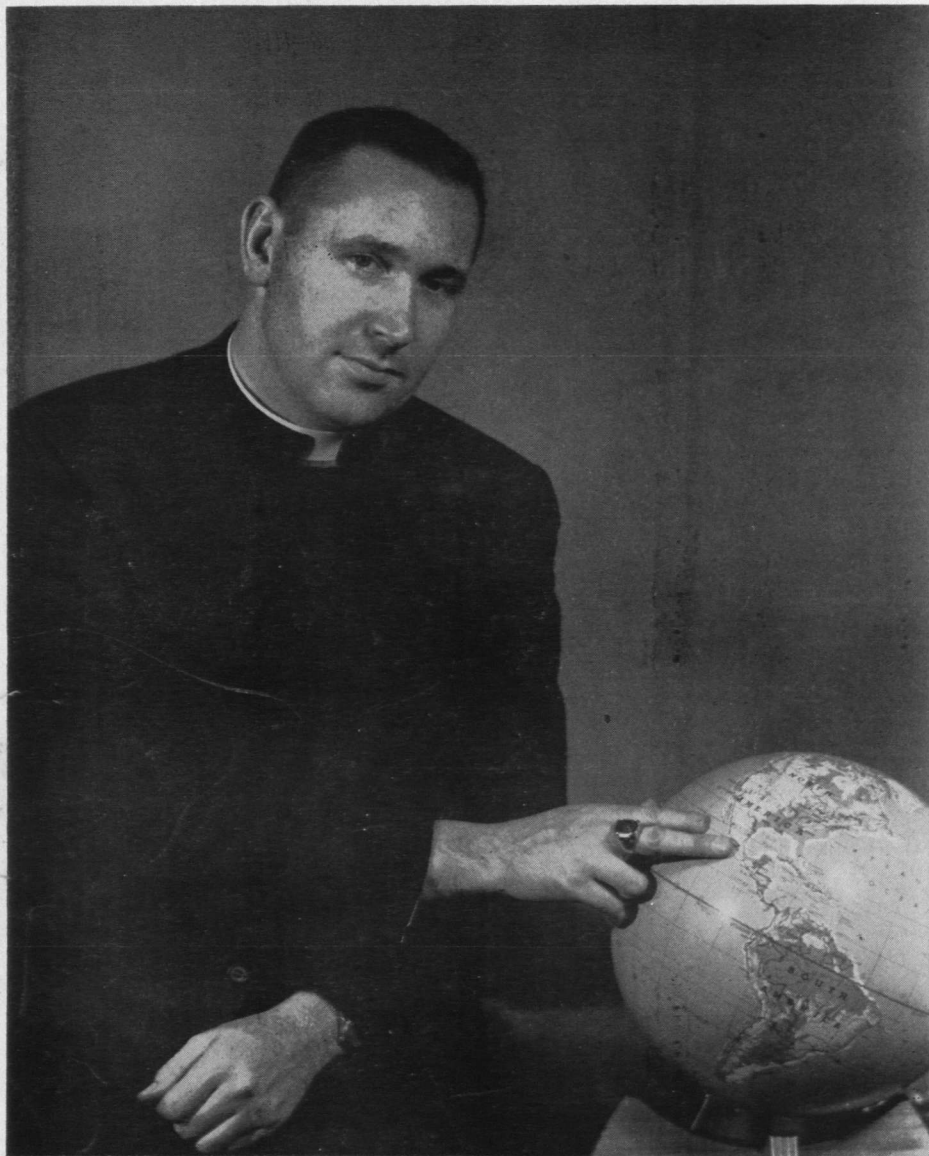


The **WITNESS**

APRIL 10, 1958

10¢



BISHOP RICHARDS

Points to his new District of Central America

FORMULA FOR MINIMAL SANITY

SERVICES

In Leading Churches

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"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

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11:00 Service.
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Eu. Saturday—Sacrament of Forgiveness
11:30 to 1 p.m.

SERVICES

In Leading Churches

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service.) 11 A.M. Church School and
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Holy Communion.

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12 N. HC; Evening, Weekday, Len-
ten Noon-Day, Special services an-
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Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

EDITORIALS

Formula For Minimal Sanity

THERE is one very simple thing we can do to show the world we mean business: to engage in passive resistance to propaganda. This isn't something we just invented; it is only a way of summing up the best instincts of our friends; elevating our best moments into a rule. Was it not the Church herself who proposed that we adopt a Lenten rule? We then resolve for the future to do what we have been groping towards all along: not to engage in functions designed to "show the strength of the parish"; not to ask Madison Avenue to raise money for us; not to put the slightest pressure of any kind on anybody to get baptised, to send his kids to Church school, to come to church, to go into the ministry; not to try to shoehorn the Church into the new housing development; not to intrude our prayers into banquets and meetings; to stop thinking of the Faith as something we have to defend against the Baptists; to stop thinking of real-estate values; not to bully people into taking up precisely our set of religious practices; not to use our religion as a stick to beat everybody with who hasn't got it; nor as a pretext to extend our influence into other countries; not to think of it as something so valuable that we can give our government the green light to go ahead and do anything it pleases to preserve it; and above all to say in public that this is what we're doing.

