at the request of the 1958 Lambeth Conference. Officially it is the secretaryship of two bodies: the Advisory Council on Missionary Strategy, and the Lambeth Consultative Body.

The Consultative Body consists of the Archbishop of Canterbury, as *ex officio* president, the Archbishop of York, and the Primate or Presiding Bishops of the national or provincial Anglican Churches in the following countries or areas: Wales; Ireland; the United States; Canada; India, Pakistan, Burma, and Ceylon; Australia; New Zealand; South Africa; the West Indies; Japan; China; West Africa; Scotland; Central Africa and the Middle East. The Archbishop of Canterbury may appoint additional members to represent dioceses under his jurisdiction.

The duties of the Consultative Body are stated in Resolution 61 of the 1958 Lambeth Conference as follows:

"i. to carry on work left to it by the preceding [Lambeth] Conference;

"ii. to assist the Archbishop of Canterbury in the preparation of business of the ensuing Conference;

"iii. to consider matters referred to the Archbishop of Canterbury on which he requests its aid and to advise him;

"iv. to advise on questions of faith, order, policy, or administration referred to it by any Bishop or group of Bishops, calling in expert advisers at its discretion, and reserving the right to decline to entertain any particular question.

"v. to deal with matters referred to it by the Archbishop of Canterbury or by any Bishop or group of Bishops, subject to any

limitations upon such references which may be imposed by the regulations of local and regional Churches.

"vi. to take such action in the discharge of the above duties as may be appropriate, subject to the condition that with regard to churches, provinces, and dioceses of the Anglican Communion its functions are advisory only and without executive or administrative power."

The Advisory Council on Missionary Strategy has representation from all the national and the provincial Churches of the Anglican Communion. It would deal with almost any problem affecting missionary work but would be denied authority to settle policy. Its recommendations would be referred to the Archbishop of Canterbury, and through him to national Churches, provinces, and extra-provincial dioceses. Lambeth defined the duties of its secretary as follows: "collect and disseminate information, keep open lines of communication and make contact when necessary with responsible authority."

Bishop Bayne is moving into a new position without any substantial body of law, precedent or tradition to define his authority and influence. Bishop Bayne said in his Pastoral Letter:

"The new officer must be concerned with a bewildering variety of different matters — with such widely varying concerns as new missions in New Guinea or South America or the industrial areas of Africa, with the fulfillment of plans for the new United Church in No. India, with the draft of a new model liturgy of the Holy Eucharist to guide future Prayer Book revision, with joint international study of population problems, with the establishment of new seminaries in the 'young Churches' of our Communion, with the new Regional Council of our dioceses in the western Pacific . . . you see how wide our concerns are, and how greatly the bishops [at Lambeth] hoped that this new office would be a help in our common task. If it were to be an administrative office or establish a new bureaucracy, it would fail utterly of its purpose. We do not need new machinery, nor could our Anglican witness be given simply by multiplying secretaries and committees. What is needed is some superman who can hold these diverse interests together, in his mind and heart, who could help each part of the whole Church to be mindful of the whole, who could excite and interest our clergy and people to see and do the common work of our household together. . . . If you

were to ask me today where I shall start, I could not answer you. Yet the needs and the hopes will speak for themselves, God willing, and the ways will be found."

A side-assignment has been handed to Bishop Bayne — the oversight of the American Churches in Europe. This appointment was made by Presiding Bishop Lichtenberger.

Bishop Bayne has announced that he will ask consent for the election of a bishop coadjutor for Olympia, which he hopes could be held in mid-June, with a consecration possible by late August. This would give Bishop Bayne four months to work with his coadjutor before his resignation becomes effective December 31, 1959, and he and his wife move to London.

Reaction of the Presiding Bishop

Presiding Bishop Lichtenberger calls the appointment of Bishop Bayne of Olympia to the position of Anglican executive officer "one of the most significant developments within the Anglican Communion in years."

"There is a very great need," the Presiding Bishop told newsmen in St. Louis, "for closer coöperation between the Provinces of the Anglican Communion, particularly in the areas of missionary planning and strategy. Bishop Bayne is admirably fitted for this post. He is well known throughout the Anglican Communion, and he will bring to his new responsibilities many gifts."

Bishop Lichtenberger said that Bishop Bayne would retain his membership in the House of Bishops and the National Council of the Episcopal Church and would return to the United States for the regular meetings of these bodies.

Profile of an Executive Officer

by BILL ANDREWS

When the House of Deputies voted at Miami Beach last fall to set a fixed term of office for the Presiding Bishop, it was in the mind of many deputies that the move would make it possible to consider

Continued on page 19

Tension in the Rockies

Deer Lodge, Mont., lies in a beautiful valley between two great mountain ranges that are, in April, still decorated by the frosting of winter snows. At the south end of Deer Lodge a smaller, man-made mountain without beauty lifts its grey stones to the sky. This grey pile is the Montana State Penitentiary.

As this issue went to press, mutinous inmates were in possession of the prison, and they held as their prisoners 14 hostages. Among these hostages was a guard, named Simmons, who is a member of Christ Church, Sheridan, Mont.

The riot, which was apparently the work of a small minority of the inmates, had already led to the murder of the deputy warden, Theodore Rothe. Warden Floyd E. Powell had also been held as a hostage, but he was saved from death and later released through the intervention of one of the convicts.

Also released early in the riot was a group of seven inmates who were in line for early parole. Among these, reportedly, was the brother of a priest of the Canadian Church.

The Rev. Kenneth H. Okkerse, rector of St. James' Church, Deer Lodge, offered celebrations of the Holy Communion during the riots with special intercessions for all involved in the dangerous situation. He was trying to get in touch with the five Episcopal inmates who remained within the prison after the release of the parolees, but at press time he had been unsuccessful even in obtaining news about them.

YOUNG PEOPLE

Madison Avenue Techniques

A "Madison Avenue approach" should be adopted by Churches, social agencies, and other groups working with young people, said Dr. Lester B. Granger, executive director of the National Urban League and a Churchman, at the recent meeting and conference of the Episcopal Service for Youth, Inc.

"It's time that social agencies and Church groups got up to sell our message," said Dr. Granger. "It is fashionable to sneer at the 'Madison Avenue' cliché, but the approach is successful because it's based on good, skillful psychology."

The Episcopal Service for Youth, Inc., is a national federation of Church case work agencies, focusing on the problems of young people.

Dr. Granger suggested that a youth movement be formed in the non-Communist world which would represent the forces of freedom. Organizations working with young people, he said, must help them to knock down the "pillars of bigotry" interfering with their free associations and free thinking.

BRIEFS

PASTORAL ON REPEAL: Bishop Powell of Oklahoma reacted to that state's repeal of prohibition by writing a pastoral letter to be read in all churches and published in parish papers. He said, in part: "Our new freedom can be appreciated and put to good use if we remember that drunkenness is sinful, and that temperance is enjoined upon us all by Christ's religion." He commended to his people's attention the pamphlet of the Church's commission on alcoholism [reprinted in full, L.C., December 14, 21, 28, 1958]. He urged active work to help alcoholics, and concluded with an appeal to St. Peter's words: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour."

MONOCHROME UNIVERSITIES: Long and bitter debate dragged to a close in South African House of Assembly in Capetown in mid-April, and National Party leaders pushed through their university segregation bill over the opposition of scholars and religious leaders. Compelled to exclude non-white students are the Universities of Witwatersrand and Cape Town [L.C., March 15]. Student demonstrations against the bill have taken place and more are expected. Bill also contains a provision that no faculty member could be questioned about his religious belief — with the one exception of members of the faculty of the Afrikaaner University of Potchefstroom.

C. OF E., BUT NOT VERY: Survey of British young people (14-30 years) shows 55% claiming to be members of the Church of England. Same survey puts the figure for Roman Catholics at 12% and Protestant Non-Conformists at 10%. However, only 4% of the young people said they would turn to a clergyman when faced with any serious personal problem.

FIVE CYCLONES: Church World Service has sent \$10,000 as an American contribution to the relief of thousands of refugees from five cyclones and accompanying floods which have struck Madagascar in the last two months. The WCC relief office in Geneva has also received contributions from several European countries. In one city, Tanariva, 42,000 refugees were reported, and fragmentary reports indicate that four other towns have been "wiped off the map."

EVANGELICAL SKEPTICS: National Association of Evangelicals' annual convention in Los Angeles was skeptical about: the Pope's ecumenical council, a Roman Catholic U. S. president, and the role of the National Council of Churches (which, an NAE leader said, "has attempted to as-

sume social and political leadership of the Protestant world, and so has lost the spiritual leadership by default"). The NAE appealed to the U.S. government to stop financial aid to Colombia and Spain until "persecution" of evangelical minorities in those countries ends. On the positive side, the NAE heard a plea for a nationwide chain of evangelical colleges and universities to return "Biblical religion" to the campus.

FRAT FIRE: The Alpha Tau Omega fraternity house at University of the South was destroyed by fire March 21.

POPE BANS RED VOTES: Pope John XXIII has forbidden Roman Catholics throughout the world to vote for candidates or parties that support or give comfort to Communists. Similar action has previously been taken by Roman Catholic bishops, but this is the first formal papal action taken on a decision by the Sacred Congregation of the Holy Office. Italian Communists, who had seemed satisfied that the new Pope would take a "soft" line on Communism, were reportedly dismayed by the action.

SEPARATION OF CHURCH AND LAB: Dr. Paul Tillich told a Vanderbilt University audience recently that religion and science would be in conflict as long as they meddle in each other's business. He said that theologians invite conflict when they try to prove theological statements by basing them on scientific discoveries, and, he added, "In some respects, every scientist is a theologian, but he should not express theology as a consequence of his scientific method and research." In the same series of lectures he whacked at some forms of faith healing and at a concept of a clergyman's job as the running of social clubs.

V.I.P. The Dean of Canterbury, Dr. Hewlett Johnson, has gone to a Soviet health resort on the Black Sea to convalesce from what he calls "double pneumonia and double pleurisy." Dr. Johnson, long-time Soviet sympathizer, told reporters, "I shall be treated as a V.I.P. [very important person], and I believe my wife and I will have a cottage to ourselves."

BRASS IN SURPLICES: Church of England, hungry for clergy, has been welcoming to its clerical ranks numerous retired senior officers of the armed forces. Two of the latest: the Rev. Narbrough Hughes D'Aeth, curate of St. John the Baptist's Church, Crowthorne; and the Rev. John Mortimer Scott, vicar of the church in Gidleigh. Mr. D'Aeth is a former air vice-marshal, and Mr. Scott is a former naval captain.

TOUGH TOURIST: Said Dr. Fisher in Tokyo recently: "My trip through the East to

this point has left me untouched by mental, moral, or physical indigestion. To be Archbishop of Canterbury, you must be tough."



CULTURE AND CATHEDRAL: Committee just appointed by President Eisenhower to plan a national cultural center in Washington includes two members of the staff of the National Cathedral: the dean, the Very Rev. Francis B. Sayre, Jr., and the organist, Mr. Paul Callaway.



FOR EDUCATION, CASH: Christ the King Foundation, which is seeking to establish a center of higher education on the campus of the University of Chicago, has just announced receipt of a gift of \$25,000 from two unnamed donors to further its step-by-step progress on what is expected, ultimately, to be a multi-million-dollar project.



