

# The **+** WITNESS

APRIL 13, 1961

10¢



**HARRISON BROWN**

**C**OMMUNITY OF FEAR, a study he did with James Real for the Center for the Study of Democratic Institutions, commences in this number and will run for a number of weeks. It deserves careful and prayerful reading

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**THE PARISH HAS JOBS FOR LAY PEOPLE**

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## SERVICES

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OF ST. JOHN THE DIVINE  
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Morning Prayer, Holy Communion  
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## SERVICES

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### In Leading Churches

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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.



*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.*

## Story of the Week

### N. H. Therapeutic Abortion Bill Killed by Governor's Veto

★ A therapeutic abortion bill passed by the New Hampshire legislature failed to muster enough votes to override a veto by Republican Gov. Wesley Powell.

The governor appeared before a joint session of the State Senate and House to give his reasons for objecting to the controversial measure which had been bitterly denounced by Roman Catholics, endorsed in Protestant circles. The bill was designed to allow physicians to halt pregnancies in the first 20 weeks if the expectant mother's life was believed to be in danger.

Immediately after the governor's speech, the House began a roll call vote to determine whether it would override the gubernatorial veto. House members voted 202 to 170 to defeat the veto, but 248 affirmative votes were needed to override it.

Originally the House approved the measure by a vote of 209 to 156 and the Senate passed it by a vote of 15 to 8.

If the House proponents had succeeded in raising sufficient votes to defeat Gov. Powell's veto, the measure would have gone to the Senate where another two-thirds majority would have been needed to make the bill law.

Strong opposition to the legis-

lation had been voiced by Catholic Bishop Ernest J. Primeau of Manchester who denounced it as immoral. However, the bill had been endorsed by Protestant ministers in Manchester, led by the Rev. Bradford Young, rector of Grace Church, and by the New Hampshire Council of Churches.

Most Protestant legislators favored passage of the bill, while Catholic members of the two chambers opposed it.

In his message to the legislators, Gov. Powell contended it was not the duty of the governor to act in behalf "of the greatest number of any given profession, or the greatest number of any religious faith," but on behalf of what he believed to be "in the best interest and for the greatest good of the greatest number of our people as a whole."

While noting that his refusal to sign the bill was politically disadvantageous to him and ran counter to his beliefs as a Protestant, Gov. Powell told the legislators that he nonetheless could find no great need for the bill and that there was no "unanimous opinion" among doctors on the issue.

He also flatly denied a report circulated in the legislature to the effect that former State Attorney General Louis C. Wyman had threatened to

prosecute a doctor in a case that developed in the Claremont-Hanover area.

Gov. Powell also expressed the opinion that there was some legal question about the bill especially since the State Supreme Court "has stated clearly that an unborn child is with legal rights from the moment of conception." He added that he believed the issue should be resolved in the courts and not by the legislature.

#### SOUTH AFRICANS ACQUAINTED

★ Wild scenes of joy were witnessed when the presiding Judge at the celebrated treason trial, started at Pretoria, So. Africa, four years ago, announced the unanimous acquittal of the 28 defendants.

On hearing the news, Archbishop Joost de Blank of Capetown, who had served as patron of a special fund to aid the defendants and their dependents, was quoted as saying: "I am utterly delighted at this unexpected turn of events."

The 28 defendants among 156 persons — Europeans, Africans, Coloreds and whites, all opponents of the government's apartheid policy — were arrested in December, 1956, on charges of plotting against the government. Ninety-two persons were indicted, but the government dropped charges against 64 soon after the trial began.

The acquittal of the remaining accused came with complete

suddenness when Presiding Judge F. L. Rumpff told the senior defending counsel, I. A. Maisels, that he did not need to hear any further defense evidence. The defendants were mobbed by delighted relatives and friends as they left the

courtroom and some of them were in tears.

The trial was reported to have cost the South African government over \$840,000. Observers called the final outcome a stunning defeat for the white supremacy government.

## Resigning from the Human Race Deplored by Cynthia Wedel

★ Overorganization keeps the average churchwoman inside the church doing the wrong things, a leading Episcopal laywoman declared in Cincinnati.

Mrs. Cynthia Clark Wedel, one of the 30 members of the National Council, is worried about what she calls "too much unnecessary organization just for the sake of organization."

Most women, she believes, are too active inside the church, when they should be getting out and doing things in the community.

"They are too busy having bazaars, suppers and meetings just for the sake of meetings because the constitution says 'meet every Tuesday,' she said.

This busyness met a "real need" 75 years ago, she went on, "because there was nothing else to do. Women needed a chance to get out of their houses."

A former vice president of the National Council of Churches, Mrs. Wedel lead a Lenten quiet day at St. Thomas, Terrace Park.

As an alternative to endless church bazaars and suppers, she offered this advice:

"Women should do more inside the church in terms of study, devotion and preparing themselves to go out and be better Christians in serving others in the community."

"It's a shame so many people

have resigned from the human race because they have become so befuddled," she said.

Persons with little or no faith in God keep getting frantic and think they have to form organizations, she pointed out.

"Real good, good people come to me and want me to join their organizations. They are so intense — so frantic — because they don't have a real conviction that in the long run God is going to solve their problems."

Mrs. Wedel has been described as the most traveled woman on the American scene, next to Mrs. Eleanor Roosevelt.

Asked about this, she would admit only to having covered 200,000 miles a year during the three years she was national chairman of United Church Women.

She gave her hearty approval to the stand in favor of birth control taken by the Council of Churches ("This is real life — the church has got to get interested in these things"), and to a recent Episcopal Church stand against federal aid to private schools.

"In general I am opposed to private schools, even though the Episcopal Church does have a vast number of parochial and private schools," she said. "If we want to have them, then it's our business to support them."

Parents who pay taxes but do not send their children to public



MRS. THEODORE WEDEL speaks a piece about Church women

schools "lose interest," in her opinion.

"The Episcopal parent should get in there and fight to make the public schools better. The public schools are a very important way of American life," she asserted.

Mrs. Wedel said she likes being one of only four women on the National Council because that is the only place "where the women can get in on the legislative end of the Church, on a national level."

Pointing out that in half of the Episcopal dioceses in the country women are barred from the vestry, she called for an end to the practice.

"I want to see them serve on the vestrys — that's as far as I want to go now. The ministry is too far off."