Even as we type these lines we feel uncomfortable: it seems as if we had not said nearly enough; and yet behind even what we have said there must be plain a dislike of the existing order of things. We are not God, any kind of God, and unlike God we are not able to criticize without rancor. We try, but there you are. You will just have to let us worry about our own souls, and if God is pleased through our faultiness to make any little bits of truth known, give him the credit and include a kind wish for us.

Orthodox Theology

WE TRY to put first things first; and in the process we sometimes get a feeling as of one against whom petitions are being circulated.

But when we say as historians that the miracle-stories of the New Testament are not more credible than other miracle-stories, we are also saying as theologians that they cannot be in any way the important thing about the New Testament. Look at all the people in the Church who take the narratives of Jesus' infancy and ascension with absolute literalness; is it clear that the Church is any the more Christian on that account? Jesus' contemporaries were great ones for signs and wonders, and Jesus noted that they would get no sign except that which God had vouchsafed to Jonah; the repentance of the Gentiles.

And is it really the most orthodox who take the greatest pains, like Jesus, to put those outside current orthodoxy at their ease; to love their enemies, ecclesiastical or political; to refuse ecclesiastical preferment; and in general to separate themselves from compulsion? As we see fewer decades ahead in which to speak, we find it becoming more important to speak the right thing; and for better or worse we take our stand on what Jesus said and not on what the Church says about him.

You might say that the Church is really pretty decent about not pushing other people around; but it is only because in the American scene she has to conform to current public morality, and is not clever enough to make a go at the underground compulsion of Madison Avenue. But it is not clear to everybody that she has renounced it in principle.

Kind reader, have you ever heard what a real 100% secular New York Jew thinks about the Church? —Careful; are you very sure that what he says is all prejudice? Remember that it was the Church who kept him in the ghetto for that millennium; he may have sharper eyes than you. Is it not very plain that Christianity would never have made much of an impression on the world unless it had originally been something quite different from that which we now see?

(The Editorial is a continuation of one that appeared last week)

Our kind friends keep telling us about the divinity of Jesus; so much that it seems to become unimportant for them to discover what that unorthodox rabbi really taught. On the other side, we remember that famous Unitarian sentiment: "Deny the divinity of Jesus? Why I wouldn't deny the divinity of any man!" Both approaches, the orthodox and the liberal, seem in practice merely to shield us against the reality of the man. But if by "divinity" we mean, refusal to exercise compulsion, then Jesus' divinity seems assured in the only sense that makes any difference to us: and why should we fuss about walking on water, which we are confident any good physicist could arrange with some electromagnets and a research grant of a few billion? When the physicists show us how to stop vaporizing our neighbors will be time enough for us to attend to these secondary matters.

Why is it that our orthodox friends, who profess to be concerned about spreading the influence of the Church, take exactly the line best calculated not to attract even the well-wishing outsider? Would it not be something more than a seven days' wonder for an ecclesiastical organization to say that it would cheerfully go out of existence if people would start acting a little more human? And would not this in fact be the best way for a Church to exercise a real influence for good in men's affairs? We fear that those who call themselves Churchmen in fact love the corrupt Church that is, to the exclusion of the good Church that ought to be.

Riches of Jesus

SOMEBODY once asked a great lady of the movies what she thought about money: "I've tried it rich and I've tried it poor; and believe me, deary, rich is best". We have tried it both ways ourselves, and we are convinced; we are not any longer going to trade in the riches of Jesus for the beggarliness of those who operate in doctrines about him. We have read enough history, and enough human nature, not to think of going out and founding new churches. With infinite waste and travail honest men in the last few centuries have opened up just about room enough to turn around in, in a Church which is still committed in theory to taking the Gospels seriously. Here we are for better or worse within it; we have tried to read the Gospels with such illumination as honest men of various tongues have been able to throw on them; as long as we are permitted, it would seem our fairly obvious duty to shed such light as we have been

entrusted with in the front room to anyone who cares to come in the door. If they kick us out it will be time enough to worry about building our own house.

Sovereign God

FOR confound it, gentle readers, Jesus has something to offer you of which we all are badly in need. Little as it may seem, God really is in charge, and his sovereignty is operative wherever people in desperation make the plunge and imitate the divine non-violence. It did not please God to save his people through tv spots; you may just as well spare your ulcers and let the mimeograph idle; if anything important is going on in the meetings of all those organizations, somehow the word will leak out, and if there isn't, it is not worth your while to try and keep them alive. Just about every clergyman we know seems personally convinced that the Kingdom of Heaven would flop like Explorer II if he were not there pushing it. And all that joining and getting people out comes from a suspicion that God really isn't pushing. And in a sense this is correct; what God is interested in, we take it, is something not identical with the Church we see.