FOR ILLEGITIMACY, STERILIZATION: Numerous clergymen of various Communion expressed opposition to a bill before the North Carolina legislature permitting sterilization of the mothers of more than one illegitimate child. The opposition spoke up at hearings in Raleigh recently. Bill was introduced by a lady legislator who is also an obstetrician, and who expressed alarm over the state's 10,000 illegitimate births in 1958. Responded one man at the hearing, "Does the state plan to play God?" A Lutheran pastor said the bill viewed man as one would a herd of cattle, and a Roman Catholic bishop recalled Hitler's sterilization of Jews.



MISSION TO METROPOLIS: Annual report of the New York City Protestant Episcopal Mission Society reports services rendered to more than 30,000 people in 1958. The society provides chaplains for 35 public institutions. It also has institutions of its own and a clinical training program for seminarians. It has set up a half-million-dollar budget for 1959.



TARHEELS VOTE DOWN CONFIDENCE BILL: North Carolina's House of Representatives has killed a bill passed by the Senate to allow priests, ministers, and rabbis to hold certain communications in confidence. Senate amendments had already watered down the bill seriously — one such amendment would have excluded from privilege any information bearing on a felony. Defeated bill had considerable support from Episcopalians, Roman Catholics and Lutherans, but most other Protestant Churches failed to take a stand or else opposed the bill entirely. North Carolina has a generally accepted common law which provides undefined immunity to ministers in matters told them in confidence. Ministers who have, in the past, refused to divulge confidential information have done so without penalty.

EPISCOPATE

Suffragan Elected Coadjutor

Bishop Murray, suffragan of Alabama, was elected coadjutor of the diocese on the first ballot at a special session of the diocesan convention on April 14th.

Bishop Murray was elected suffragan of Alabama just six years before, on April 15, 1953.

Bishop Murray thanked the convention for the confidence it had evidenced in his work and accepted his election, subject to the receipt of the necessary consents.

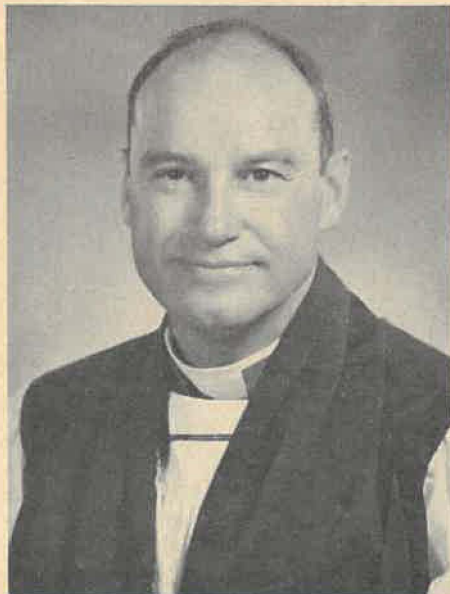
Three clergymen of the diocese were nominated from the floor in addition to Bishop Murray: the Rev. Lester McManis, executive director of Christian education of Alabama; the Rev. Merrill Stevens, college chaplain at Auburn; and the Rev. A. T. Sykes, rector of Grace Church, Aniston. Mr. Sykes requested that his name be withdrawn from nomination.

At the regular session of the convention in January, Bishop Carpenter of Alabama asked the convention for a coadjutor.

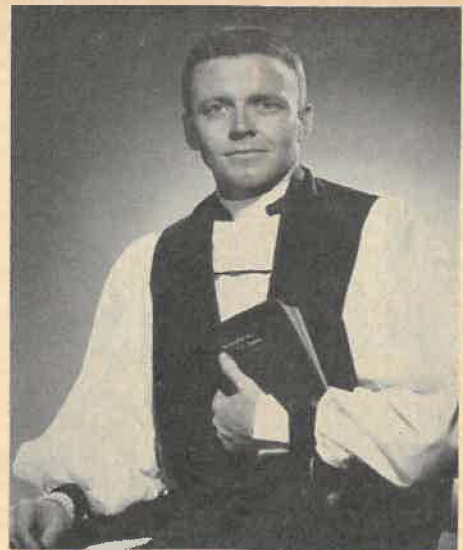
Bishop Murray, as coadjutor, will continue to do much the same work he has done as suffragan. Bishop Carpenter outlined this definitely to the convention, stating that the bishop coadjutor will be in charge of all missions of the diocese, Wilmer Hall at Spring Hill, all college work, and within the year will take charge of all postulants and candidates for holy orders. In addition, as coadjutor Bishop Murray will succeed Bishop Carpenter as diocesan.

St. Louis Consecration

Amid the grandeur of crowded Christ Church Cathedral in downtown St. Louis, Mo., the Rev. George L. Cadigan, former rector of St. Paul's Church, Rochester, N. Y., was consecrated bishop coadjutor of the diocese of Missouri on April 16. Chief consecrator was the bishop of Mis-



Bishop Cadigan: Succeeding the Presiding Bishop.



Bishop Murray: Same work, new title.

souri, Presiding Bishop Arthur Lichtenberger, who had just returned from the centennial celebration of the Church in Japan [see page 11].

Co-consecrators were Bishops Stark of Rochester and Brown of Arkansas. Bishop Welles of West Missouri, Bishop Wright of East Carolina, and Bishop Blanchard, coadjutor of Southern Ohio, were among the officiating bishops. Bishop-elect Cadigan was presented by Bishop Hall of New Hampshire and retired Bishop Tsu of South China. The sermon was preached by the Rev. Frederick Arterton of Washington Cathedral, and the Rev. Alanson Higbie read the Litany.

This was the third consecration to take place in Christ Church Cathedral, despite its 92 years of history in its present location.

Bishop Cadigan will succeed Bishop Lichtenberger on May 15, and will become the seventh bishop of Missouri.

In preparation for the consecration of Dr. Cadigan the entire diocese of Missouri engaged in a study of the episcopate. Copies of a "Consecration Packet" were distributed to each parish and mission. This packet included a letter from Dr. Cadigan, resource materials on the episcopate, suggestions as to the use of these among adults, teenagers, and children, and other reference materials. Press releases were sent weekly to the local papers and radio and TV stations. And the April issue of *Now*, the diocesan monthly tabloid newspaper, was devoted to the story of the consecration, Missouri's episcopate, and the Cadigans. The service itself was telecast. A tape recording and colored slides were made for use later.

EDUCATION

Time to Wake Up

A call for Churchpeople to awake to the extreme importance of the Church college was voiced by the Most Rev. Henry Knox Sherrill, retired Presiding Bishop, at a special founder's day confer-

ence at Hobart College. Bishop Sherrill spoke to an audience of students and faculty members and to more than 300 clergymen and lay representatives from churches throughout New York and New Jersey who convened at Hobart College to consider the relationship between the Episcopal Church and its colleges.

"In this complicated world there is a most important role for the Church college," Bishop Sherrill said. "It is a visible witness to the supreme importance of the Christian faith as an essential preparation for life and as an inspiration in the pursuit of truth in the consciousness that religion is not an aside but the center and the core." He went on to point out that the colleges associated with the Episcopal Church had been making this witness for years with a minimum of support from the Church as a whole.

The conference was concluded with a plea from Bishop Scaife of Western New York for Churchmen and the Church to rise to the times and assure Church colleges of the support necessary for full implementation of their programs.

The conference was highlighted by the laying of the cornerstone of Henry Knox Sherrill Hall, new \$625,000, 116-bed Hobart dormitory, and by announcement of a \$250,000 basic gift from Mr. and Mrs. Byron S. Miller, Jr., Greenwich, Conn. The Millers' gift is to help meet the cost of erecting St. Mark's Tower between the Hobart library and St. John's Chapel to increase the facilities of each, and to symbolize in the physical union between the two buildings the inseparability of religion and learning at a church college.

Harvard Change

Harvard's president, Nathan M. Pusey, announced the retirement this summer of the Rev. Dr. Douglas Horton as dean of the Harvard Divinity School. The Rev. Dr. Samuel H. Miller has been appointed to succeed Dr. Horton.

Dr. Miller is a leader in the parish ministry and in the field of pastoral theology. He is minister of the Old Cambridge Baptist Church, and professor of pastoral theology at Harvard.

LAITY

Heaven-Bound Episcopalians

Two of the seven Mercury Astronauts chosen as America's first spacemen are members of the Episcopal Church. They are Lieutenant Commander Walter Marty Schirra, Jr., and naval Lieutenant Malcolm Scott Carpenter.

Commander Schirra is 36, an Annapolis graduate, and a native of New Jersey. He was recently stationed at Patuxent Naval Air Station, Md., for test pilot training, and was a worshipper at Ascension Chapel, Lexington Park, Md., in the diocese of Washington. His wife is also an Episcopalian, and they have a son, Marty, 8.



Sketch of St. Mark's Tower, Hobart and William Smith Colleges: Link between religion and learning.

Son of a World War I ace, Commander Schirra learned to fly while still a youngster. He flew 90 combat missions in Korea and was awarded the Distinguished Flying Cross and two Air Medals. He has been distinguished as a test pilot of jet aircraft.

Lieutenant Carpenter was born in Colorado 33 years ago. He recently served as air intelligence officer on the aircraft carrier *Hornet*, and made his home in Garden Grove, Calif. He began flight training during World War II, but did not complete it until after his graduation from the University of Colorado in 1949. He had Korean combat experience (aerial mining and anti-submarine patrol).

Both men were expected to go to the Langley Research Center of the National Aeronautical Space Administration late in April.

The other five astronauts had varied religious preferences. In the group were a Presbyterian, a Christian Scientist, a Methodist, a Lutheran, and a member of the Church of Christ. At press time nobody was raising a separation-of-Church-and-state issue over the absence from the group of Roman Catholics, Jews, and skeptics.

SOCIAL RELATIONS

Welcome Newcomers

Dr. David Barry, executive director of the New York City Mission Society, called on the Churches and the community to consider newcomer groups in American life an opportunity and a responsibility rather than a threat.

Churches must welcome the thousands of Puerto Ricans arriving in New York annually if they are to build the all-inclusive Church and society that's best for America, he said. If they don't, their failures of the past will be compounded. They will continue to be written out of history in many of the inner-city communities where the recent arrivals settle. Dr. Barry said:

"If what we offer the young Puerto Rican are juvenile gangs and narcotics, crowded

schools and tenements, we are laying up serious trouble for the future. But if we offer opportunities and teach Christian responsibilities, then we will be developing citizens to build the kind of society the Church works and prays for."

Dr. Barry addressed a one-day, five-state conference of 100 Church leaders called by the Spanish-American Committee of the National Council of Churches to assess the difficulties of newly arrived Puerto Ricans in adjusting to city life. Church specialists dealing with these problems in Massachusetts, Connecticut, Pennsylvania, New Jersey, and New York participated.

Institutional Course

A course on the organization and administration of a home for the aging will be offered June 22-26 at Dillsburg, Pa., for administrators, supervisors, board members, social workers, and volunteers. Information can be obtained from Presbyterian Homes of Central Pennsylvania, Dillsburg, Pa.

SOUTHWESTERN VIRGINIA

Resignation on Principle

The Rev. John H. Teeter announced his resignation as vicar of Trinity Church, Rocky Mount, Va., at services of the church on April 12. The resignation came after a vestry action instructing its delegates to the council of the diocese of Southwestern Virginia to "oppose integration of the races at Hemlock Haven [diocesan conference center] in any way and at any time."