### KENNEDY AID BILL SUPPORTED

★ The division of schools of the diocese of California has voted to urge support of President Kennedy's school aid bill and to decry efforts presently being made to include independent, private and parochial schools in the legislation.

Announcement of the division's policy decision on the



controversial school bill was made by Charles Hunt and Alvin Hambly, co-chairmen. The Rev. Canon Trevor Hoy is director of education for the diocese.

In their statement the co-chairmen emphasized that "while speaking for themselves as persons responsible for the

development of parish day schools and not necessarily for all Episcopalians," the division "felt strongly that the problem of public school aid by the federal government should be fully debated and resolved on its merits alone without the encumbrance of church-related school aid."

## APPOINTMENT TO LONDON STIRS CONTROVERSY

★ Canon John Collins of St. Paul's Cathedral, London, raised strong objection to the election of Bishop Robert W. Stopford of Peterborough, as the new Bishop of London because of his outspoken stand in favor of nuclear armament.

Bishop Stopford was nominated by Queen Elizabeth to succeed Bishop Henry C. Montgomery Campbell, who is resigning from the London see on July 31. His nomination is subject to confirmation by the Dean and Chapter of St. Paul's.

Canon Collins, who is chairman of a campaign for nuclear disarmament, said he liked Dr. Stopford personally, but because of his stand in favor of nuclear weapons "I could not conscientiously cast my vote in his favor."

"If I was able to persuade the Dean and Chapter, and indeed the British people, to recognize that to stand for this (atomic) bomb is impossible from the Christian point of view, I would," he said. "But I know perfectly well I shall not. I shall content myself by registering my protest and not voting."

In a speech two years ago, Bishop Stopford said "it would be worth doing anything, even to destroy humanity, rather than to run the risk of Communist enslavement."

However, in a press interview following his nomination to the London diocese, he said he would not express himself in quite such terms today.

"It seems to me," he said, "that the present position is: We have achieved some sort of nuclear stalemate and our energies should be devoted to getting rid of the bomb through a proper process of disarmament. Such disarmament should not be confined only to nuclear weapons. That is a thing that

## Churches Given Advise on News By Professor of Journalism

★ A plea to newspaper editors to treat news of all Churches with equal fairness was made by a journalism professor. At the same time, Kenneth R. Byerly of the University of North Carolina, Chapel Hill, said editors cannot give Churches equal space as not all of them make the same amount of news.

In reporting Church news, he declared, editors should not ignore controversies, but they must exercise good judgment. The facts should be reported, he emphasized, but not the "squabbling and recriminations."

He said that Churches increasingly are recognizing the importance of newspaper coverage of their activities. This is true particularly on the national level where, he said, an estimated 1,000 public relations specialists are employed by religious organizations to give information about their affairs to the press, radio and television.

Unfortunately, he continued, many ministers on the local level lack know how in obtaining Church news coverage. "It is important," he said, "that preachers and newsmen know each other and work together with sympathetic understanding. All will benefit from this—churches and their congregations and newspapers and their readers."

To the often-asked question, "Does it take an expert on religion to write religious news?" Byerly replied: "It takes a good reporter who is careful with facts and terminology, and is willing to check them before publishing his story."

Commenting on whether only "good news" about Churches should be published, he observed that clergymen, like people in all walks of life, sometimes do not want newspapers to print "bad" notices.

The Bible reports good and bad news, the professor noted, adding that so should newspapers, even about Churches, when the news is important.

Editors should feel a special obligation to churches, he continued, because "much that is good in the world comes from churches and preachers." Newspapers should help them, he said, "but this does not mean that everything will be in accordance with Christian principles and the teachings of the Bible."

Byerly criticized Church news in some weeklies which, he said, amounts to little more than a "canned" sermon or a prayer written by some far-away preacher and "dreary standing notices of services that have run for months or years without change."

I am personally as keen on as I imagine Canon Collins is.

"One does not want to make a statement on this subject, delicate and difficult as it is, except in balanced terms. Canon Collins knows well that I and a good many other people have gone on thinking and studying this. He has been to some of the discussions in which I have been taking part. It is a moral problem with which every Christian should be wrestling all the time. People who take different views may be equally sincere. Nuclear weapons of indiscriminate destructive power are obviously horrible and beastly things and must be got rid of."

Bishop Stopford prefaced his statement by saying that he respected Canon Collins' conscience and "I hope he respects mine."

### BISHOP LILJE HAILS ENCOUNTERS

★ One of the most hopeful signs in the present dark world situation is that Christians from countries everywhere can still meet together, Bishop Hanns Lilje of Hannover, chairman of the United Evangelical Lutheran Church in Germany declared.

He spoke at a reception given by the Lutheran Church of Hannover to twenty leaders of Anglican, Protestant and Eastern Orthodox Churches from European and Near East countries who were on a tour of Germany at the invitation of the West German government.

"Such ecumenical encounters as this," Bishop Lilje declared, "are essentially strengthening the forces of peace, understanding and reconciliation in the world."

Noting the great number of Orthodox representatives in the group, Bishop Lilje expressed appreciation of the important



BISHOP LILJE sees Churches aiding forces of peace

contribution which he said the Orthodox Churches especially have made during the past years toward broadening the ecumenical movement.

The visitors included Archbishop Dorotheos and Archimandrite Karkianakis, representing Ecumenical Patriarch Athenagoras in Istanbul; and Bishop Fotaras, delegate of Orthodox Patriarch Christopher of Alexandria, Egypt. The group was received earlier by Ernst Wilm of Bielefeld, president of the Evangelical Church of Westphalia.

The foreign churchmen visited the famous "Colony of Mercy" at Bethel, near Bielefeld, a 400-building center for mentally ill or physically handicapped persons which is operated by the Evangelical Church in Germany and regarded as one of the largest charitable institutions in the world. They also went to West Berlin, where they were received by Julius Cardinal Doepfner, head of the Berlin Roman Catholic diocese.

### CONFIDENCE BILL IN MAINE

★ Protestant clergymen appeared before a legislative committee in support of a bill to grant Maine clergy the legal privilege of refusing to disclose information given in confidence during the exercise of their ministry.

Rev. Richard B. Adams, rector at Bath, told the committee that "one of the essential facets of pastoral relations is the feeling of the inviolability of confidence." Adams represented the diocese.

Another clergyman, Methodist pastor Philip H. Palmer of Randolph, said he believed most clergymen would keep confidences from parishioners, even if a court of law were to impose a penalty for refusing to testify in a case.