Have we not all dreamed of a community of people where gentleness reigned, for which we would not have to make lame excuses, where we could find strength to face a psychotic world? In our better moments we are ashamed of being Americans, looking for some way we can identify ourselves with the aspirations of Africa and Asia, the purgatory of post-war Europe, the inferno of the slave state. Nothing would have to be changed about the organization of the visible Church if we didn't want to. God could work even through bishops and presbyteries, prairie Gothic and Tiffany glass, acolyte festivals and sewing groups. But the Church will have to make plain to the World, as it has not made plain for centuries, that it means not to push people around, and that not pushing people around is the Rock on which it is founded; if Peter deserves any credit at all, we must presume that all of a sudden one day he discovered that Jesus meant what he said to be taken seriously.

If anybody has a plan for a splendid new publicity campaign, for yet another Church school series, for Church union, for ways to utilize tv, for more effective evangelism, for more efficient sermon preparation, for presenting

Christian democracy to the underprivileged nations; let him not ring our doorbell; we are not at home.

We shall be out back encouraging two lady-slippers to grow where one grew before, all the time keeping a watchful eye on the Geiger counter. The sea breeze will be bringing to our untelevised senses the inarticulated longings of the nations beyond the Pacific and the Indian Ocean; so far as in us lies, we shall be rejoicing with the happy, suffering with the sufferers, dying with the dying. The honest stonemason

and the honest slave, Socrates and Epictetus, and the little band of their comrades through the centuries, will be standing beside our Greek Testament, battered and torn but indestructible.

But if it strikes you as worthwhile to try and purify your motives, don't bother to knock, just come around back, and we can probably manage to find a bit of something to drink; we need your help; and perhaps another friend or two will drop by while you're staying. That's the only way anything is ever going to be usefully accomplished.

Need For A Consecrated Laity

By Lee A. Belford

Director, Department of Religion, New York University

THIS is one of a series pertaining to the theology of the future. Theology is a discipline which deals with the nature of God, his attributes, and his relation to the universe. By another definition, theology is the study of religious truth. This is concerned with the apostolate of the laity, the call and mission of the lay man and woman in the Church. It is theological because it has to do with God's call to us and our response, and to that extent, it is concerned with religious truth and theology. As for the future, you are the determinants. I can present a major problem in the Church's contemporary experience. Only you can solve it.

"... you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvellous light." (I Peter 2:1-9).

The author is speaking to people like you and me. He tells the people, professing Christians, to put away all malice and guile, all insincerity and envy, all slander. We must long for the milk of the gospel as a babe longs for his mother's breast. As the heart panteth after the waterbrook and the suckling child yearns for the source of his life, we must seek the great good news of God's redemption. And why? In order that we may grow in salvation.

Being Saved

MY EVANGELICAL brethren ask me occasionally if I have been saved. My answer, not original I assure you, is that I am saved, I am being saved, and I hope I will be saved. We are saved when we

accept the knowledge that God's love for us is so great that all our sinfulness—our sinfulness so great that it required the destruction of Goodness in the death of Christ—cannot separate us from God's love for us. For like new-born babes, our birth is the beginning of our growth in salvation. We are still malicious, deceitful, insincere, envious, and slanderous, even though we have been saved. These are not abstractions but are definite and specific character attributes. We must fight them with the only weapons that are effective. Maliciousness is destroyed by love, an outgoing acceptance of others as children of God. Insincerity is destroyed by honesty and truthfulness in our relations. Envy is destroyed when we accept every man as our brother and wish the very best of everything for him. Growth never comes through passivity. Growth comes through doing, learning comes through doing, religious maturation comes through doing. If we are to be saved, then we must work continually at the process of being saved. And if we do that, the future will look after itself. Surely in the end, those will be saved who have struggled to achieve salvation in this earthly course.

The epistle gives us the motivation for achieving salvation. We have tasted the kindness of the Lord. The motivation is gratitude. And the epistle delineates our position in the Church. We are living stones built into a spiritual house, the new temple of which Jesus Christ is the cornerstone. We are called "a holy priesthood, to offer spiritual sacrifices acceptable to God." This is our challenge—this is our responsibility. We are to make our lives an acceptable offering unto God.

The Minister

WHAT is the function of the ordained minister, the clergyman? Hugh McCandless said recently that the average clergyman spends about ten and a half hours a day merely as an administrator and technician. He is supposed to be a public relations expert, being all things to all people, pleasing all and offending none. He is supposed to serve willingly on every committee that has to do with social welfare or human betterment. I could elaborate at length what he does with his time but it would make you sad just as it makes the clergyman sad because it is a pitiful commentary on the function of the ministry. The clergyman is partially at fault in permitting such a definition but the fault is not completely his. Most of the clergy I know are very conscientious and would like to have their mission defined in more significant terms but they need your help. They need you to reassess your function as laymen so that they can redefine their vocation in relation to yours.

All of you believe that you should assist your minister, I am sure. But when I phrase the statement like that, the assumption is that the major responsibility for the Church is his. Let us rephrase the statement. The task of the minister is to assist lay men and women in the fulfilling of their responsibilities. That, I think, is a better statement. I think that the theology of the future will be concerned with the strengthening of the vocation of the laity. I hope it will for I am sure that the clergy will never save the Church. We have given two statements. There is also a third which will work itself out if the meaning of Christian vocation is fully understood. It is the responsibility of the ordained ministry and lay men and women to assist each other.