Mr. Teeter contended that the principle over which he resigned was not a matter of segregation or integration, but a question of the doctrines of the Holy Spirit.

Mr. Teeter told his congregation that by instructing delegates to vote a certain way, the vestry was saying "that when God's Holy Spirit is asked for guidance at Lynchburg [site of the council meeting], the Holy Spirit can do nothing to change men's minds." He said that though

Continued on page 18

INTERNATIONAL

JAPAN

For Such a Time

Church and government leaders attended the inauguration of the law college of St. Paul's University, Tokyo, held in connection with the 100th anniversary of the Holy Catholic Church in Japan. The principal address was made by former U.S. Sen. H. Alexander Smith (N.J.), who called for a development of legal processes throughout the world for this atomic age.

At a service in Tokyo's gymnasium, Presiding Bishop Yashiro stressed the tremendous task faced by the Churches and Japan in repairing the devastation caused by World War II.

"Churches must learn to preach the Gospel in fresh terms understood by modern society and they must never be so absorbed in their own affairs that the rest of the world is forgotten," he said. Because of the war, the Japanese people, like the British and others, have "lost their bearings," he said, adding that "we Christians were born for such a time as this."

[RNS]

Presiding Bishop Was Impressed

Back in the United States after his participation in the centennial celebrations of the Japanese Church, Presiding Bishop Lichtenberger made the following comment to *THE LIVING CHURCH*:

"I was deeply impressed by the centennial celebration of the Nippon Seikokwai (Holy Catholic Church of Japan). At the two great services held in Tokyo there were thousands of Japanese Christians who had come from all over the country, even from such distant places as northern Hokkaido, a train journey of 28 hours.

"These services were for me the high point of the celebration. There, in the interest and devotion of the people, was the evidence that the Christian Church has deep roots in Japan.

"The difficulties and the opportunities the Church faces there are both very great. I hope that our contribution to the Nippon Seikokwai in their centennial year will be a renewed and a continuing concern for the mission of the Church in Japan. Our fellow Christians there will be greatly strengthened and encouraged by our support."

IRAQ

Missionaries Expelled

Fourteen United States Protestant missionaries were forced to leave Iraq in recent weeks, according to a report received from Baghdad by the National Council of Churches. This leaves an estimated eight or ten American Protestant missionaries in the country. The news coincided

with reports of renewed violence in Iraq.

Dr. Barnerd M. Luben of New York, chairman of the Near East committee of the Council's Division of Foreign Missions, said that no reasons have been given by the government for expulsion of the missionaries. "We believe they are political," he noted, "rather than based on religious grounds."

[RNS]

SOUTH AFRICA

The Placard on the Cathedral Grounds

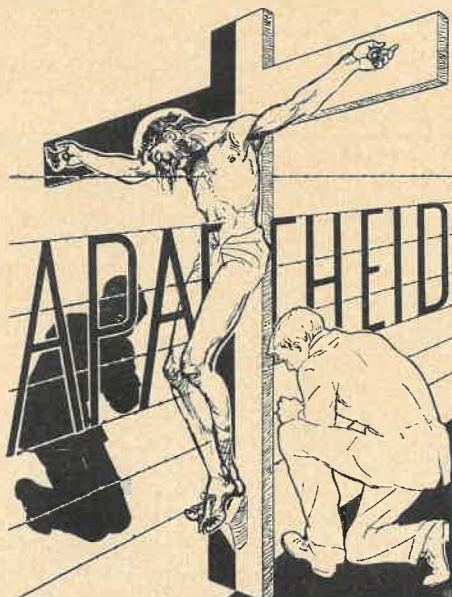
An uproar was created in Dutch Reformed circles in Capetown, South Africa, by a placard on the grounds of St. George's Anglican Cathedral which attacked the South African government's apartheid policies.

Measuring three by two feet, the placard [see cut] shows Christ on the Cross with a Negro kneeling on one side and a white man on the other. The cross and the figure of Christ are transfixed by a barbed wire fence on which the word "apartheid" is written in large letters.

Die Burger, a pro-government Capetown newspaper, described the placard as the work of "Dr. de Blank's 'angry young men.'" Dr. Joost de Blank, Anglican Archbishop of Capetown, has frequently denounced the government's apartheid policies.

Dr. A. J. Van Der Merwe, moderator of the Dutch Reformed Synod in Capetown, said, "the least I can say is that the placard leaves an unpleasant taste in the mouth."

"I almost refuse to believe," he said, "that it was done with the official support of the Anglican Church, for which I have always had great respect. If it was done with its sanction, I cannot retain that respect. It is scandalous." Several Dutch



The controversial Capetown placard. People may "draw their own conclusions."

Reformed pastors denounced the placard as giving an entirely false impression.

The artist responsible for the drawing is not known, but observers said that since it was displayed on the grounds of an Anglican cathedral, it obviously had Church approval.

The Rev. R. E. B. Taylor (Anglican) said the placard was the work of a group of Anglican priests and was done in their private capacity.

He said they felt it "spoke for itself and left people to draw their own conclusions."

[RNS]

HAITI

The Drought

by JANE K. MEES*

The area especially affected by the drought in Haiti is the northwestern peninsula, with its center at the town of Port-de-Paix.

This area tends to be dry, but no rain in the past few months has brought on a drought that is disastrous to the many small farmers living there. They have no crops, there has not been enough moisture for the trees (such as banana) to produce fruit, and the few animals the farmers still have are so thin and dried out that they are not worth selling. Many of the farmers have left their lands to try to find work elsewhere and are willing to accept work for just a few cents or a meal. They hope to come back to their lands when the rains start, but then they will need seed to plant, which many of them do not have. Of course, the town of Port-de-Paix suffers too when the surrounding rural area is in such bad condition.

The Church has four organized missions in the area, one in Port-de-Paix, one at Chansolme, a village on the road leading to Port-de-Paix, one to the east on the peninsula itself where the drought is being felt most, and one on the Island of La Tortue where the situation is also very serious. The baptized membership totals about 2,250.

Fortunately, the Church has been able to help its members through this difficult period by distributing U.S. surplus foods received through Church World Service. Also with this food the Church has set up canteens at primary schools connected with each mission. In this way, about 300 children are fed daily; but the foods received — cornmeal, flour, and milk, and occasionally rice — do not make a balanced diet. The Church adds a little cash to try to complete the meal. On the Island of La Tortue, where there is a small construction project going on at the moment, the priest found that he had to give the workers food as well as cash: there was no food to buy on the island.

Thanks to recent publicity on the situation, aid is coming in from other sources.

Continued on page 18

*Secretary to Bishop Voegeli.



Camera Clix

Suddenly we have a new collection of Jesus' sayings, strung together with only the simple formula: "Jesus said."*

by Dr. Oscar Cullmann

In a religion as basically historical as Christianity, any discovery that throws further light upon the sayings or doings of its Founder will be judged of supreme importance. Such a discovery appears recently to have been made — the unearthing of a manuscript of sayings of our Lord, including many heretofore unknown.

It is fortunate that this new find is engaging the attention of one of the leading New Testament specialists today, Dr. Oscar Cullmann, who, since 1949, has been professor of early Christianity at the Sorbonne in Paris in the Ecole des Hautes Etudes and the Faculté de Théologie Protestante.

Dr. Cullmann, who holds honorary degrees from the universities of Lausanne, Manchester, Edinburgh, and Lund (Sweden), is perhaps best known to Anglican readers through his Peter — Disciple, Apostle, Martyr, a study of the origins of the papacy characterized by its evident fairness no less than its academic competence.

Scholars and the general reading public alike will await with interest the results of Dr. Cullmann's further studies in the newly discovered sayings of our Lord. Meanwhile, the excerpts here given from

the widely publicized lecture by Dr. Cullmann at Union Theological Seminary, New York City, March 18, will serve as introduction to the subject. F.C.L.

Never before in such a short time have so many important discoveries for the study of the Bible been made as in the last 10 years.

The discovery of the Dead Sea Scrolls pertaining to a Jewish sect at Qumran has been made known to the general public through a veritable flood of publications and lectures. On the other hand, the discoveries that were made in upper Egypt at the same time, in 1946 and the following years, are much less well known. And yet the document from these discoveries is in a more direct way a matter of consideration for the New Testament than the Dead Sea Scrolls.

To be sure, we do not want to fall into any sensationalism. When it first became known in America through an indiscretion that words of Jesus had been found, the newspapers, without knowing anything further than that, spoke of a fifth gospel. Such a statement is completely false, in that we have had for a long

time apocryphal gospels, and not just one, but a great number. And we also know that none of these gospels can be put on the same level as our four canonical gospels.

At the same time, I would like to remark at the very beginning that the document is much more important than all the other apocryphal gospels, in that it contains a large number of words of Jesus which *could* be as old as the material in the canonical gospels.

The document is only a small portion from the discoveries which have been made in upper Egypt since the war. A complete gnostic library has been found, containing 44 treatises in the Coptic language; these 44 treatises are divided among 13 papyrus books. They are not papyrus scrolls, but what are called codices, real books bound in leather. The story of their discovery is rather complicated, and I shall give you only the important facts.

In 1947 the then director of the Coptic Museum showed a thick manuscript, one of the papyrus books, to the French scholar Jean Doresse. He had received it from a merchant, and now both tried to get to the root of the matter, to find out from where the papyrus came. After much searching, they discovered that many other

*Painting: Garofalo's "Christ of the Coin."

Un

Excerpt
from
much-
on the

Known Words of Jesus

Cullmann's Publicized lecture "Gospel of Thomas"

papyrus books had been found at the same place and had come into the hands of the merchant.

Doresse and his colleagues finally established that peasants in upper Egypt, about 60 miles from Luxor, had found a jar containing these papyrus books in 1945 or 1946 near the village Khenoboskion in the district Nag Hamadi. The jar was standing in one of the old tombs that had been cut out of the limestone cliffs, where the peasants collect fertilizer. It is said that they lit a fire with one of the books and sold the others very cheaply.

After many difficulties, it was possible to buy up everything which could be found for the Coptic Museum. Before the complete collection had been assembled in the Coptic Museum, one of the manuscripts had been sold to the Jung-Institute in Zürich. All the rest are in Cairo, but photographs of the texts are available also outside of Egypt.

The Coptic manuscripts that we have were written in about the third or fourth century, but they surely go back to Greek originals which are much older — some parts probably from the first half of the second century. They prove how widespread already gnosticism must have been in Egypt. This movement is undoubtedly as old as Christianity itself. Roughly, it is

a question of the attempt to include Christianity in a speculative philosophic synthesis of religion, philosophy, ascetic ethics, and various mystic rituals [see also, L.C., April 12, p. 9].

In this synthesis the Bible is so misinterpreted, partly through the use of various oriental myths, that the great Christian truths of the history of salvation appear only as the outer dress for something completely different. Christianity is just one element among many others. Such movements and attempts exist even today, not only in societies which are more or less closely connected with Christianity, but even in some theologues. We have no trustworthy sources on the beginning of Christianity in Egypt, but it is probable that it was from the very beginning more or less gnostic. Judaism too had taken on a speculative character there.

It would be tempting to speak about this whole gnostic collection, for it shows us just how great the danger for Christianity was of being swallowed up by this movement. We are able to understand better the battle of the Church Fathers against this heresy. Until the present we knew the teachings of the gnostics primarily from the opposition of the Church Fathers, especially Irenaeus. For the Church had destroyed their original works wherever it could.