Edward Gleszer of Bangor asked the legislators to amend the proposed measure to include recognized Christian Science practitioners.

The only voiced opposition to the bill came from Republican Rep. Ernest D. Smith, a Church of the Nazarene minister.

"If it's a good bill, I'm for it," he said, "But, I can't see the necessity of cluttering up the law books."

He said he felt it was "inconceivable that a clergyman would be forced to reveal matters he feels should be confidential . . ." In several court cases, he added, no attorney ever pressed him to disclose such information.

### ENGLISH PROFESSOR AT CAMBRIDGE

★ Prof. C. Kingsley Barrett of the University of Durham, England, gave five public lectures at the Episcopal Theological School, Cambridge, Mass., the week of March 20th. He spoke on Pauline theology.



# COMMUNITY OF FEAR

By

HARRISON BROWN

JAMES REAL

A PAMPHLET PUBLISHED BY THE CENTER FOR THE STUDY OF DEMOCRATIC INSTITUTIONS, WHICH IS NOW THE MAIN ACTIVITY OF THE FUND FOR THE REPUBLIC. ONE OF THE AREAS OF STUDY IS WAR IN RELATION TO DEMOCRATIC INSTITUTIONS. THE AUTHORS OF THIS STUDY ARE HARRISON BROWN, PROFESSOR OF GEOCHEMISTRY AT THE CALIFORNIA INSTITUTE OF TECHNOLOGY, A NOTED SCIENTIST, AND JAMES REAL, A MANAGEMENT AND SALES CONSULTANT. THE WITNESS IS TO REPRINT THE STUDY IN ITS ENTIRETY OVER A NUMBER OF WEEKS.

**A**MONG the studies of the Center for the Study of Democratic Institutions has been a continuing examination of United States foreign and military policy. As background for further discussions, we were asked to prepare a paper on the arms race as it relates to the technology of modern war. We were asked two questions: What is the nature of the arms race? What are the consequences of its perpetuation likely to be?

We have attempted to project the present trends of the arms race into the future. The projection which emerges is admittedly a depressing one, yet it is not without its hopeful aspects. The problems which confront us, and which are outlined, are certainly unprecedented in history. But, like most problems they are soluble once they are understood.

In this paper we present many problems, but no solutions. We hope that the presentation contributes in some measure to their eventual solution by helping to create a broader base of understanding of the critical situation in which the world now finds itself.

## Foreword

BY REINHOLD NIEBUHR

**T**HIS little but important study, revealing and explaining the terrifying dimensions of destruction that thermonuclear weapons have

reached, as one ironic development of the rapid advances of our technical civilization, should be read and studied by every thoughtful American. It will dispel many illusions.

Most Americans are aware that one aspect of the rather inconvenient "cold war" between the two power blocs, which divide the world between them, is the possibility of a nuclear war. They are vaguely uneasy about this possibility; but they are not inclined to inquire further into the dreadful abyss at the edge of which two giants are wrestling each other. They are diffident about further inquiries, partly for the same psychological reasons that we are loath to look into a great depth lest dizziness overtake us. But Americans are also loath to make further inquiries because they have been assured that we are building bigger and bigger bombs in order to deter aggression; and that we are anxious to come to an agreement with the Russians, if they will only be reasonable about an inspection system.

These complacent assurances, intended to quiet the residual anxiety of thoughtful people, leaves at least two factors out of account. The one is that, while neither would probably start a nuclear war, the present attitudes or policies of both sides, expressed in the phrase "arms to parley," are strikingly similar, so much so that without some new impetus from the public the stalemate is likely to continue. But the second fact is even

more important. It is that while we have this immediate peace through a "balance of terror" the most terrifying arms race of history is, in fact, proceeding at an ever more accelerated pace. This study is intended to reveal both the dimension of destruction of the bomb, which is one portion of the competition in military technology, and of the delivery system, that is the missiles, which constitutes the other dimension.

There is a dim awareness in the general public of the magnitudes involved in both portions of this competition in weapons technology. But this study, for the first time I think, gives vivid images of the terrifying possibilities of destruction in the thermonuclear weapons, and of the annihilation of space and time which is the consequence of technical advances in the delivery system. This latter development makes war by miscalculation or misadventure more and more a probability rather than a possibility. There is, as it were, a time bomb under our vaunted security. Ultimately, the ever-accelerated pace of the arms race must lead to disaster, even if neither side consciously desires the ultimate war. That is why the old slogans of "bargaining from strength" and "arms to parley" and "detering attack by the prospect of massive retaliation" have become irrelevant. A fresh approach is needed, prompted by an awareness of the common danger, rather than by the complacent assumption of either side that they are strong enough to prevent an attack or to win the war if it should come.

The authors have wisely limited themselves to the task of describing the common danger, and the irrelevance of the old methods of staving it off by overcoming this or that deficiency in the technology of modern weapons. They have purposely not spelled out the details of a fresh approach. I will not presume to suggest even the barest outline of a fresh approach, when they have wisely refrained from doing so. I will merely observe that such an approach must obviously begin at the only place where a sense of community has been established, across the chasm of a great ideological and power conflict. That minimal community has been established through the sense of an involvement in a common predicament and peril. The reality of this minimal community is, incidentally, underlined by the growing differences between the Russians, who are aware of the common peril, and the Chinese, who are not.

What is implied in this study is not the proposition that the Russians can, or cannot, be trusted; or that the defense of values of our Western civilization against Communist power is, or is not, a simple task. The implication is confined to the simple conviction that we are involved in a race which neither we nor the Russians can win. We all have our own ideas of how to escape the nuclear dilemma. Many of these ideas are Utopian and irrelevant. As one who rejects the strategy of fleeing from difficult problems by taking refuge in impossible solutions, I am the more enthusiastic about this study which confines itself to a clear delineation of the magnitude of the problem and, by implication, to a criticism of presently proposed solutions which obscure the dimension of the problem.

## Introduction

IT IS difficult for most of us to comprehend the enormity of the revolution in military technology through which we are now passing. During the greater part of World War II, strategic bombing planes carried blockbusters of TNT which weighed a little over twenty tons. By the end of the war two atomic bombs had been dropped upon Japan by two bombers. The power of each of these weapons was 1,000 times greater than that of their chemical predecessors. In less than a decade following the end of World War II thermonuclear weapons were developed which multiplied the power of atomic weapons by another factor of 1,000. Today a modern strategic bomber can carry an H-bomb which has the destructive force of 20 million tons of TNT.