Your minister should be a man of deep faith who thinks of all things in terms of their relation to God. His faith should be so great that the reference to the divine is not self-conscious or deliberate but immediate, direct, and essential so that he thinks in such a frame-work as spontaneously as he breathes. But is this not also a function of the lay man or woman, the Christian? Certainly in every parish there are those with a deeper faith than the faith of the clergyman and that is the way it ought to be. Ordination has never been a necessity in achieving depth in religious experience.

Your minister should be a man of prayer, a man whose whole life is in one of offering. He should willingly and eagerly establish a discipline of prayer and devotion. He should pray for aid

in his inner struggles; for the members of his congregation and others in need; for the problems and affairs of the world. But surely prayer is not something that is the exclusive prerogative of the clergy.

A number of years ago a doctor who was a member of a little church I served in south Georgia was attending a patient who was highly overwrought. She begged her doctor to pray with her. Self-consciously he laughed off the request, saying that he paid a preacher to do his praying for him. He telephoned me and I began a series of visits with the patient. Certainly to pray and counsel with a person in distress is a function of the ordained minister but I kept on wondering how much more effective it might have been if the doctor could have had a few words of prayer and consolation with his patient before calling me.

Of course, the doctor was an Episcopalian. We are very self-conscious about religion. We feel that it is a very personal affair and a lot of us don't like to talk about it. Of course, we follow the Prayer Book in church. We can talk about the services with ease. But when it comes to talking about what religion means to us, when it comes to talking about God and our own religious experience, when it comes to leading in prayer when we don't have anything to read, we are completely lost. We are embarrassed and ill-at-ease in any sort of situation that demands such intimacy. I might add that the clergy often share the same experiences. How many laymen in desperation have gone to a clergyman and have had him talk objectively about religion and "things" without conveying his own beliefs, beliefs which are meaningful to him and which ought to be shared.

The Pastor

YOUR ordained minister is called to be a pastor. Depth psychology has taught us so much about human motivations and personality drives, about the psycho-somatic nature of man, about the art of counseling, that theological seminaries are thinking of requiring a fourth year of training for prospective clergy. But you can only get so many wedges out of a pie. The clergyman's time-pie is already so sliced up that there is hardly a hearty morsel. Increase his understanding and skill—yes. But most people need more than personal counseling. Filled with misery and anguish, confused by conscience and custom, disturbed by conflicts of love and hate, insecure and afraid, they need love. Every congregation ought to be a community that cares and shares.

We need each other. We need more from each other than any minister can give to his flock, because we, the congregation are many and he is one.

It is a simple fact that we relate more easily to some people than others. It is only natural that in every congregation there should be some people who feel they can't get very close to the minister. But if you have a caring congregation, then the possibilities for establishing satisfactory relationships are unlimited. You can know Christian companion and the meaning of Christian consolation from a layman as well as from an ordained minister. A layman can have a sympathetic ear and feeling heart. We, all of us, clergy and laity, should be a company of people united in love, a company of people acknowledging our sinfulness and accepting God's forgiveness, a company of people striving to be Christ-like, a company of people helping each other. We should be a company reflecting the divine.

The Prophet

The minister is called as a prophet to show the implications of Christianity for the social order. But the minister can't know all about the implications of Christianity for the doctor, the lawyer, the industrialist, and the laborer. He can and should preach in terms of the ethical absolutes. If Christ said, "Be ye perfect," the preacher can't say otherwise. God demands love in our relations and this should be preached in no uncertain terms. All of us are guilty because we live in a world and work in professions and fields of endeavor where love is not the primary concern. Our lives are marked by daily compromise. This the preacher should proclaim from the house-tops. But the application must be made by the man on the job.

We cannot confess that the Church has nothing to say about men at their work or what they do with the greater part of their waking hours. We have been put in the world as working partners of God. The research worker, the engineer, the banker, the public servant, the teacher and the administrator must each seek to know the unity of the Gospel and apply it to his field of endeavor. The real revolutionists must come from the pew. The day of Christendom when the Church had a definite influence and control over the arts and sciences, the economy and social life, is over. But, we cannot divorce them from God's concern. They are God's concern and they must be redeemed by the children of God.

The Teacher

The clergyman is supposed to be a teacher.

This means that he should not only be familiar with the content of the Christian faith but should know how to communicate it in our day to a world of people running off in every direction and speaking different languages. He can't learn the language of every professional group. But those of you who sit in the pews can understand the basic message of Christianity. It is so simple that even a child can apprehend it. It is a matter of accepting joyfully what God has done through Christ and responding by trying to live Christ-like lives. The Christian artist can speak to artists in the language they understand; the Christian lawyer can speak to lawyers in their language; the Christian teachers can speak to teachers in their language; the Christian psychologists can speak to psychologists in their language. Starting with a common core, starting with a common concern, all of you as ambassadors of Christ can give unity to a torn world.