But however tempting it might be, we cannot discuss the collection as a whole any longer, we shall speak rather of *one* of the documents contained therein: the collection of the logia, or sayings, of Jesus. This is surely the most important part of the whole discovery, and it will undoubtedly occupy New Testament scholars, especially those interested in the gospels, for decades.

It is now to be expected that there will be a whole flood of writings. It will perhaps be even worse than was the case with the Dead Sea Scrolls! I myself was initiated into the secret at the very beginning by my colleague Prof. Puech, who found and identified this document among the rest of the gnostic collection. Since 1956 I have been in possession of the text, and I have had permission to deal with the logia in small groups of advanced students in Basle and Paris.

The document calls itself in the title the Gospel of Thomas. However it is actually not a gospel, but a collection of words of Jesus without a narrative framework. Already this fact makes it nonsense to speak of a gospel like one of our four gospels, for which it is characteristic to combine the words of Jesus with narrative. One hundred and fourteen sayings of Jesus are simply strung one after another with no more connection than the simple formula: "Jesus said," "Jesus said." The order is based on such external considerations as catch-words without any essential bearing. Until now we had only known 14 of these sayings, and now we

have suddenly the complete collection.

The basis of our new Gospel of Thomas is such a collection of sayings of Jesus, which must be very closely related to that used by our canonical gospels. It includes four kinds of sayings: (1) those which are word for word the same as in our gospels; (2) those which provide independent variants to the sayings in our gospels; (3) those which are not found in our gospels in any form, but which were known from citations in the Church Fathers; (4) those which were formerly completely unknown.

A great number of the sayings in the basis of our collection can be found word for word in the canonical gospels, such as the saying about the mote and the beam, the blind man leading the blind, that which is hidden and must be revealed, the prophet who is not acceptable in his own country, he who has and he who has not, hating father and mother in order to follow Jesus, and such beatitudes as that of the poor to whom the kingdom of heaven will belong.

There are also many parables which we know from our gospels: the sower, the thief in the night, the tares, the mustard seed, the marriage feast, the wicked tenants, the pearl, the hidden treasure.

Especially important for the interpretation of our gospels are, however, those sayings of Jesus which we know from the canonical gospels, but which appear in the newly found collection in a variant form. The variants are similar to those which we can see between Matthew, Luke, and Mark, so that the new variants seem to be sometimes secondary, and sometimes more original.

There is also a whole series of such sayings and parables in the new collection that have *no* parallels in our gospels. A few were already known to the Church Fathers as sayings of Jesus, as for example: "Jesus said: He who is near me is near the fire, and he who is far from me is far from the kingdom." This was cited by Origen as a word of Jesus (*Hom. Jer.* 20.3). Or this one: "Split a piece of wood — I am there; lift the stone and you will find me there."*

There are further sayings which have been until now completely unknown. I shall quote just a few of them. There are truly some pearls among them:

"Jesus said: If those who lead you say to you: Behold, the kingdom is in heaven, then the birds of heaven will precede you; if they say to you that it is in the sea, then the fish will precede you. But the kingdom is within you and it is outside of you."

Or a saying about circumcision, which reminds us of certain sayings of Jesus about the Sabbath:

"His disciples said to him: Is circumcision useful or not? He said to them: If it had been

*EDITOR'S NOTE: Those who desire a full account of these already known "unknown sayings" of Jesus will find them treated of in *Unknown Sayings of Jesus*, by Joachim Jeremias, translated by R. H. Fuller (Macmillan, 1958; :2).

useful, their father would have begotten them circumcised from their mother on; but the true circumcision in spirit is alone completely advantageous."

There are also unknown parables in the collection:

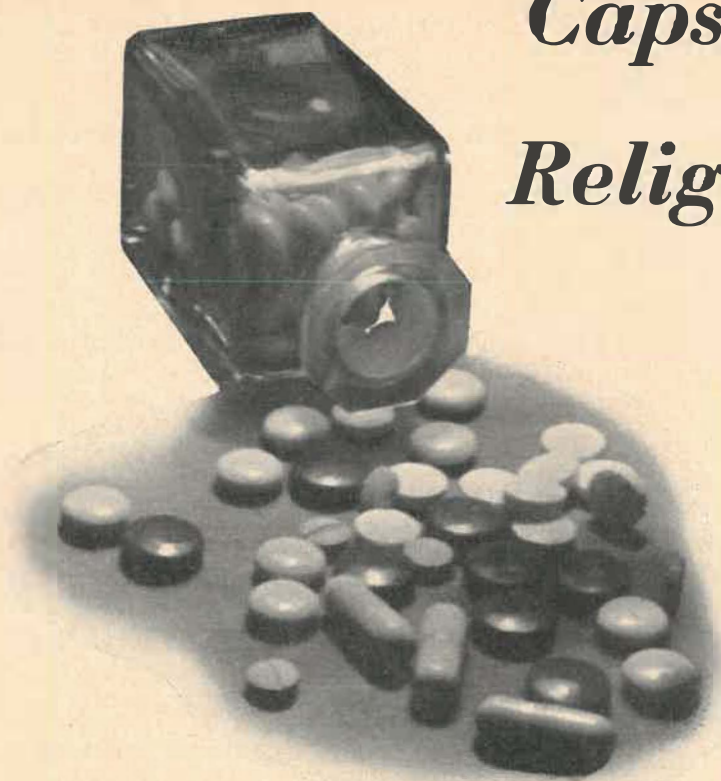
"Mary said to Jesus: Whom are your disciples like? He said: They are like small children who have settled in a field which is not theirs. When the owners of the field come, they will say: Leave our field to us. They are completely naked in their presence, and so they will leave it to them and give them their field." "Jesus said: Woe to them, the Pharisees, for they are like a dog lying in the manger of the cattle, for he neither eats, nor does he let the cattle eat." "Jesus said: The kingdom of the Father is like a man who wanted to kill an important person; he drew his sword in his house, he pierced it through the wall to see if his hand would be steady; then he killed the important person."

I am at present preparing an explanation of each of the newly found sayings. The oldest elements are extremely important for the interpretation of our canonical gospels. We have seen that the basis of our collection is very probably an older collection of the sayings of Jesus from the first years after the crucifixion, a collection which is similar to the one Matthew and Luke knew. Mark probably knew a collection which was very similar to the one we have. Finally, it must be mentioned that our collection is also very important in cases where the manuscripts of our gospels are at variance with one another.

Have these newly found texts reopened the question of the canon? No, we have seen that the collection as a whole (with its title: the Gospel of Thomas), was rightly not included in the New Testament. It includes in its present form obviously gnostic material. At least half originated in the middle of the second century, and the reviser of the present form was a gnostic from that time, who put the collection under the authority of the Apostle Thomas.

As far as writings as a whole are concerned, our four canonical gospels are the only ones on which we can rely. They remain the criterion. Again and again we must marvel at the fact that from the large number of primitive Christian writings only those were accepted as canonical which really came from the oldest time and which were free from heretical tendencies. In the language of theology we must say that the Holy Spirit has been actually at work in the formation of the canon. Our new discovery is a further proof of this.

On the other hand it is possible for previously unknown and yet genuine sayings of Jesus to be found in other documents which are not in the canon, sayings which, even when they bring no fundamentally new revelation, are capable of enriching and furthering our understanding of the canonical gospels. And therefore we are grateful for this new discovery.



Capsule Religion

**How can the Church compete
in a culture
dehydrated and streamlined
by the pressures of modern living?**

**The author,
the Rev. Corwin C. Roach,
has an answer**

The author, rector of St. Paul's Church, Walnut Creek, Calif., gave this address at the Contra Costa County corporate communion breakfast, held at the church on February 21, 1959.

We live in a capsule world today. Life has become streamlined. Furniture is built-in. Books are condensed, outlined, and predigested for our convenience. We eat minute cereal and drink instant coffee with the aid of condensed milk. Even our pills give us five benefits at once. Indeed if there is any universal symbol for our modern culture it is the ever present pill-box. We are a people who put our trust in concentrates and extracts.

How can the Church compete for attention in a culture which has become dehydrated and streamlined by the pressures of modern living? One of the answers is

to be found in the collects of the Prayer Book. Although scholars disagree as to the original meaning of the term, for our present purposes we can accept the obvious one. A collect is prayer collected and compressed. It is religion reduced to its briefest compass. The great majority of our collects come to us from the early centuries of the Christian Church, from the pens of three Roman popes. The Romans had a genius for law and order, for systematizing. They had the knack of packing a lot into a few words; these ancient prayers show that. In their terse brevity the Latin originals speak to our staccato age. The nonessentials have been pared away. These are telegrams aimed at the heart of God. They speak the S.O.S. of the human soul.

Most of the collects can be read aloud in less than 30 seconds. They can be said while we are waiting for the traffic light to turn, as we stand in line to buy the

Continued on page 21

EDITORIALS

Voyage on Uncharted Seas

The appointment of Bishop Bayne of Olympia as "Executive Officer" for world-wide Anglicanism is dramatic, exciting, and puzzling news.

We suspect that we share, with the majority of informed Churchmen, a mood of satisfaction that the Anglican Communion is finally going to establish at least the minimum of a central apparatus.

We believe that we share with almost all American Churchmen a delight in the selection of Bishop Bayne to a post of distinction and honor, which should call forth all his great reserves of talent, power and skill.

And we are certain that we share with almost all Churchmen a great curiosity to see what the new post actually will be, what its effects upon world Christendom will be, and how well a good friend and distinguished bishop fares in his voyage upon almost completely uncharted seas.

The Anglican Communion is one of the strangest of organizations. It is a highly unified group of national and provincial Churches, bound together by love, mutual respect, and a high degree of doctrinal and liturgical agreement. Yet, in terms of Canon Law and organizational structure, it is hardly a group at all—it is simply a number of totally separate and totally autonomous Churches. Legally, it is not a federation but an anarchy.

Its unifying force is not an authority but a tradition. All Anglicans throughout the world look to the Archbishop of Canterbury as the symbol of their unity and pay honor to Anglicanism's primatial see as represented by him.

In the last century, we have developed channels for the discussion of issues and the exchange of views—the Lambeth Conferences and the Anglican Congresses. These have proved to be most fruitful, and practically everyone wants them continued.

The bishops at Lambeth have evolved over the years two bodies to provide for continuing contact among the Anglican Churches between sessions of the Lambeth Conferences. These are the Advisory Council on Missionary Strategy and the Lambeth Consultative Body.

In 1958, the Lambeth Conference took the first step toward creating a professional, full-time staff for these two agencies. It called for the appointment of a secretary for each group, and it specifically allowed that the two offices be merged in one man.

The Advisory Council and the Consultative Body are both advisory in nature, and their terms of reference underline the autonomy of national Churches. Even if these terms of reference had omitted this underlining, the Council and Body would, in the ab-

sence of any affirmative law giving them real authority, have remained advisory.

None the less, the establishment of even a minimal secretariat, and the choice for the head post in it of a bishop of very great stature and influence, clearly shows that the will of the bishops at Lambeth was to make these groups work—really work!

The need which the bishops sought to meet is real enough and obvious enough.

The Anglican Communion suffered a serious setback through the lack of an effective interim arm in its dealings with the organizing bodies of the Church of South India. War prevented the holding of a Lambeth Conference in 1940, and the South Indian unity movement was left without effective guidance from our Communion's principal forum. The Indians delayed action for a time, but when many years rolled by without a Lambeth Conference, they felt they had to go ahead with the creation of the C.S.I. As a result, when a Lambeth Conference was finally held in 1948, it was confronted with an accomplished fact. The bishops wished to advance Christian unity. They wished to encourage the Christian minority of a new nation. They wished to safeguard the Catholic Faith and Apostolic Order.