Let us represent the explosive power of a World War II blockbuster by a one-foot ruler. On this scale the bomb that demolished Hiroshima would be represented by the height of the Empire State building, and a twenty-megaton weapon by the height of the orbit of Sputnik I. One thermonuclear bomb releases more destructive energy than that released by all of the bombs dropped on Germany and Japan during World War II. With the development of the thermonuclear weapon man has begun to deal with the release of quantities of energy comparable in magnitude to the energies involved in many of the large-scale forces of nature observed upon the earth such as hurricanes and earthquakes.



Concurrent with the revolution in the destructive power of explosives, there has been a revolution in the speed of delivery. The maximum speed of the major heavy bombers of World War II was a little over 300 miles per hour. Modern jet long-range bombers can travel at 650 miles per hour. But with the development of the ballistic missile it is now possible to transport thermonuclear explosives at speeds greater than 10,000 miles per hour. In fifteen years, the transit time for a bomb flown between Moscow and Washington has been reduced from sixteen hours to less than thirty minutes.

After the bombing of Hiroshima and Nagasaki, the belief was widespread that war had become obsolete. The atomic bomb, it was believed, had made war so horrible that nations would not dare to go to war again. However, little in the history of war supported this view. Man's ability to rationalize the perpetration of horrors upon his fellows appears to be almost limitless. The "open city" concept, feeble but still alive at the end of 1918, had generally been abandoned under the pressures of the relentless Blitzkriegs of the early 1940's. There were a few exceptions such as the sparing of the holy city of Rome by both the Germans and the Allies, but these were largely political decisions, little affected by humanitarianism, ethics, or ideals. Art treasures and cultural artifacts were pooled with millions of human beings in the furnaces of attrition.

The wave of revulsion that swept the world after the indiscriminate destruction of Rotterdam and the searing of Coventry was followed by application in kind of what had been learned by the victims about massive aerial destruction. For example, after the most complex planning and preparation, the British were able to destroy Hamburg in 1943. Over a ten-day period the German city and 70,000 of its men, women, and children were consumed in a cauldron of fire and high explosives — up to that time the most catastrophic man-caused event in history. Later, mammoth efforts to obliterate Dresden, London, and other cities were only somewhat less successful, but not for lack of diligence on the part of the attackers. The subsequent fire-raids on Tokyo and, finally, the atomic attacks on Hiroshima and Nagasaki were accommodated as military necessity with relative ease—supported by the logic which had earlier been developed in Europe. Yet, following the atomic bombings of the Japanese cities, countless persons, including many who were knowledgeable and competent,

were convinced that a major war fought with nuclear weapons could well bring the end of civilization.

But the war had not been over long before military leaders had more or less adjusted themselves to the concept of atomic war. Far from being unthinkable, such a war, it was believed, could be fought and won. Soon the Bikini tests were held by the U. S. Navy. The Air Force came to believe that it had an ultimate weapon in its hands, which it could use to impose a Pax Americana. Work was started on developing "small" atomic weapons to be used by the Army for tactical purposes.

With the advent of thermonuclear weapons the belief that war is unthinkable once again came to be widely held. Certainly, it was believed, war is really now too horrible to be fought again. An all-out nuclear war, it was said, could mean the death of mankind itself.

This belief was soon attacked. (1). It was argued that although all-out thermonuclear war is unthinkable, there can still be small or "limited" wars. We must do everything within our power to prevent a large-scale nuclear war, but military force as an instrument of national policy is by no means obsolete. It was argued that we must prepare ourselves for limited wars and develop, for this purpose, a variety of tactical atomic weapons. At the same time, the concept of massive retaliation was brought forward as a deterrent to all-out thermonuclear war. No nation, it was asserted, would dare launch a large-scale attack were its leaders convinced that in the process their own cities would be destroyed.

Still more recently we are asked to consider that even all-out thermonuclear war is by no means unthinkable — provided it is not too all-out. Proponents of this view (2) believe that measures can be taken which would save the lives of many individuals in the event of a large-scale attack. It is argued that although such a war is horrible to contemplate, there could be a sufficiently large number of survivors, and a sufficiently large quantity of undamaged consumer and capital goods and raw materials, to permit the nation to rebuild its economy in a reasonable period of time — say ten years.

1 See, for example, H. A. Kissinger, *Nuclear Weapons and Foreign Policy*, New York: Harper and Brothers (1957).

2 Notably Herman Kahn in *Thermonuclear War*, Princeton: Princeton University Press (1960).

If the view that it is possible for a nation to survive a large-scale nuclear war is correct and (even more important) were large number of persons to believe this view to be correct, the threat of all-out war would continue to be an important factor governing the relationships between nations. The extent to which the possibility of war would continue to dominate international relations would depend in part upon the extent to which people believe that survival is possible and in part upon the risks which a na-

tion as a whole is willing to take in order to attain a political objective.

The purpose of this paper is to inquire into the future assuming that the people of both East and West are willing to take substantial risks, that they believe that a nation can survive a large-scale attack, and that they continue to prepare themselves accordingly. Let us also assume that they energetically prepare themselves to fight limited wars using tactical nuclear weapons. What might the future have in store under these circumstances?

(Next Week: The Arms Race)

## CHURCH NEEDS SERVICES OF LAY PEOPLE

EVERY PARISH NEEDS THE HELP OF  
LAY PEOPLE. YOU MAY NOT FIND  
SERVICE IN EXACTLY THE WAY YOU  
HAD IN MIND, BUT THERE ARE JOBS  
A-PLENTY WAITING TO BE DONE

By John M. Gore

*Captain in the U.S. Navy*

**S**PEAKING as a layman, I believe all of us laymen have a deep-down tendency to expect the visible Church to be perfect. We sort of expect bishops, priests and deacons to be perfect in their ministry and in their administration of the Church's affairs.

Our Roman Catholic friends believe that, under certain rigid conditions, their Pope is infallible. I have a feeling that we often feel all our clergy should be infallible.

Not only that, but I think we are inclined to expect perfection from the vestry, the choir and all the laymen and laywomen prominent in Church work.

Now, we who are fortunate enough to belong to this Cathedral family have a considerable basis for this expectation. Nevertheless, I'm sure we would not come out and say that we expect perfection. But, I do believe, we have a deep-down expectation of it, anyhow.