I have not spoken of the unique function of the minister in any detail. You know of his training in the tradition and teachings of the Church. You know his role in administering the sacraments. These are not to be minimized. But the Church of the future will be impotent unless there is a consecrated laity. A revitalized laity is essential if theology is to be implemented in the future, and the future begins with this very moment. Remember, you are the stones of the temple of God. You are also "a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvellous light."

Be a royal priesthood.

Second of three articles on The Theology of the Future. The first by Hugh McCandless appeared March 20; a third by Eric Hutchison, recently ordained, will follow.

Don Large

WORLD War II was finally over, and the U.S. occupational forces had considerable time on their hands in this enemy land many thousands of miles away. One day, in the course of their tour of duty, several of these American soldiers noticed that one of our Episcopal mission schools had been badly bomb-damaged. Given permission from their superior officer to do what they could to restore the battered building in their spare

time, they sought out the chaplain of the school and eagerly offered their services, which the priest-in-charge gratefully accepted.

As the men were literally rebuilding the crumbled walls, stone by painful stone, they chanced to uncover a statue of Christ lying, face down, in the midst of the rubble. Carefully and reverently, they lifted it upright. They saw that both of our Lord's hands were missing. Seeking out the chaplain, they showed him the mutilated statue.

"Padre", they said, "we must either hunt around till we find these hands and somehow attach them again, or else we'll have to see if we can't manage to carve a new pair."

The chaplain stood musing for a moment, lost in thought. Then he bestirred himself. "No. Please replace the statue on its pedestal just as it is. As a result of this mutilation, gentlemen, something has just dawned upon me. As Christ moves across his earth these days, he has no hands other than those of his faithful Churchmen. So please leave the statue as it is"

The implication is clear. As extensions of the hands of Christ himself, our hands are lifted in curses or in blessings, or not at all. If they are lifted in curses, nothing more need be said. If they are lifted in blessings, then they veritably become the very hands of the Lord. If they are not lifted at all, they might almost as well be lifted in a curse, for all the good they do.

Meanwhile, the job we do with our hands and our hearts is precisely the measure of our effectiveness in handling the tasks Christ has uniquely entrusted to each of us. It's not a question of "Let George do it." You are George. Nobody else in all the world has your particular talents or your peculiar thumbprint. And only George can do the job to which George has been called.

Maybe a few excerpts from a classic ad will help clinch our point. This ad was written for Batten, Barton, Durstine & Osborn, and appears in a stimulating volume called "The 100 Greatest Advertisements". It goes this way:

"Brown is gone, and many men in the trade are wondering who is going to get Brown's job. There's been considerable speculation about this. Brown's job was reputed to be a good job. Brown's former employers, wise, grey-eyed men, have had to sit still and repress amazement as they listened to those applying for Brown's job

"Yes, Brown is gone, and men are applying for his job Men who are not the son of

Brown's mother, nor the husband of Brown's wife, nor the product of Brown's childhood—men who never suffered Brown's sorrows nor felt his joys, men who never loved the things Brown loved—are applying for his job . . . Don't they know that Brown's chair and his desk . . . and his pay envelope are not Brown's job? Don't they know they might as well apply to the Methodist Church for John Wesley's job?

"Brown's former employers know it. Brown's JOB is where BROWN is!"

That's where Brown is. On Brown's job. Where now, in the name of the Risen Christ, are you?

Pointers for Parsons

By Robert Miller

THE vestry meeting was over. We had argued back and forth about whether we needed a new organ and more class rooms for the church school. Mr. Flensham had said that the organ seemed all right to him at which the organist, who had been invited to attend, looked perfectly disgusted. I gave him a look to tell him to keep quiet, and it was well I did because Joe Brooks said;

"Oh come, Flensham. That organ's been there ever since I was a boy. You wouldn't dream of asking one of your workmen to use such antiquated machinery."

This took Mr. Flensham aback because he was always telling us what was his capital investment per worker. Mr. Potts, the organist, was delighted.

Mr. Flensham took another line.

"Class rooms!" he said. "We got along all right without them. Ha! Nowadays people want everything."

I knew I had to tread carefully because Mr. Flensham was a cheerful and a substantial giver, but he had his feelings. And Joe Brooks loved to tease him. So I said;

"If we had the ardor of Mr. Flensham's generation we would likely not need class rooms. But even his ardor might not be enough to hold our children and young people in this world of distractions. So much is done for them today. Amusement on every side."

"I quite agree, Rector," said Flensham. "TV

of a century in the noble task of making the latest scientific advances intelligible to the general public", as his citation for an honorary doctorate declares. His present volume maintains this reputation and, one would guess, adds substantially to it. It might be called a biography of atomic energy. The story begins thousands of years ago in India where the conception of what we call the atom originated. It continues in five chapters an account of the progress of physics and chemistry in exploring the nature of the atom, in discovering the immense power that could be released by its fission and the finale in the exploding of the first atomic bomb.

Very much of the detail of this story will be unintelligible to any persons unversed in modern physics, its laws, symbols and strange devices, but any of us lay folk can hit the high spots of this account.