The Lambeth Conferences of 1948 and 1958 had to deal with the whole issue under conditions which made any other action than a half-hearted, de-limited acceptance of the C.S.I. almost an impossibility.

In such a situation, Lambeth could hardly simply spurn the whole C.S.I. movement, nor could it simply embrace it. It was forced by circumstance into a situation in which it had to compromise on terms completely satisfactory to practically nobody.

We are not sure that this dilemma would have been avoided if there had been a continuing Anglican secretariat which could have kept in constant contact with the C.S.I. situation. But we think that the existence of such a secretariat *might* have guided both us and our Indian friends more wisely.

We live in an age in which tremendous ecumenical developments are possible. The national councils of Churches, the World Council of Churches, the Faith and Order Movement, and the developments within the Roman Communion all suggest that the years just ahead of us may be rich with opportunities for the healing of divisions and the achievement of measures of unity. Our opportunity to contribute to such great, good things, and our safeguards against error in the maneuvering in which efforts to make such contribution involve can be greatly enhanced by intelligent leadership from an Anglican center.

There are many other areas of world-wide Anglican concern on which a central office could be of great help. Prayer Book revision is one; missionary coordination and promotion is another. In theological education, in the development of increased Bible study, in encouragement of vocations, and in hosts of other areas, we scattered Anglicans have insights and gifts to share with each other.

We expect that there will be, from some Anglicans, an expression of fear that the appointment of Bishop Bayne is the first step in the creation of an Anglican

Curia — with the implication that such a Curia would be a thoroughly bad thing.

We think that any such fears are without validity. Anglicanism's hallmark is freedom and permissiveness. Its great danger is not tyranny but anarchy.

True freedom always requires effective instruments for the carrying out of the freely expressed will. A man with paralysis is not free, even if he lives in a completely free society. A family is not free if every member does exactly what he pleases all the time without acknowledgment of any group interest or authority. Such a family would be, in fact, a group of captives denied even the possibility of accomplishing any of the things for which a family exists. It was the first step toward modern political freedom when the power of the free barons of feudalism was broken by the rise of the central authority of nations.

No, we do not fear centralization — not in the Anglican Communion in the mid-20th Century. We fear far more an organizational ineffectiveness, in which the brilliance and energy and knowledge which exist in our ranks are wasted because we lack channels through which they may flow to all parts of our Communion.

At the moment, it is not possible for us to say any more about the new step. There is no body of Canon Law to govern the new executive officer. There is not even a body of hallowed (or unhallowed) tradition. What the position will become depends upon the man who fills it, upon the Archbishop of Canterbury who will be his policy superior, and upon the numerous national and provincial Churches which have it within their power to frustrate even the wisest of programs.

We do admit to some puzzlement about the title given to Bishop Bayne's new position. Strictly speak-

ing, he is being named secretary of both the Advisory Council and the Consultative Body. Just how the title, "Anglican Executive Officer" came to be used for his position is not clear to us. It may be a usage developed from naval parlance — in which "executive officer" means the captain's right-hand man. However, the nature of the post seems quite alien to what Americans consider "executive."

We do want to say a word about the new executive officer, the Rt. Rev. Stephen F. Bayne, Jr. Bishop Bayne seems to us just the man we would have chosen to take on this kind of dramatic, complex, and ill-defined adventure. He is a man of many interests and talents — and the new executive officer will need a breadth of knowledge far more than he will need depth in a single specialty. He is a man of great personal charm — and, if ever an office depended upon a man's ability to win friends and influence people, it is this one to which Bishop Bayne is called! He is a man with a restless, experimental mind, and this is good, for it will not be the mere detailed implementation of established programs with which his office will be mainly concerned.

He has conspicuous literary talent. We know of no Anglican bishop who is his superior in the writing of good, persuasive, hard-hitting, and entertaining prose. This seems to us a talent of tremendous value to a man who must persuade people in great numbers at long distances.

So — we think the creation of the job is an excellent thing.

So — we think the man chosen is the right man.

We will be waiting with eager anticipation for the writing on history's pages of what we expect to be a most exciting adventure story.

AROUND THE CHURCH

Bishop Crittenden of Erie joined with government officials and leaders of the petroleum industry in a service at Titusville, Pa., opening the **centennial celebration of the oil industry** in this country. In his sermon, Bishop Crittenden noted that Colonel Drake, who drilled the first well for oil, was the original treasurer and an early warden of St. James' Church, Titusville. Along with his wife, he was active in the establishment and development of the Church's work in the area. The opening service and pilgrimage to Drake's grave marked the beginning of an observance which will continue during the summer.

St. Paul's Church, Muskegon, Mich., and **Christ Church, Detroit, Mich.,** will benefit under the will of the late **Walter B. Cary**, insurance (Michigan Insurance Agency) magnate, who died in Detroit last February. His estate has been estimated at over one million dollars. St. Paul's (where Mr. Cary was confirmed) receives \$10,000 and Christ Church \$30,000. The remainder, after numerous other generous bequests, also will be paid to Christ Church, where

Mr. Cary was a vestryman. The rector of Christ Church, Detroit, the Rev. William B. Sperry, also received \$10,000.

A **conference on religious life** was held in **Grace Cathedral, San Francisco**, on April 5th. The service opened with Evening Prayer, sung in honor of the religious communities of the Anglican Communion. The Rev. Dr. Emod L. Brunner delivered the sermon. Dr. Brunner is a former Roman Catholic Benedictine, who recently came into the Episcopal Church [L.C., March 22].

After the service, 200 associates of the religious orders, young people from nearby universities, and interested clergy and laymen met in cathedral house. An address on the religious life by the Rev. Bonnell Spencer, O.H.C., prior of the Santa Barbara House of the Order of the Holy Cross preceded discussion groups. These were led by twelve representatives of the five participating orders. They included, besides the Order of the Holy Cross, the Sisterhood of the Holy Nativity, the Communities of St. Mary, the Transfiguration, and St. Saviour.



The Senior Episcopal Basketball Tournament, sponsored annually by the diocese of Upper South Carolina, draws teams of young Church-people from many communities in the diocese. First held in 1954, the tournament this year drew 200 players. Above, players from St. Martin's-in-the-Fields, Columbia, compete against those of Christ Church, Greenville, for the trophy. Christ Church won.

sorts and conditions

NO DOUBT the inscrutability and incomprehensibility of God are rather uncomfortable subjects for a family magazine. This column has been wrestling with these topics for the past two weeks, and last week I referred to the fact that Job in the Bible story seemed to get quite a bit of comfort from realizing that God's ways are past man's understanding.

SINCE THEN, I have had an opportunity to see *J.B.*, the notable play by Archibald MacLeish, which considers Job's tribulations in present-day terms. Like the biblical book from which it is derived, *J.B.* presents the problem of undeserved suffering much more persuasively than it presents the solution. But *J.B.*'s continued success at the box-office is pretty strong evidence that "Oh that I knew where I might find Him" is still the universal cry of the human soul.

BOTH JOB and *J.B.* are untouched by the complications introduced into the question by Christianity. Some early Christian conditioning directs *J.B.* at the end to go beyond the Old Testament story and to assert that he and his wife will rebuild their lives because love matters. But he is aware that in doing so he is reopening the whole possibility of fresh hurt, fresh disaster, new heartbreak.

OLD TESTAMENT Job was satisfied with God. Present day *J.B.* continues to insist that God plays dirty tricks upon mankind.

LOVE does matter. Indeed, it is the key to the whole riddle, the thread that leads us through the maze of existence as Ariadne's thread led Theseus through the labyrinth where he had to meet and slay the Minotaur. The play, like the biblical book, starts out with a question about love. Does Job really love God for Himself? Or is it just because of the rewards that come from loving God?

WHY does a man love God? Why does a man love a woman or a woman love a man? If the answer breaks love down into a set of practical benefits or breaks a person loved into a set of admirable qualities, love has been analyzed right out of the equation. Here is person A, and there is person B, and here is this thing between them which is love.

THE INSCRUTABILITY of God is, in a real sense, mirrored by the inscrutability of your own husband or wife. A person — any person — defies anal-

ysis. The relation between one person and another also defies analysis.

SACRAMENTS and symbols, are love's medium of exchange. They convey something greater than themselves when they are used according to love's forms for love's purposes.

NOBODY'S personal answer to the problem of suffering is adequate for the next man, even as Job's answer doesn't satisfy *J.B.*, and *J.B.*'s answer doesn't satisfy me. Yet, suffering is not the real problem. If it were, the Book of Job would end with the introduction, in which it is explained that Job was allowed to suffer in order to prove the unconquerability of his trust in God.

THE REAL problem is the problem of our relationship to God, of seeing both our joys and our sorrows as the expression of His love. Here is the place where *J.B.* seemed finally to be a spokesman for a world that ends not with a bang but a whimper. He accepted life, shrinkingly, with faith, perhaps, but without hope.

CHRISTIANITY has a more robust account of the meaning of existence. The cross looms large in it, but as a dynamic element. The crucifixion is not the concluding scene of a tragedy; it is the turning point of a heroic comedy.

NO MATTER what particular reason may exist for a particular experience of suffering, the end of the process is victory for God and for those who love Him. The sturdiness of this hope lends joy and zest to our trials even while we are in the midst of them.

AND like the Job of the Bible, if we thought we knew God when we were basking in blessings, we find that we know Him far more intimately when we fight our way to Him through pain.

PETER DAY

ACU CYCLE OF PRAYER

April

26. St. Christopher's Mission, Bluff, Utah.
27. Shimer College Chapel, Mt. Carroll, Ill.; St. James', Cleveland, Ohio.
28. St. Mark's, Johnstown, Pa.; Christ Church, Harvard, Ill.
29. Holy Trinity, Brookville, Pa.; St. James', Port Daniel Centre, Quebec, Canada.
30. St. Paul's, Plymouth, Wis.

May

1. All Saints', San Diego, Calif.; St. Mark's, Cocoa, Fla.; St. Mark's, Geneva, Ill.; Church of St. James the Just, Franklin Sq., N. Y.; St. James', Leesburg, Fla.; Church of the Intercession, Stevens Point, Wis.; Grace and Holy Innocents Church, Albany, N. Y.
2. Church of the Advent, Boston, Mass.; St. James, Long Beach, N. Y.

BOOKS

Continued from page 5

tions people ask about the teaching and practice of the Church.

The first five tracts are: *Why Pray from a Book? Why Have the Holy Communion so Often? Who May Come to the Holy Communion? Was Jesus Really Born of a Virgin? Was Jesus Really Raised from the Dead?* The pamphlets, written in a simple, lively style and averaging 1,800 words in length, are printed in an attractive 3½" x 6" format with colored covers and titles at the top where they are visible in tract racks.

The five pamphlets are all signed "M.C." at the end. *Why Pray from a Book?* is especially good. So also is *Why*



Have the Holy Communion so Often? As a whole the pamphlets do seem to achieve their professed aim of presentation in down-to-earth language. *Was Jesus Really Born of a Virgin?* seems to fall below the level of the rest: there are better treatments in support of the Virgin Birth than this.