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*Address given at the military lay-reader's service in the American Cathedral in Paris, March 12, 1961.*

Well, why do I bring up this matter of perfection? Because I think it has profound influences upon the lay service that you and I are willing to offer the Church, I think these influences are both direct and indirect.

Before I tell you why I think so, let me define "Lay Service" as any service rendered the Church by any one other than the clergy. This includes all the lay offices, membership in lay organizations, guilds, clubs, committees, orders, etc., but also the non-organized personal efforts on behalf of the Church of which the most important is personal "witness for Christ."

This term "witness for Christ" has a way of making us wince. One reason is that we do not fully recognize what it means. It may involve many things — all the way from a group of people singing psalms on a busy street corner to the complete giving of self to the service of Christ, including readiness for martyrdom.

In the long run I imagine most Episcopalians would prefer to sing on a street corner than be burned at the stake, but it would require some



thought. Fortunately, however, there are generally available for us many other ways to "witness for Christ." It can merely mean, and may never mean more than, efforts to set Christian example in our every-day life, with some positive personal efforts to bring a few other people closer to the Church.

But, another reason we may wince at this term "witness for Christ," even at this modest level, is tied into this business of perfection.

So, let me now come back to this matter of us expecting perfection of Church servants, and of the direct influence this has on how much lay service we are willing to offer.

Suppose our deep-down expectation of perfection in the clergy and lay officers of the Church is very nearly realized. Things move along so smoothly and effectively that we may feel our assistance is unnecessary. Under such conditions we might even feel that it would be presumptuous to offer our assistance.

Well, there may be a parish somewhere that is performing so perfectly that it does not need your assistance, but I never heard of it. Offer your services, and see. True, you may not find service in exactly the way you had in mind, but there are jobs a-plenty, waiting to be done.

When I said "offer your services, and see" I'll bet at least some of you recall a less-than-pleasant experience from the past. But, in this case, I think we may be thinking of a parish where our expectations of perfection were sorely disappointed.

### Many Imperfections

LET us assume, for example, that you have entered a parish back in the States and things are not in such good shape. It seems to be full of what someone once labeled us Episcopalians—"God's frozen people." In addition, the priest's personality could use a few minor adjustments. Nevertheless, let us assume you are determined to offer your services as a layman. Finally, you are given something to do. Your worst suspicions are confirmed. Church records are a mess. No money is available for anything. But you press on and complete your assignment with some apparent success. No one bothers to thank you. It costs you \$20 or \$30 out of your own pocket. No one offers to re-pay you. Furthermore, the fruits of your labors seem to melt away. Within six months, no trace of your project remains. You recall with resentment that

two or three people, who said they would help you, never turned a hand. Your church mail, what there is of it, still has your name spelled wrong.

That's a pretty black picture, but something resembling it has happened to at least some of us at some time — and it probably has had some influence on how much lay service we were willing to offer the Church thereafter.

So, you may agree with me that our expectations of perfection, where either mostly realized or where sorely disappointed, have direct influences on our willingness for lay service.

What about the indirect influences? I'm not sure but what these are even more significant.

Since we, deep-down, expect perfection of those laboring for the Church—and since we clearly recognize that we are not perfect—we may either feel unworthy of serving the Church, or even be reluctant to reveal our imperfections in active Church service.

Let me illustrate:

- How many reasons can we think of for not serving on a fund-raising committee?
- How many reasons can we think of for not teaching in the Church school? This is more than an "editorial we"!
- How many reasons can we think of for not becoming a lay reader in the Church?
- How many reasons can we think of for not serving the Church in any active organized effort at all?

We would be less than honest if we didn't admit that the additional demands on our time play some part in these reasons. But, I believe the more significant reasons concern our feelings of unworthiness or incompetence—in other words, our recognition of our lack of personal perfection.

This becomes an even more important block to our service to the Church in organized or personal missionary work.

### Error in Judgment

TAKE the Brotherhood of Saint Andrew for example. It is a lay organization in the Church with about 12,000 members serving in 800 chapters around the world. Its principal mission is missionary work, ordinarily on the friend, business associate, or neighbor level. By no means it is limited to this, but this is its major field of practical endeavor. As a member, I was "working on" a good friend not long back. He is one of the finest friends a man could have. He

needed no instruction from me on how to practice the good life. But he is not a churchman. He is a searcher and he felt inclined toward unitarianism. This is fair prey for a brother of St. Andrew. He said that one of his big obstacles to Christianity was the doctrine of the Holy Trinity. Quite rashly, I explained it to him. Well, in just a few minutes I am sure I did a lot of damage to the cause of Christianity. In fact, I needed some personal theological assistance and pastoral counselling myself before I was through.

I merely bit off more than I could chew. This was an intellectual failure, an error in judgment. It did not diminish one bit the truth of the doctrine of the Holy Trinity. But realization that we do not know all we should about Church doctrine, history, worship, liturgy, etc., and the Bible, can very easily scare a fellow away from acting as a missionary.

Even more disheartening are the doubts which, from time to time, surge up like the sea against the "citadel of our faith." But these in no way diminish the truth of God. Nor do our imperfect lives and examples diminish his perfection.

Are we waiting for him to make us — our knowledge, our faith, and our example — perfect before we offer him our service?

The point is this: If perfection is required for Church service, we can start demobilizing right now — not only the Brotherhood of St. Andrew, but the clergy and everybody else. And, if perfection of faith, knowledge and example existed in us, we could still demobilize the Church militant as we know it. Its purpose would have been served.

### Work to be Done

**B**UT, since there is no immediate sign of its purpose having been completed in this respect, let us press on in lay service. There is tremendous work to be done.

We will make mistakes. At times we will make fools of ourselves — or at least feel that we have. We will, at times, offend someone, or be hurt and offended by the apparent errors of others. Of course, we can and should make some improvements in the service we render. But the only sure way to avoid making any errors of commission is by doing nothing at all.

And the error of omission — this very doing nothing at all — may well be the gravest possible error. It will probably be a serious error as far

as the Church is concerned. It is almost certain to be a grave error for us, individually, as Christians.

So, fellow laymen, let's get to work — reconciled to our own imperfect nature and talents, but striving to improve; and reconciled, in charity, as best we can be, to the imperfections of others. Let us strive to serve, as best we can, in love — in the love as it is described by Saint Paul in his first letter to the young church in Corinth: "This love of which I speak is slow to lose patience — it looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance.

"Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails.

"Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen." (XIII, 1-8 — J. B. Phillips' Translation)

## The New English Bible

By Frederick C. Grant

*New York, Oxford Univ. Press,  
Cambridge Univ. Press, 1961. \$4.95*

**T**HE long-awaited New English Bible has begun to appear. As in the parallel cases of the Revised Version, the New Testament volume is the first to appear. Its success has been phenomenal. The book was published on March 15th, and two weeks later, two million copies had been sold and another million ordered! Let us hope that each copy has five readers — a modest estimate, in Bible publishing.

The character of this translation is marked and distinguished: it is the work of a group of most eminent scholars in Great Britain, who have tried to set forth the Bible in a language ("timeless" English) which will really reach the rank and file of non-church-going people. It is no revision of the traditional English Bible (Tyndale—Great Bible—Bishops' Bible—King James Version—Revised Version—Revised Standard Version) but a wholly new translation. As



a consequence some passages read like a loose paraphrase,—not very accurate. But the reader has other versions at hand for more precise renderings—not to mention the Greek text, which every serious student of the New Testament should be able to consult. There is no point in comparing the two recent versions (Revised Standard Version and New English Version): their purposes are totally different — the RSV was specifically designed for use in church services and religious education, the NEB for private reading.

Some of the new renderings are superb. For example, the Lord's Prayer: "Forgive us the wrong we have done, As we have forgiven [past perfect tense!] those who have wronged us. And do not bring us to the test". One or two reviewers whose chief interest is not the meaning of the Bible, or its religious significance and use, but mellifluous English (like the King James!) object to this: it is "prosy". Of course; but the first Christians, and Jesus himself, were in deadly earnest about the testing of their faith, the misfortunes, persecutions, misrepresentations, injustices that "try men's souls". See Sirach (or Ecclesiasticus, if you still prefer the word) chapter 2, for the meaning of "temptation" in the Bible. It is no seduction to sin. The Christian God, who is the Jewish God, does not do such things (see James 1.13ff.); only pagan deities tried to trap or trip weak, unwary mortals.

This is only one illustration of the excellent rendering of the Greek text, and of the pellucid English of the translation. If anything, it is too smooth, in spots, too quiet, too tranquil. The early Christians, like us, lived in a world on fire—and their language often reflected it.

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## Don Large

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### Johnnie Asks a Question

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"**M**OMMIE, when Sunday is over, what do our ministers do the rest of the week? Sleep?" Johnnie's mother frankly admitted to me that she was somewhat nonplussed by her child's question; so she dropped by one day last week for an answer. "Apart from the obvious things

like the several Sunday services and baptisms, and all of the many week-day services and sacramental acts of various kinds," she asked, "what do our clergy do?" Since this kind of question is apparently a fairly common one, I've decided to reply to all of my interrogators by replying to Johnnie in this column.

Johnnie, your curiosity is healthy, and your question is a good one. What a priest does, day by day, isn't always obvious. He doesn't punch a time-clock, and sometimes his goings and comings are pretty mysterious. Maybe he's spending hours or days on end, just trying in a dozen different ways to keep some other little boy's Mommie and Daddy from splitting up. He doesn't always succeed, but he always tries. Naturally, he mustn't breathe a word about this to anybody. The only person he's finally responsible to, and the only one he's supposed to mention it to, is his chief — the Lord himself.

Or maybe he's trying hard to help somebody ride out a bad storm. I don't mean a storm at sea necessarily. Sometimes, Johnnie, a storm inside a person can make him just as heartsick as a hurricane on the ocean can make him seasick. But there again, he'd rather have his tongue cut out than tell anybody about it—except the Lord. Irritated people may say, "What do you suppose he was doing all yesterday afternoon?" And we can't tell them. We can only hope that they'll be patient enough to trust us.

But your real question was — do we sleep all week? Johnnie, there are times when we'd rather sleep than go with the Lone Ranger on the greatest adventure in the world. As a matter of fact, we think we already are on the greatest adventure in the world—and if you go about it right, it doesn't leave much time for sleeping. It's not so much the dozens of meetings and conferences each week that take the time. It's not even the public dinners and night meetings which make it hard to sneak 8 hours out of each 24 for sleep. It's the inbetween things that steal away the time.

But you were still partly right, Johnnie, in your hunch. We do sleep a good deal during the week, I guess. At least, I hope we often close our eyes and, without saying a word, wait quietly for somebody to speak to us. That's the main way the important marching orders come from headquarters, and they aren't always easy orders. And when we feel selfish, it's hard to obey them.

On other occasions, we really do sleep. And we dream in our sleep. We dream that each day has 48 hours, instead of a measly 24. Meanwhile, we've got to be content to try to get ten things done in the time allotted for one. We also dream that our conscience has stopped trying to make us spend 15 hours in preparation for each 15 minutes of actual preaching time. We also dream that the day will soon come when we clergy will be less weak and inefficient, and that we shall have greater singleness of purpose in the Lord's work.

Finally, Johnnie, we dream that you guys and girls will, as you grow up, believe with all your heart that if the Church doesn't come first, every other good thing will be last and lost. In that dream, we see all of you bringing your love of Christ into your banks, onto your stock exchange floors, into your living rooms, and along the highways and byways of your lives. And that, Johnnie, is the nicest dream of all!

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## - POINTERS For PARSONS -

By Robert Miller

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WHEN the ecumenical movement gets talked about at our deanery meetings it always seems that Fr. Buffers is thinking in terms of reunion with the Church of Rome, the very thought of which makes Tompkins and Thompson bristle. They think in terms of reunion with Methodists and even Presbyterians, and, less hopefully, Baptists. They feel that if these could only be persuaded to accept bishops the rest would be easy. Buffers says they must accept more than bishops; they must accept the creeds and they must realize that it is not ministers that bishops ordain but priests.

"Priests," snorted Tompkins. "Could you imagine Presbyterian priests?"

"Could you imagine Baptist bishops" asked Thompson.

The dean said he doubted whether some of these denominations would even allow that baptism and the Lord's Supper were sacraments.

"It is exactly what I say," declared Buffers. "With Rome we have so much in common."

"I suppose," said Tompkins unkindly, "you mean things like the infallibility of the Pope or the assumption of the Virgin."

"Or confession or the sacrament of penance," added Thompson.