The second part of the book describes this new technology, the nature of atomic fuels, the giant wizards called reactors, those furnaces which burn atomic fuel. In the last chapter of this section the author describes briefly the problem now facing science of safely disposing of radioactive wastes and it is evident that the physicists are very far from having solved this vital problem which is a life and death matter to all of us, as the present world-wide concern over hydrogen bomb testings proves.

The last two sections of the book, —entitled *The New World* and *The New Spirit*, deal in some detail with the present and probable future use of atomic energy in industry, agriculture and medicine and with the crying need for international control of the material base of atomic energy as well as world-wide co-operation in its use for peaceful purposes.

The book can be a valuable contribution to a wider knowledge of the whole subject by rank-and-file citizens.

Christ And The Christian by Nels F. S. Ferre. Harpers. \$3.75

Professor Ferre's reputation as a Christian theologian grows with each of the numerous books he has written.

This latest book adds to his stature as a profound and incisive thinker and it will stimulate fellow theologians to a rethinking of their Christology.

The basic conception in this treatise is that of Christ as Agape, which is the New Testament Greek word for the distinctive love that came with Christ. The author's position is completely orthodox and the Christology he analyzes and sets forth is derived from the Biblical records and the thoughts and decisions of the first four Ecumenical Councils, whose vital significance for a sound understanding of the relationship of Christ to the Father and of man to him, the author clearly recognizes.

One may guess that the average layman—or the plain, garden variety of clergyman for that matter—will find this closely argued work pretty tough sledding. One must be trained in philosophical thought to get at the inwardness of Dr. Ferre's notable contribution to Christian theology in this book.

The Acts of the Apostles by C. S. Williams. Harpers. \$4.00

The Epistle to the Romans by C. K. Barrett. Harpers. \$4.00

These are the first two volumes in a new series, "Black's N. T. Commentaries" (so named for the publishers in London) edited by Henry Chadwick of the Queens' College, Cambridge. The format is much like that of the Moffatt Commentary, and each volume contains a new translation by the author. As was to be expected, Mr. Williams' commentary pays great attention to questions of the manuscript text, in which he is a specialist. But the commentary itself is somewhat sketchy, and indeed provides only notes on most verses. The tone is somewhat apologetic and inconclusive; the author tries to steer a middle course. It is a pity the work was finished before Haenchen's great commentary in the Meyer series appeared (1956)—the greatest modern commentary, bar none.

Mr. Barrett's commentary on

Romans is equally good—but is much too much influenced by Luther, Calvin and Barth. Historical and literary exegesis seems to be eclipsed, these days, by theological. These volumes are typical of our times, especially in England.

—F. C. Grant

Person To Person: A Recipe For Living by William Lawson. Longmans, Green. \$2.50

A well written and pertinent book by a Jesuit author whose text is the fact of the sacredness of the human personality. He deals clearly with a great variety of situations and relationships in the world which require this fact to be built upon as the only course possible if tragedy and failure are to be avoided. The best thing in the book is the chapter on *The Unrealists* which describes the problems of the industrial age and assures us that they will be solved, if ever, only by a patient implementing of the ideal of human personality's give and take directly with its fellows,—a difficult prescription, but one that agrees substantially with Eric Fromm's *The Sane Society* and with the experiments in France of "Work Communities" as described by Claire Huchet Bishop in her *All Things Common* and also may be seen to have close relations basically with the late Harold Laski's *The Problem of Sovereignty* and a similar book, written at about the same time by Father Figgis of the Community of the Resurrection.

Mystery Mansion By Velma Griffin. Westminster. \$2.95

Here is a mystery story written for youngsters, 9 to 12. Like a whole series of juvenile fiction which this Presbyterian publishing house produces, this is alive and wholesome and with no obvious moral dragged in,—like so many "Sunday School Library" books most of us can remember. It is surprising that no other Church publishers have entered this particular field, for such books, written with imagination and understanding of youth, can be profitable, —to youngsters and publishers alike.

INDIAN OFFICIAL WANTS RELIGIOUS ORGANIZATION

★ Vice President Sarvepalli Radhakrishnan of India proposed a united religious organization, similar to the UN, as the "best instrument for developing a fellowship of spirit among the peoples of the world."

Speaking at Harvard on "Inter-religious understanding," the Indian official said the world's people "would eventually be united by the spirit of all religions—not by a particular religion."

He said the principal goal should not be to make religions homogeneous, "but for people to have respect and reverence for other religions, even though one cannot agree with particular doctrines and concepts."

The Indian leader emphasized that "inward integrity and outward compassion" were the essential features of all religions.

NEW MISSION IN OKLAHOMA CITY

★ The Epiphany, a new mission on the northeast section of Oklahoma City, admitted by the convention of the diocese less than a month ago, has al-

ready secured a vicar, the Rev. John A. Pedlar who was formerly vicar of Trinity, Birmingham, Alabama. The congregation, consisting of twenty-one families, is presently holding services in an army training center.

WALMSLEY TAKES COUNCIL POST

★ Arthur E. Walmsley, rector of Trinity, St. Louis, will become executive secretary of the division of Christian citizenship of the National Council on May 1st.