"Answer Pamphlets" are available from American Church Publications, 347 Madison Ave., New York 17, N. Y., at 10 cents a copy; \$5 per assorted hundred, postage prepaid. F.C.L.

Spring number of the *Pan Anglican* — "a review of the worldwide Episcopal Church" — is devoted to the 1958 Lambeth Conference, with articles by a select number of bishops on various phases of the Conference's work. Four American bishops are included: Southern Ohio, who writes on "The Reconciling of Conflicts Between and Within Nations"; Texas, "The Family in Contemporary Society"; Western New York, "Lambeth and the Orthodox Churches"; and former Presiding Bishop Sherrill, whose sermon preached at the concluding service of the Conference is reprinted.

Two articles of unusual interest are: "The Bishops Go to Church," by the Rev. Michael E. Adie, chaplain to the Archbishop of Canterbury, and "Lambeth 1958: The Personalities," by the Most Rev. Philip Carrington, Archbishop of Quebec, though one wishes the Archbishop would tell us "the most horrible pun of the whole session," perpetrated, he says, by the Bishop of Carlisle. (Maybe, however, the reader can worm it out of his own diocesan.)

As usual, the pictures add to the interest of the text. F.C.L.

HAITI

Continued from page 11

In particular, CARE is beginning a program there immediately. They will bring in U.S. surplus foods, and with them will set up canteens in the schools.

Episcopalians who would like to contribute to help these people may send checks either directly to Bishop Voegeli (Box 1309, Port-au-Prince, Haiti) or through National Council (281 Fourth Ave., New York City) specified for the drought area in Haiti.

INDIA

Education Threat

Private schools in Communist-controlled Kerala (India) have threatened to close their doors next June if the government does not withdraw its new Education Act and introduce fresh legislation.

The threat arose mainly over opposition to a section of the act which provides that teachers must be appointed only from district lists prepared by the Public Service Commission.

It was voiced by Manmath Padmanabhan, chairman of the Kerala School Managers Association, which claims to represent 7,000 of the 8,000 private schools in the state. About 3,000 of the private schools are Roman Catholic and an equal number are Nair tribal schools. Some belong to the Jacobites and other Christian groups. [RNS]

CENTRAL AFRICA

Masasi Archdeacon

Canon James Kambelo of Masasi has been appointed the first African archdeacon of Masasi. He is also the first African archdeacon in any of the five dioceses served by the [British Universities] Mission to Central Africa.

SCOTLAND

New Dean of Glasgow

The Bishop of Glasgow has appointed Canon E. H. Brereton as Dean of Glasgow. Canon Brereton, formerly vice provost of Edinburgh, has been rector of St. Margaret's, Newlands, since 1933. He succeeds the Very Rev. W. Haworth, dean since 1946, who has resigned.

ENGLAND

Visit in Rome

Reported to be the first non-Roman priest to visit Pope John XXIII is the Rev. Marcus James, vicar of parish in London's East End, and a counselor of the Institute of Race Relations. Dr. James is a West Indian Negro and the leader of the British section of a delegation from the Second World Congress of Negro Writers held in Rome.

American Citizen Dies

Dead after a long illness is the Rev. Robert Pierce Casey, fellow and dean of Sidney Sussex College, Cambridge, U.K. A native of Boston, Mass., Dean Casey remained an American citizen to his death. He was educated at Harvard, taught theology at the Universities of Chicago and Cincinnati, and was professor of theology at Brown University from 1939. He was specially noted as a textual scholar. He was 62.

Anti-Nuclear March

Twenty thousand people (as against less than fifteen thousand last year) took part in the Easter demonstration march demanding the abolition of nuclear armaments. Beginning at Aldermaston, one of Britain's leading atomic centers, the procession marched the 50 miles to London, led by Canon John Collins, of St. Paul's Cathedral and chairman of Christian Action.

Out of the Wilderness

Writing in his diocesan paper the Bishop of Chelmsford, Dr. Falkner Allison, announces the arrival of a Russian Orthodox Community in his diocese. "With my full approval," he says, "and with the approval of Bishop Anthony of Sergievo of the Russian Orthodox Church in London, Archimandrite Sophrony has recently arrived with a small community of members of the Russian Orthodox Church from Paris. There will be eight in the community, of whom one is Swedish, one German, one Swiss, and two French. . . . They will combine their manual work with a life of prayer and worship." The community will use a church not now required by its parish for regular worship.

Archimandrite Sophrony arrived in Paris in 1922, a refugee from his native Russia, to resume his profession as a painter. Subsequently he spent 22 years in Greece at the Russian Monastery of St. Penteleimon on Mt. Athos. There he met Staretz Silouan, whose teaching he saw as an exciting re-statement by a contemporary of the early Christian truths. After the death of the Staretz (i.e. monk), Fr. Sophrony went "into the wilderness" to live the life of an anchorite for seven years. He was ordained priest in 1941 and immediately appointed confessor and spiritual adviser to several of the larger Greek monasteries. In 1947 Archimandrite Sophrony returned to the west, dedicated to the task of making Staretz Silouan known to the world. Last September the Faith Press published an English translation of his book on the Staretz, which came out in Paris in 1952.

The Bishop of Chelmsford is chairman of the Church of England Council on Inter-Church Relations and the Church Universal Committee of the 1958 Lambeth Conference.

RESIGNATION

Continued from page 10

men might differ over ways of solving the racial crisis, no one could deny that it is a problem that must be solved.

The vestry, which had voted 5 to 2 to instruct the delegates, later asked Mr. Teeter to withdraw his resignation. He told newspapermen he would do so if the vestry rescinded its instruction.

Meantime, Mr. Teeter reported that Bishop Marmion of Southwestern Virginia had given him his full backing, except that he did not think his resignation was the solution of the problem.

A 34-year-old former Iowa and Chicago newspaperman, the vicar was serving his first charge. He went there immediately after his ordination in 1957.

Trinity Church, which has been a mission since 1842, had an application to be received into parish status at the diocesan council meeting scheduled for April 16 to 18.

Hemlock Haven was a hotly debated issue in the diocese last year. When no decision was reached on whether it should operate on a segregated or non-segregated basis, all 1958 youth conferences there were cancelled, and the issue was placed in the hands of a study group, which was instructed to report to the diocesan council.

ARMED FORCES

Bishop Louttit Elected

Bishop Louttit of South Florida has been elected chairman of the General Commission on Chaplains. He succeeds Bishop Reuben H. Mueller of the Evangelical United Brethren Church, Indianapolis, Ind., as head of the commission which maintains liaison between 36 cooperating non-Roman Churches and the armed forces in matters relating to chaplains and moral welfare of the men and women in service.

Negotiations looking toward a formal affiliation of the General Commission on Chaplains and the National Council of Churches came to an end when the commission, at its annual meeting, voted to "postpone indefinitely" any further consideration of the plan. [RNS]

LITURGY

Folk Music in the Church

The big headlines and violent reactions [see this week's letters-to-the-editor] which heralded the performance of "A 20th Century Folk Mass" at St. Paul's, Norwalk, Conn., on April 5, have prompted this report on what really happened. In sending it to THE LIVING CHURCH, St. Paul's rector, the Rev. Anthony P. Treasure, says: "Bishop Gray has asked me to forward the enclosed copy to you. I hope that you will find it possible to put the



St. Paul's, Norwalk, on April 5. The nation's press and radio also participated.

copy in exactly as it has been written in order to correct the unfortunate impression given by some of the sensational publicity."

On the First Sunday after Easter, St. Paul's Church, Norwalk, Conn., gained nation-wide attention because the Holy Eucharist was celebrated there to a musical setting written by the Rev. Geoffrey Beaumont, called "A 20th Century Folk Mass."

This work attempts to place the words of the liturgy within a framework of everyday, popular melodies and rhythms enjoyed and understood by ordinary men and women of today. A recording of "A 20th Century Folk Mass," issued under a Fiesta label, includes orchestral accompaniment of a popular nature; the composer himself has used the work in such a way. In order to carry out Fr. Beaumont's intention, an orchestral group from Stamford, Conn., consisting of a pianist, a saxophonist, a bass player, and a drummer, was engaged to play the score of the mass and the hymns, which were also set to tunes by Fr. Beaumont. St. Paul's parishioners were introduced to "A 20th Century Folk Mass" in January, at the parish annual meeting, by Mr. Ronald H. Finman, organist and choir-master of the parish; that it was to be used was announced on two occasions in the parish paper before it was actually sung.

As a matter of course, public announcement of the impending service was made. Routine notice appeared in the local newspaper, but the New York *Herald Tribune* gave it front-page coverage. From that time on personnel of the nation's press and radio services began to converge upon St. Paul's Church. Fr. Beaumont's work had already been performed in this country, in Massachusetts, in Rhode Island, in New Jersey, and in Hawaii. Such publicity as St. Paul's received was not sought, for the use of

"A 20th Century Folk Mass" was not intended as a "gimmick" or as an "experiment" but as a parish mass which would stimulate congregational participation.

The service at St. Paul's consisted of a Solemn Eucharist celebrated by the Rev. Ronald A. Smith, curate, assisted by the Rev. Richard I. Walkden, perpetual deacon assigned to St. Paul's, as deacon, and by Mr. Roger W. Lamb, lay reader, as sub-deacon. The Rev. Anthony P. Treasure, rector of St. Paul's, preached. The Eucharist was celebrated reverently with full vestments and ceremonial, and the ancient tones for the sacred ministers' sung portions of the liturgy were used. Fr. Beaumont's score was followed by the orchestra and choir; during interludes, as at the offertory and during the communion of the people, and as prelude and postlude the orchestra improvised on themes of their own selection. If, as some newspaper accounts of the service read, popular tunes were used, only a remarkably discerning ear could have identified them, since the staff and parishioners of St. Paul's were unable to do so. In his sermon, Fr. Treasure preached on St. Paul's words: "The earth is the Lord's and the fullness thereof." He noted that there is no part of the creation which cannot and will not be redeemed, and that religion and "secular life" cannot be compartmentalized.

Contrary to many reports in the press, the service did not raise controversy in St. Paul's Parish. Vestrymen were uniformly enthusiastic about it, and parishioners who were present enjoyed it. All in all, it was a reverent, impressive, and moving occasion which witnessed to the truth of Fr. Beaumont's conviction that folk music, "folk" meaning "normal, everyday popular," has a place in the worship of the Church.

PROFILE

Continued from page 7

seriously the election of one of the younger bishops of the Church.

One of these younger men was the Rt. Rev. Stephen Fielding Bayne, Jr., the lean, lively, and articulate Bishop of Olympia. Defeat of the fixed-term proposal effectively eliminated Bishop Bayne from the election, for the House of Bishops had no intention of electing a Presiding Bishop who would serve (as Bishop Bayne would under present Canons) for 18 years.

This parliamentary event may well have had profound and dramatic consequences for the whole Anglican Communion, for it left Stephen Bayne open for the call to the new post of Anglican Executive Officer (see page 7).

On his record, Bishop Bayne appears to have been raised up by God for great and creative tasks, and his selection indicates a willingness of the Church to give the new office a real try, for he is not the material from which is chosen the quiet secretarial clerk or errand boy.

Born in New York City in 1908, Stephen Bayne was educated at Trinity School, New York, took the A.B. at Amherst, and the S.T.D. and S.T.M. degrees at General Theological Seminary. He has four doctorates.