Buffers said we accepted confession and penance. As for papal infallibility and the assumption of the Blessed Virgin he was sorry that they had not been left to be held as pious opinions.

"Pious opinions," growled Tompkins. "Not even that. There is no ground whatever for believing them."

So there ensued a great and wordy argument with poor Buffers feeling everyone was against him. He argued that the supremacy of the Pope was not really much more than a primacy and said that we should reverence the Blessed Virgin Mary far more than we did. Thompson and Tompkins would have none of it. They had no mind to turn their backs on the Reformation. Buffers said that the Reformation had shattered the unity of the Body of Christ.

They were going at it hot and heavy, very unlike modern clergymen who hardly know what the Reformation was about, and the dean had more than once to make some moderating remark. Buffers mentioned the Council of Trent and said it was a reforming council. Tompkins said it anathematized far more than it reformed. Where the Roman Church was reformed it could thank Protestantism. "Look what it's like in Spain or Columbia," he said.

Buffers replied to this that he looked at the Holy, Roman Church as a whole, and certainly it produced saints and contemplatives and held firmly to the faith.

"And do you think there are no saints outside the Church of Rome," Thompson asked him.

Buffers wouldn't go that far.

"You've gone too far as it is," snapped Thompson.

"Really," murmured the dean. "This argument is almost becoming heated. I know we feel strongly about these things, but even so, must we not be moderate in speech?"

Buffers said he would not be moderate where the truth was in question and Tompkins said that if he were better acquainted with truth he would moderate his views. As things were he might as well make his submission to Rome and be done with it. Buffers was almost in tears. He said they were most unjust. There was no question of submission but only of a common understanding and reconciliation. He rejoiced that the ecumenical movement was making the religious climate more congenial. Now that the Arch-



bishop of Canterbury had called on the Pope what might not happen?

Gilbert Simeon had taken no part in the discussion but now he spoke up and said that Buffers was right. The religious climate was more congenial. None the less we were very far from any visible unity of the Church. We had not even much hope of a generally recognized minis-

try. He hoped that any efforts that were made to gain such a ministry would be inspired and guided by the Holy Spirit for they would certainly fail if they were not so inspired. He appealed to Fr. Timmons to say if this were not so.

"Oh yes," said Fr. Timmons. "Oh, yes indeed. I do not doubt the Spirit's willingness to guide us. What I doubt is our willingness to be guided."

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## THE NEW BOOKS

*The Gospel according to St. Mark*  
by Sherman E. Johnson, Harpers. \$5.00

Dean Johnson's commentary on Mark is a volume in the new series of New Testament Commentaries published by Harpers in New York and Black in London. The series is edited by the eminent Anglican scholar, Professor Henry Chadwick. It is enough to say of the present volume that it is on the same high level as Dean Johnson's commentary on Matthew in the Interpreter's Bible. In this one he has made his own translation of the Gospel, and has aimed at the average intelligent reader, not the theological specialist. It would be a grand book to use as a text in an adult Bible class or even with a High School group. We Episcopalians ought to do far more Bible study and at higher levels than we do. Other churches do it — why not we?

I am in such close agreement with Dean Johnson in his interpretation that I cannot find anything to criticize — which Dean Fosbroke of G. T. S. used to say was the ruination of book reviews, viz. no criticism!

— F. C. Grant

*Movies, Morals and Art* by Getlein & Gardiner. Sheed & Ward. \$3.50

Here is an unusual book. It is the result of a far-reaching plan of the publishers to produce a series of books that should study the movies from the point of view of art and of morals and from an historical angle which should be devoid of sentimentality or ecclesiastical politics. *The Image Industries*, by William F. Lynch, provided a framework for the series and demonstrated the harm done to the popular imagination by the type of film which has long dominated the market. *The Screen Arts*, by Edward Fischer, is an introduction to the art of the movies and television, using as illustrations some of the small minority of recent films that

Kenneth R. Forbes  
Book Editor

are artistically fine with the names of their producers or directors. A wholesome and practical book. We reviewed it in our issue of November 24, 1960.

This present book is a more advanced job intellectually, as it deals with the nature of the fine arts and the history of their development as well as a mature treatment of the movies in the field of sex and religion. It is particularly suited for college study classes and adult education groups. A unique feature of this volume is the fact that it has two authors who worked independently of each other and from somewhat different points of view. Frank Getlein is an art critic and historian; Fr. Harold Gardiner is the Literary Editor of *America* and a close and broadminded student and critic of the movies.

*The Letters to Timothy, Titus and Philemon* by William Barclay. Westminster. \$2.50

*The Letters of James and Peter* by William Barclay. Westminster. \$2.50

As we have noticed in earlier reviews, the name of William Barclay as author of a commentary is a guarantee that the contents of the book is in a straightforward, informal style and with a master's knowledge of New Testament Greek. These two commentaries are no exception. The two letters to Timothy and the one to Titus, known as the Pastoral Epistles, are largely devoted to church administration, with a background of moral behaviour and warnings against prevalent heresy. Philemon is the only private letter of St. Paul which has been preserved. It is the story of the runaway slave who became a devout Christian and Dr. Barclay speculates that he may be the same man who, years later, became the great Bishop of Ephesus. The commentary on James and

Peter is of necessity very different, as James and II Peter raise almost insoluble questions as to actual authorship and the peculiar style of their content. James was under suspicion in the early Church and was not admitted to the canon of scripture until the fourth century. Dr. Barclay concludes his study with the belief that the Epistle in its present form was not written by "James, the Lord's brother", but is one of the New Testament's lesser books.

I Peter has always been much beloved by Christians and until recent times has been assumed to have been written by the Apostle. Dr. Barclay, after close study believes that this Epistle was personally written by the Apostle. II Peter, however, is something else again. As Dr. Barclay says, it is quite generally assumed today that the Epistle was written by a person known and issued representing Peter as its authority, a proceeding common enough in those days and having no stigma of dishonesty. The contents of this Epistle is strikingly similar, as any reader, scholarly or otherwise, can notice, to the Epistle of Jude.

Both of these modern commentaries have the unusual quality of being taken seriously — and studied with spiritual profit — by the professional New Testament scholar and the plain garden variety of Christian alike and we of this latter class wish earnestly that many more Biblical scholars may follow in the steps of our present author.

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## TO TRAIN MINISTERS FOR THE DEAF

★ Fellowships to train men for the ministry of 99 deaf congregations in 44 dioceses have been announced.