DELORIA TO ADDRESS MISSOURI WOMEN

★ The Rev. Vine V. Deloria, in charge of Indian work for the National Council, will be the headliner at the annual meeting of the Auxiliary of Missouri, meeting at Christ Church Cathedral, St. Louis, May 2nd.

SEVEN SEMINARIANS FROM AMES

★ St. John's, Ames, Iowa, where the Rev. LeRoy Burroughs has long been rector, and which ministers to the students of the state agricultural college, has seven men presently in seminaries preparing for the ministry.

FIVE NEW MISSIONS IN OHIO

★ The convention of the diocese of Ohio admitted five new missions, located at Ashland, Bryan, Chardon, Mayfield Village and Mentor.

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and by appt.

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Sat.; Prayer & Study 1:05 ex. Sat. EP 3.
C Fri. 3:30-5:30 & by appt. Organ Recital
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Int 11:50; C Sat. 4, 5 & by appt.

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C Sat 5-6, 8-9 by appt.

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FOREIGN POLICY IS SCORED

★ In a bitter attack on U.S. foreign policy and on John Foster Dulles, the president-general of the Methodist Church of Australia declared it was "difficult to reconcile the American attitude with Christian ideals."

A. H. Wood charged Dulles with obstructing world peace by delaying a summit conference with Russia "until America has superiority in missile weapons."

He made the charge in a statement amplifying a sermon he gave in a Sydney church.

Wood declared that Dulles was "leading the world to atomic death" by formulating a policy "totally out of keeping with Christian principles."

"To lose Mr. Dulles will probably do more to assist the cause of world peace than any other happening at the present time," Wood said.

He declared that it was necessary to "meet Russia" even if that country "has been difficult in the past."

"Not all the difficulties have come from Russia and it is America that is holding us up at present," the churchman added. "Nations must be ready to compromise in order to live together in one world."

Wood called upon the "Christian Church" to "do its utmost" to stop "America's suicidal policy in refusing negotiations" with the Soviet Union.

PLAN NEW METHODS IN CHURCH CAMPS

★ Three pilot projects in new methods for Church camps will be inaugurated this summer by the G.F.S., U.S.A., which has received a legacy from the estate of the late Wilhelmina Presser, to be used for developing new programs in summer camping.

One project will be carried out at the diocese of Massachusetts' GFS holiday house at Milford, N. H., under the direction of

Ann Patriquin. The second will be at the GFS camp of the missionary district of San Joaquin, at Kings Canyon, Calif., where the Rev. Sumner Walters, Jr., will be research director. The site of the third pilot project is as yet undetermined. A group of national GFS staff members and leaders met in Boston to consult with the Rev. Arthur O. Phinney, head of the national education department's unit of camps and conferences, to plan new summer camp strategy for the girls' organization.

At present, the GFS runs summer programs in 16 dioceses and missionary districts at home and in several abroad, including Cuba and Japan. Mrs. William Burndt, of Newton Lower Falls, Mass., is national chairman of camping for the GFS. She is the author of a camping guide, soon to be published by the GFS, and with her husband is co-director of Camp Alarka, a boys' camp of the diocese of Massachusetts.

PEOPLE

CLERGY CHANGES:

LOUIS A. SIGMAN, formerly curate at St. Andrew's, Grayslake, Ill., is now rector of the parish.

ROBERT W. CUNNINGHAM, formerly rector of Grace Church, Linden, N. J. is now vicar of St. Bride's, Oregon-Mount Morris, Ill.

CHARLES A. PARMITER, formerly rector of St. Timothy's, Apple Valley, Cal., is now rector of All Saints, Riverside.

EMERSON W. METHVEN, formerly vicar of Immanuel, El Monte, is now rector of St. Timothy's, Apple Valley, Cal.

G. R. FORNERET, formerly of Canada, is now on the staff of the mission society, San Diego, Cal.

STUART G. FITCH, formerly of Utah, is now rector of St. Luke's, Monrovia, Cal.

ROMAN L. HARDING, retired rector of St. James, Farmington, Conn., is now part time assistant at the Good Shepherd, Hartford.

J. HODGE ALVES, rector of Christ Church, Little Rock, Ark., becomes rector of the Falls Church, in Falls Church, Va., June 15.

WILMINGTON CHURCH HAS SWITCH SUNDAY

★ St. David's, a new church in Wilmington, Delaware, where the Rev. Seymour Flinn is rector, has started something new which he calls Switch Sunday. Once a month after a full service of Morning Prayer, adults leave to meet with teachers in the classrooms while the children remain in church for instruction by the rector.

The purpose is so parents and teachers may get acquainted and in order that the teachers may explain what they are trying to do. The instruction period for the children consist of an explanation of worship and of all the hangings, vessels, vestments and symbols. Flinn states that plenty of opportunity is given for questions on these matters or anything else that anybody wishes to raise.

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PROPOSES DISCUSSIONS ON THEOLOGY

★ The Archbishop of Canterbury, expressed the hope that when the British Free Churches have theological discussions among themselves, the Church of England will be invited as observers.