He put in one year on the *Wall Street Journal* before beginning graduate study, and he has been known throughout his episcopate as a "writing bishop," his works ranging from House of Bishops' Pastoral Letters to Lambeth Reports, from books to articles in *THE LIVING CHURCH*.

He was ordained deacon in 1932, and priest in 1933, by Bishop Manning, and he stayed at G.T.S. for the years 1932-34 as fellow and tutor. He became rector of

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"Light to Live By"

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Trinity Parish, St. Louis, Mo., in 1934, and moved to the rectorship of St. John's Parish, Northampton, Mass., in 1939. From 1942-47 he was chaplain and chairman of the Department of Religion of Columbia University in New York — except for time out to serve as a USNR chaplain in 1944-45.

He married Lucie Culver Gould in 1934, and the couple has four sons and one daughter.

When a special convention of the diocese of Olympia met in December, 1946, to elect a bishop, Stephen Bayne's name was not on the nominating committee's list. He was put in nomination from the floor in a surprise move. After running second in a list of eight nominees in the early ballots he received election on the fourth ballot. Told of his election, he said, "I'm simply flabbergasted. I didn't even know I was being considered."

At his consecration the following June, Bishop Bayne heard prophetic words preached by Bishop Quin of Texas — words that must ring in the new executive officer's mind in 1959: "A divided Church cannot compete in the world."

Already known as a specialist in work with educators and students, Bishop Bayne quickly showed an interest in ecumenical affairs. He was a delegate to a celebration in New Zealand in 1950, to the Faith and Order Conferences at Lund (1952) and Oberlin (1957), and to the Evanston Assembly of the World Council of Churches (1954). He is a member of the General Convention Commissions on Ecumenical Relations, and Approaches to Unity. He is a member of the National Council of the Church.

He attended his first Lambeth Conference in 1948, but it was at the 1958 Lambeth Conference that he achieved recognition as a leader of first rank. Named chairman of the Committee on the Family, he was a key figure in the discussion, drafting, and steering through of the report dealing with such sensitive issues as marriage and birth control.

LIVING CHURCH London correspondent Dewi Morgan (who was also press officer of the 1958 Lambeth Conference) cabled the following off-the-cuff reaction to Bishop Bayne's appointment as Executive Officer:

"Few Anglican Bishops could be more acceptable than Bishop Bayne, who made a great impression at Lambeth-time both on Church and non-Church people in the United Kingdom. His appointment marks a major Anglican step forward and could be among the Lambeth Conference's most important fruits."

Bishop Bayne's activities were by no means limited to narrowly ecclesiastical matters. He has served for more than 10 years as a commissioner of the Seattle Housing Authority, and he was the Authority's chairman from 1952 to 1957. He is also a member of the State Child Wel-

fare Advisory Committee and a member of the Advisory Committee for the State Department of Public Assistance. He is president of a couple of schools and a member of the board of a flock of other agencies, including three theological seminaries.

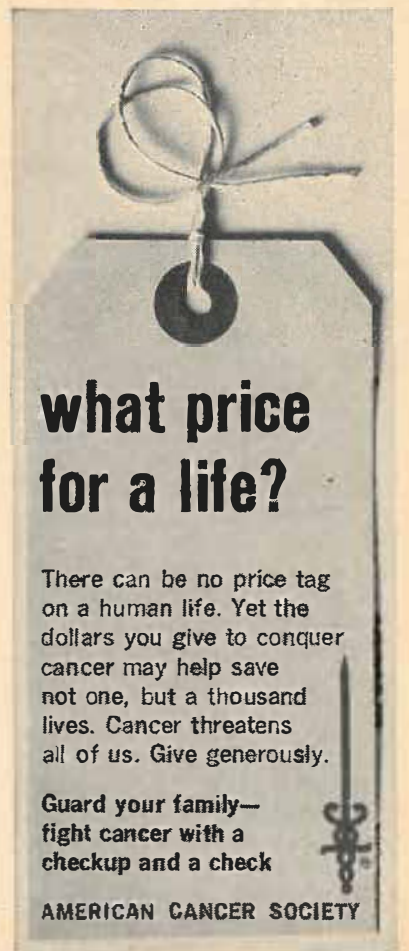
The latest of his four books (if we exclude books in which he was only one of a number of contributors) is *Christian Living*, published in 1957.

One of his notable contributions to the gaiety of nations was his introduction of a gay and humorous style in his "Diary," which appears regularly in his diocesan publication.

Bishop Bayne is a man of vigor, with a quick and searching mind, a broad culture, and a lively curiosity. His silvery hair and straight posture give him the presence of a distinguished bishop, but his quick smile and dry wit protect him against any tendencies to pomposity.

He is, the record shows, a director or member of such erudite bodies as the Academy of Political Science, and the World Affairs Council, but my most recent contact with Bishop Bayne was last December at Seabury House, when we both played hooky from evening meetings to sit by the television set and watch a couple of prize fighters slug it out in a pier-six brawl.

Bishop Bayne had a wonderful time that night!



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Capsule Religion

Continued from page 14

newspaper or pay the luncheon check. They enable him who runs to pray. *Forward Day by Day*, the pamphlet which can be picked up in the tract rack of any of our churches (a dime please!) prints the Sunday collects. We can slip the pamphlet in a pocket or tear out the page and carry it in a billfold — cleaning out some of the trivia we carry around with us. These collects are the vitamins of our Christian diet.

But right here is where we make our mistake. We hear the collects read in the services Sunday after Sunday. We bolt them down as we do all our food, in a perpetual rush (the service must not last more than an hour!), and then we wonder why we have spiritual dyspepsia. We should take time to read, mark, learn, and inwardly digest these prayers. And we have the time if we use the odd minutes, the fractions of time which come to even the busiest of us in the course of the day's work.

It was Charles Kingsley and not some disgruntled Russian who called religion the opiate of the masses. In our days it is more often regarded as the barbiturate of the better classes. But whatever else the collects are they are not tranquilizers. They are not a spiritual aspirin tablet that dissolves itself automatically on the way down. They present us with a frank and realistic attitude toward human sin. They encourage us by their belief in the enabling power of God. They are seed truths, germinal ideas.

Speaking of germs I am reminded of the little boy whose mother told him to go wash his hands. After some demur he obliged. But as he half-heartedly splashed a few drops of water over his grimy fingers his mother overheard him muttering to himself, "Jesus and germs, Jesus and germs. That is all I hear all the time and I have never seen either of them." Many people living today are in the same fix. They are not convinced of life's defilement and as a result they have not had the vision of Jesus as their Lord and Saviour.

As we use these collects it will help us to have some knowledge of the circumstances under which they were written. We live today in a world which seems to be dissolving before our eyes. The old securities are disappearing. But so it was in the Rome of 15 centuries ago. Rome was sacked by the Goths in 410 and an era had come suddenly to an end. As we read the collects historically we can appreciate the hopes and fears, the conquering faith of those who have given these prayers to us. There stands Leo who twice withstood the barbarians at the gates of Rome and by his courageous presence saved the city from the violence of Attila the Hun. To know this is to read with new meaning his plea for the 5th Sunday after Trinity, "that the course of this

world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness." So it is with Gelasius, Roman pope at the end of that same fifth century. He has given us the four fixed collects of Morning and Evening Prayer which we use Sunday after Sunday. To me the most poignant of all his collects is that for the 21st Sunday after Trinity. "Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind." The peace and quiet for which Leo and Gelasius pray are worlds removed from the shallow "peace of mind" literature of our day. Before peace there must come pardon, before a quiet mind a cleansing from sin.

Nor can we do this by ourself. This is the great recurring heresy of man, that he can be good by his own efforts. One of its most powerful exponents in ancient times was a monk by the name of Pelagius, but Pelagianism did not die with him. The cult of the self-made man and the American success story is its legitimate offspring. In our moments of triumph, perhaps even more in our times of defeat and despair, we need to echo the opening words of the collect for the Second Sunday in Lent, "Almighty God, who seest that we have no power of ourselves to help ourselves. . . ." These words are as true as when Gregory, the great Roman pope, wrote them toward the end of the sixth century. Gregory is best known to us because he sent St. Augustine to England. Like the popes before him Gregory had to contend with an enfeebled state and a divided and impotent Church.

A thousand years later the Archbishop of Canterbury, Thomas Cranmer, translated and revised these ancient collects and with the compositions from his own pen placed them in the first English Prayer Book of 1549. The Reformation additions can be discovered by their greater length and their direct borrowing from Scripture. The Ash Wednesday collect is a good example. Such a phrase as "Create and make in us new and contrite hearts" takes us back to the central penitential Psalm 51. In the 410 years since the time of Cranmer these collects have been edited and supplemented in the various editions of the Prayer Book in England and America. Puritan divine, American scholar, English novelist have all helped to enrich this collection of prayers which comes down to us through the ages. The old and the new stand side by side in complete congruity. As we use these prayers and think upon them and their authors we are drawing upon the Bible, theology, and Church history. These collects are the key to the storehouse of our Christian faith. Let us use them with inspiration and intelligence. Both are necessary if we are to see them in proper perspective. They will save us from the folly of a mere capsule religion.

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Diary of a Vestryman

By Bill Andrews

Blue-Blood Blues

(fiction)

April 25, 1959. During the coffee hour after the family service this morning, I met two new couples who live north of town. They were among the many reached by our new calling committee, and they had never been to an Episcopal Church before.

Gino Carelli works at the Sunbeam Garage, and Stan Stolski works at the auto plant near West Halstone. Both couples are in their twenties.

I dealt with the usual run of questions about the Church, the Prayer Book, the Church school facilities. They seemed quite interested, and I introduced them to several people.

It was all perfectly normal and unexciting. When the Church school classes broke up, I started to leave to get the car and drive the family home.

Planted firmly at the foot of the front steps of the Church was old Mrs. Harpenter. As I came down the steps she glared at me, made a little flourish with her umbrella, and said, accusingly: "Young man, I believe you are a member of the vestry."

I pleaded guilty to the charge and asked what I could do for her.

"You can't do anything for me," she said. "But I want you to do something for the Church. In fact, I insist that you do it." She stopped, and I waited, wondering what was on her mind.

"I am sure I need not go into details," she said. "You, as a vestryman, must be aware of the situation. I want you to correct it, right now." For a moment, I wondered if she was kidding me, but there was no humor in the out-thrust jaw and the steel-hard eyes glaring at me. This was not my light-hearted grandmother rebuking me with gentle irony — this was Catherine the Great issuing orders to a dull-witted cabinet member with imperious force.

"Mrs. Harpenter," I said, "I must be pretty stupid, but I have to admit that I don't know what you are talking about."

"Don't put me off, young man. You were talking to some of those people a few minutes ago. And I hear you are encouraging the rector in his shameful neglect of his own parishioners. Some upstart whom I had never met socially came to my house recently to ask me why I was behind on my pledge. I was too much the lady to tell him what I should

have, but I let him know his concern was not welcome. I want you to tell the vestry that unless and until the rector returns to his duties and serves his congregation — the loyal body of good Episcopalians — and forgets this nonsense about running around trying to drag into the Church every Tom, Dick, and Harry from those shabby settlements north of town, the Church will not receive a cent from me." She paused, her face taut and contorted. Then she put in the clincher: "Do you seriously expect me to come to my Church on a Sunday and sit next to the Italian immigrant who greases my automobile? I'll have you know that my father helped build St. Martha's, and I have supported it all my life, and my late husband was senior warden. St. Martha's has always been the church of the best people in Oakburg, and we always had rectors who knew their duty and carried it out. See that we do again!"

Mrs. Harpenter stalked off to her waiting Cadillac, and as her chauffeur wheeled the car into the stream of Sunday traffic, he crowded to the curb the beat-up Chevrolet in which the Stolski and Carelli families were starting back toward their home.

I was burning — I wanted to roar out protests and furious indictments, but Mrs. Harpenter's sudden departure left me with no target for my wrath. So I went looking for somebody to talk to.

I found the rector in his office, and Henry Corrington was with him.

I told them my tale of woe, concluding with the wail, "How can anybody be such a total, double-barreled, snob?"

The rector looked a little worried. "I haven't been to see her in six months, I guess. As I told the vestry meeting two weeks ago, I haven't had time for any

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routine calling since the committee has been deluging me with new prospects. I suppose I'd better go around and let her tell me off."

Henry Corrington is the parish's true patrician — president of the bank, third-generation St. Martha-ite, community leader, pillar of the Church. He wore his usual frigid, expressionless mask as he began to talk:

"Susan Harpenter is representative of about 10 old dowagers in this parish. They feel hurt whenever a rector neglects them. They resent each other, and you had better never call on one of them unless you make the complete round of the group. But they are united in one thing — their complete conviction of their superiority to the rest of Creation.

"This is probably the opening gun of a campaign — they would pick Susan to lead off! But the others will chime in. At a guess, I'll get a call at the bank tomorrow from Marian Low or Helene Thompson.

"Then some of them will talk to the wardens, and you'll be hearing, Fr. Jones, from some of the senior members of the altar guild. It will look like a real ground swell of opinion before they get through. You'll think the whole parish is fighting the program of growth — but it will all go back to a group of 10 old ladies with too much money and too little to do."

The rector looked seriously disturbed, and he asked, "What should I do? Could I talk to them about the missionary significance of our work in the new developments outside of town? I suppose I could take time to call on them all. But what can I say to them? I'm not going to stop a program that is one of the finest things that ever happened to the Church."

Henry snapped, "Father, just stay away from the pack of 'em. Call on them if they get sick. Bury them if they die. But I don't think either the sweet voice of wisdom or a bland smile will reform those women."

Fr. Jones wasn't satisfied with that answer. "Granted that they are wrong — still there is some truth in what they say. I am responsible for their spiritual welfare, and I can't just ignore them."

Henry said, very quietly and very firmly, "Fr. Jones, the finest thing that could happen to them would be for them to learn that this parish can do a constructive job without their lifting one of their blue-blooded hands. They really believe St. Martha's will lie down and die without their piddling pledges and their all-knowing guidance. Let them stew awhile. Let them feel unappreciated. I'll give you long odds that they'll come back soon enough, and maybe they will come back a little humbled by the experience of discovering that they aren't essential."

DEATHS

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

The Rev. Harvey William Glazier, rector of St. John's Church, Wytheville, Va., died at Wytheville, on March 31.

The Rev. Mr. Glazier was born in Moreland, Ga., in 1913. He attended Andover Theological Seminary, Harvard Divinity School, and was graduated from Virginia Theological Seminary in 1941. He was ordained to the priesthood in 1942.

Mr. Glazier served churches at Ahoskie, Winton, and Gatesville, N. C. From 1941 to 1948, he was rector of the Church of the Good Shepherd, Wilmington, N. C., and from 1948 to 1955, he was rector of Calvary Church, Wadesboro, N. C. He then served St. Peter's Church, Charlotte, N. C., and in 1956, Mr. Glazier went to Wytheville.

He was an instructor in English at the University of North Carolina veterans' center from 1947 to 1948, and a history instructor at Wilmington Junior College in 1948.

Mr. Glazier is survived by his wife, the former Dona Nicholas, three children, four brothers, and three sisters.

Robert Stuart Douglas, former lay reader, warden, and Sunday school superintendent of the Church of the Ascension, Bloomfield, N. J., died April 8, at Montclair, N. J., at the age of 83. Mr. Douglas was a retired vice president and controller of Tiffany & Co., New York City.

Mr. Douglas was the son of the late Rev. Charles Douglas, rector of St. Peter's Church, Paterson, N. J. He served this country during the Spanish-American War.

As a certified public accountant, he traveled throughout the U.S., and Canada, for an accounting firm. Mr. Douglas joined Tiffany & Co., in 1916.

Mr. Douglas leaves his wife, Caroline, two daughters, a sister, and six grandchildren.

CLASSIFIED

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ANTIQUÉ SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

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SEXTON — By Los Angeles Parish Church, preferably married. A good worker, reliable, and above all a Churchman. Salary plus large furnished apartment, utilities and telephone. References required. Reply Box J-269, The Living Church, Milwaukee 2, Wis.

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POSITIONS WANTED

ORGANIST-CHOIRMASTER seeks position in church or college chapel. Several years experience in college and Episcopal churches with both types of churchmanship. Two master's degrees. Excellent references. Presently employed in large non-liturgical church. Reply Box H-266, The Living Church, Milwaukee 2, Wis.

PRIEST, early forties, married, recent master's degree in education, wishes position as administrator or teacher, or both, in Church school. Experience, references. Reply Box S-261, The Living Church, Milwaukee 2, Wis.

YOUNG PRIEST, 29, ordained five years, desires school or college work. Reply Box H-265, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIR DIRECTOR (Woman) desires position in Catholic parish, full or part-time, combined with secretarial work. Music degree; liturgical music, especially singing of chant. Reply Box E-264, The Living Church, Milwaukee 2, Wis.

DIRECTOR RELIGIOUS EDUCATION available after June 1st. Experienced, mature, capable. Prefers southwest or west. Reply Box C-258, The Living Church, Milwaukee 2, Wis.

CHURCHMAN, lay reader, vestryman, etc. with church institution experience, available September as Administrator or Diocesan Executive. Reply Box G-267, The Living Church, Milwaukee 2, Wis.

ORGANIST/CHOIRMASTER, Master of Music degree, trained with best teachers in Europe, male, married. At present in large Church (four choirs). Requires change to Cathedral, large Church, seminary, school. Inquiries invited, any location. Reply Box G-253, The Living Church, Milwaukee 2, Wis.

PRIEST, available late May or June for new opportunity. Reply Box H-268, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER, Recitalist, Communicant considering change to active growing parish, desiring first-rate Church music. Minimum salary \$4800 plus teaching opportunities at nearby school, college, or university. Reply Box R-257, The Living Church, Milwaukee 2, Wis.

PRIEST, widower, no children accompanying, desires opportunity to supply in a Rocky Mountain State in July. Reply Box T-254, The Living Church, Milwaukee 2, Wis.

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CHURCH DIRECTORY

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
 Very Rev. C. Higgins, dean
 1 blk E. of N-S Hwy 67
 Sun 7:30, 9:25, 11

GLENDALE, CALIF.

HOLY APOSTLES' 1003 So. Verdugo Rd.
 Rev. Robert Spicer-Smith, r
 Sun Masses 8, 9:30, 11 (1, 3, 5S); C by appt

LOS ANGELES, CALIF.

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

WASHINGTON, D. C.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.
 Sun HC 8, Family Service 9:30, 1 S HC 11; others
 MP; HC Tues & HD 7; Thurs HC 10; C by appt

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
 Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
 Rev. George R. Taylor, Ass'ts; Rev. Warren I.
 Densmore, Headmaster & Director of Christian Ed.
 Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
 Huron & Wabash (nearest 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

EVANSTON, ILL.

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

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

ST. GEORGE'S 4600 St. Charles Ave.
 Rev. Wm. P. Richardson, Jr., r
 Sun 7:30, 9:15, 11; Wed & HD 9:30

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
 Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
 Spindler, M.A., S.T.B., c
 Sun 7:30, 9:15, 11 & Daily

OLD ST. PAUL'S Charles St. at Saratoga
 Rev. F. W. Kates, r; Rev. A. N. Redding, c
 Sun 8 HC, 11 MP or HC & Ser; Daily 12:10 to
 12:40; HC Tues & Thurs 11, HD 11 & 12:10

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ALL SAINTS' at Ashmont Station, Dorchester
 Revs. S. Emerson, T. J. Hayden, R. T. Loring
 Sun 7:30, 9, MP 10:45, 11, 7:30; Daily 7, (ex Sat
 8:30) & Wed 10; EP 5:45; C Sat 5 & 8

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

KANSAS CITY, MO.

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

ST. LOUIS, MO.

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
 Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
 Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex
 Thurs) 10; Sat 7 & 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

NEW YORK, N. Y.

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

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

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

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

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

ST. IGNATIUS' West End Ave. & 87th St.
 Sun 8:30, 10:15 (Sol); Daily (ex Mon) 7:30;
 Wed 8 Ev & B; C Sat 4-5

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

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

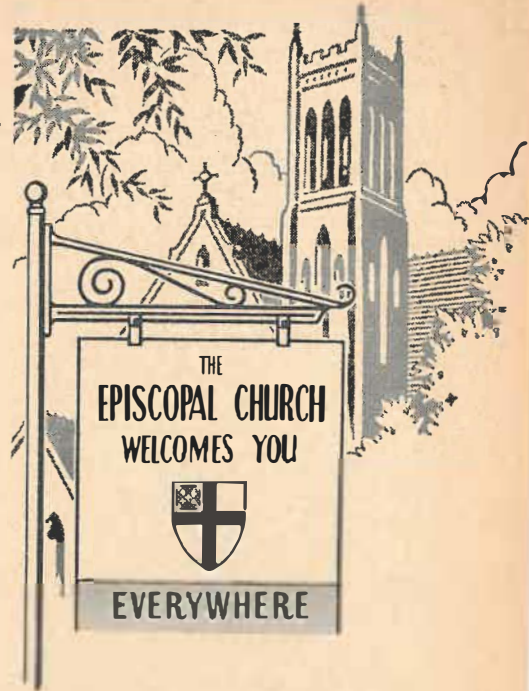
ST. THOMAS 5th Ave. & 53rd Street
 Rev. Frederick M. Morris, D.D., r
 Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital
 3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
 HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

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



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

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, S.T.D., v
 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

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
 Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki,
 B.D., c
 Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
 9:15 CH S, 10:15 Children's Service, 11 HC (1st &
 3rd), MP (2nd & 4th)

MUSKOGEE, OKLA.

GRACE Court Street at Sixth
 Rev. J. L. B. Williams, M.A., r
 Sun 8, 10, 5; Weds 5:45; Tel. Murray 7-5416

PHILADELPHIA, PA.

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

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 11
 Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

HAYANA CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
 Rt. Rev. A. H. Blankingship, bishop; Very Rev.
 E. P. Wroth, dean; Ven. R. Gonzales, canon
 Sun 8 HC, 9 HC, 10:45; 8; Wed 7 HC; Thurs 9 HC

KEY—Light face type denotes AM, black face
 PM; add, address; anno, announced; AC, Ante-
 Communion; appt, appointment; B, Benediction;
 C, Confessions; Cho, Choral; Ch S, Church
 School; c, curate; d, deacon; d. r. e., director
 of religious education; EP, Evening Prayer; Eu,
 Eucharist; Ev, Evensong; ex, except; 1S, first
 Sunday; HC, Holy Communion; HD, Holy Days;
 HH, Holy Hour; Instr, Instructions; Int, Inter-
 ceptions; 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.