"We in the Church of England," he said, "are seeking to be in on every such discussion, believing that no topic can be solved without all of us coming in to pool our wisdom."

Fisher spoke at the national congress of the Free Church Federal Council which was presided over by Ernest A. Payne, moderator of the Council.

"We want to know," he said, "what you think, for our own advantage. The basis of the ecumenical movement is that you talk to as many members of any given family as possible. In this country, the Free Churches and the Church of England are of one family."

"We have discovered in these days," Fisher added, "that to sit on different sides of any kind of fence and look at one another is the most unedifying process in the world."

PRESTON TO LEAVE WORCHESTER

★ The Rev. Richard G. Preston has resigned as rector of All Saints, Worcester, Mass., effective December 1, which marks the 25th anniversary of his rectorship. In a letter to parishioners he stated that "the stage would seem to be set for spiritual advance, for opening up new work, developing new parish activities, and doing such planning as will enable us to meet the demands which the parish is bound to make on All Saints. This, I believe, can best be done by a new man with fresh ideas and youthful enthusiasm and with the abundant energy necessary to carry out a well rounded parish program."

His letter does not state exactly what he will do when he leaves Worcester but indicates that he will do preaching and teaching. His home will be in Wellesley, Mass.

CANON JOHN TURNBULL GOES TO TEXAS

★ Canon John Turnbull of New York Cathedral has been appointed first warden of the conference center of the diocese of Texas by Bishop Hines. The center is a spacious house in Austin.

It is envisioned as a unique effort to relate Christian faith to daily life, and to explore in a Christian setting the practical and theoretical insights of various fields of human activity and inquiry. The center will draw together clergy and lay people in small groups for intensive discussion of their Christian experience as it affects and is affected by various facets of their lives as citizens, in their professions, and as members of families and other social groups. In these explorations, it is hoped, new light will be shed on the Christian interpretation of man's life under God, making full use of the resources both of theology and of non-theological disciplines.

Participation in these activities will not be limited to Episcopalians or to residents of the

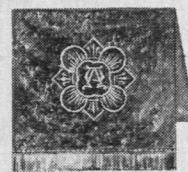
diocese; rather it is hoped that the center can extend its usefulness to the whole Christian community in the southwest.

PITTSBURGH PARISH IS MOVING

★ St. George's in the west end of Pittsburgh is moving to the swiftly-growing Pleasant Hills area of the city. Fifty years ago the church was in a residential area but today the section is largely industrial, with no parishioner living within walking distance of the church and the parish has been kept going by the hard work of a few. The memorials in the old building are to be moved to the new church.

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BACKFIRE

Warren H. McKenna

Priest of Massachusetts

I rejoice in the sentiments often expressed in *Backfire* such as the latest one from Mr. Figart (March 20) in which he seeks a recovery in our national life "of the spiritual values with which we have been blessed in the past."

If Mr. Figart and the many others with like concerns want to do something about their convictions, they might be interested in knowing that there exists in our Church a half defunct organization called the Episcopal Fellowship for Social Action. With the help of the many in our Church who feel as he does we could revive this organization and begin to make a collective impression. I therefore urge Mr. Figart and others to write The Fellowship, Tunkhannock, Pa. for further details.

Howard R. Erickson

Layman of Collinsville, Conn.

It is of great importance today that the teachings of Christ should be applied to our political life. This concerns our foreign affairs and domestic concerns as well. Among the latter the subject of segregation looms up prominently. Our clergy, both north and south, have taken the right attitude in general. Most of us realize that the color of the skin is an accident of birth and that all human beings, whether white, yellow or black, are brothers in Christ and should be treated as such. There are no color lines in God's kingdom. Let us all realize that and act accordingly.

Alice S. Woodhull

Churchwoman of Buffalo, N. Y.

As one who, from earliest student days, has been irked by the phrase, "I teach twenty children," I wish to express appreciation to Dr. Wilfred O. Cross' significant article (Feb. 20), *Education for the Common Good*. It is nice to see some qualified person

voice my protests in the way that I would.

It might be also useful to read what Albert Schweitzer reports Goethe as saying about the danger of sacrificing the individual to the interests of totalitarian society. When Jeremy Bentham, with his fanatical utilitarianism, insisted that the individual should try everywhere and in everything to see that his activity conduces to the greatest possible good for the greatest number of people, Goethe exclaimed: "What does this old fool mean? If he will not let the individual live as an individual but enlists him only in the service of the whole, then he destroys the natural relationship between the whole and the individual . . . The greatest measure of love in the world will not be attained by trying to force the individual to give up his own nature. On the contrary the greatest measure of love will be attained when each one realizes the love, the special love, that is within him. More love will then exist, coming naturally out of the individual, and along with it more happiness, than if we force the individual to sacrifice his personality, and only permit him to be something that is good for the whole."

MEN FOR THE MINISTRY

A Church historian has said: "In the middle ages the Church's greatest problem was personnel — manning the parishes with good priests."

Things have not changed with the advent of the atomic age; if anything, the vocation and training of men who will be good priests — able to "acquaint men with the God that made them and is their happiness"—is of even more fateful importance today.

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