Full seminary training will be offered in the fellowships provided by the Conference of Church Workers among the Deaf and accepted applicants may attend any seminary whose admission requirements they meet. The grants will cover room, board, tuition, fees and books. At present there are only 17 trained ministers to serve the 99 deaf congregations.

Both deaf and hearing students are eligible but to apply they must be Episcopalians and must be accepted by their bishops as postulants for holy orders. Applications will be reviewed by the recruitment training committee of the Presiding Bishop's advisory committee on deaf work.

## RELIGION AND CULTURE SEMINARS

★ Seminars on religion and culture have been held last month at Thompson House, diocesan center in Missouri. Canon Standrod Carmichael led off with a talk on man, music

and mass culture. March 23rd it was John Stockham, a St. Louis attorney and authority on labor relations, who talked on economic pressures on the shape of our culture. Last week the speaker was Jack Pierson, an attorney, who spoke on freedom in our society.

## REFRESHER COURSES AT GENERAL

★ The first annual study program for clergy, arranged for alumni of the General Theological Seminary and other clergymen of the Church, will be held at the Seminary in New York City from May 28 to June 2. The program is sponsored by the board of trustees and the faculty of the Seminary, in cooperation with the associate alumni. Enrollment will be limited to sixty for this year's session and applications are now being received at the Alumni Office, 175 Ninth Avenue, New York 11, New York.

Each year three departments of the faculty will present lectures and seminars during the week's program. This year, the departments of apologetics, liturgics, and New Testament will be represented, with five lectures in each area. The lecturers and their subjects will be:

Apologetics — "The Christian View of Human Nature" by the Rev. W. Norman Pittenger.

Liturgics — "The Pastoral Ministry and the Liturgical Movement" by the Rev. H. Boone Porter Jr.

New Testament — "New Testament and the Apostles' Creed" by the Rev. O. Sydney Barr.

The program will begin on Sunday evening, May 28, with supper, and will continue through luncheon on Friday, June 2. There will be daily services in the chapel, with Morning Prayer and Holy Communion at 7:30 and Evening Prayer at 6:00. Those attending the course will be housed in Seminary dormitories and the refectory will serve all meals. Lectures will take place in the mornings and the afternoons and evenings will be free for discussion, study-groups, and reading. The inclusive fee for the five days is \$40.00.

## CONTROVERSY CAUSED BY ONTARIO LAW

★ Bishop F. H. Wilkinson of Toronto, in a pastoral letter, condemned in the strongest terms a proposal to have the word "Christian" erased from the education act of Ontario.

The proposal is one of the latest moves by opponents of Ontario's two half-hour weekly periods of Christian education given in public schools for children in grades one to eight.

Those against the system include Unitarians, Jews, some Christians, and the Ethical Education Association. The elimination of "Christian" in the act is being sought by the Ontario Federation of Home and School Associations.

Because freedom of religion is a cornerstone of democracy, the federation stated, it wants the word removed from that section of the act relating to the duties of teachers — "... and to inculcate by precepts and example respect for religion and the principles of Christian morality and the highest regard..."

Bishop Wilkinson declared Anglicans should strenuously

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oppose any attempts at bigotry and persecution, but also they must fight efforts to deny their children the benefits of Christian morality.

"If our young people," he said, "are to withstand the teachings of Communism and atheism, which exalt the state rather than the individual, they must be imbued with the spirit of Christian morality." The prelate stressed that morality without religion is futile.

### LORD'S PRAYER IS FOUND IN EXTINCT LANGUAGE

★ A fragment of the text of the Lord's Prayer in the long-extinct Cumanian language was discovered in the Kunszentmiklos farm community 40 miles south of Budapest.

The fragment was owned by Lucas Szappanos, a 72-year-old peasant, who was able to quote the Cumanian version up to the words, "as it is in heaven." However, he said that although the words were clearly fixed in his memory, he did not understand them any more.

The Cumanians were an old Turkish race which lived in Moldavia and North Bulgaria until the Tartars of Genghis Khan pushed them into Hungary early in the 13th century. They were settled by Hungarian King Bela IV in a region between the Danube and Tisza Rivers, some 70 to 80 miles south of Budapest. The name of their last king, Kuthen, is still preserved in the name of a large farming district in the neighborhood of Halas.

### BISHOP PIKE TO SPEAK ON BIRTH CONTROL

★ Bishop Pike of California is to speak on planned parenthood at St. Mark's Cathedral, Minneapolis, April 18, under the auspices of the planned parenthood organization of Minnesota.

### ANGLICANS & METHODISTS MAP CLOSER RELATIONS

★ Representatives of the Church of England and the Methodist Church reported after a meeting at Exeter College, Oxford, that "further progress was made in considering various theological and practical issues" involved in establishing closer relations between the two denominations.

A statement issued by the churchmen said the meeting had discussed the doctrine of justification by faith in relation to the doctrine of the ministry, and that another meeting to be held at Wesley House, Cambridge, in September would debate the question of tradition and the apostolic succession.

It said the delegates were encouraged meanwhile by reports of meetings for prayer and discussion which had taken place between Anglicans and Methodists in various parts of the country.

"We would again commend to Anglicans and Methodists everywhere," it said, "the importance of such local action and remind them of the pamphlet, 'Anglicans and Methodists Talk Together,' which can serve as a basis for such gatherings."

The statement said that at least three more meetings are being arranged for 1962. It voiced the hope that "it will prove practicable to present proposals to the two Churches in 1963."

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## NEW SOUTH WALES PASSES BILL

★ The government of New South Wales has approved a new constitution for the Anglican Church in Australia, which has been a controversial matter for fifty years. The bill, approved by the synod of the Church, would make the Church autonomous, similar to the Church in the U.S. and other countries.

Before the constitution becomes effective throughout Australia, five other states in Australia must enact similar legislation.

A number of clergymen are opposing the bill on the grounds that it will change the character of the Church.

## DRAMATIC SERVICE ON GOOD FRIDAY

★ A dramatic meditation was presented on Good Friday at St. Mary's Church, Baltimore. A new service for this solemn day of the Church year modeled on a service used in England on Good Friday of great dramatic force brings to those present the truth of Our Lord's Death on the Cross.

The service is a presentation of the instruments used at the trial and crucifixion of Jesus. These are placed on an elevated platform in the center of the Church during the appropriate reading of the scriptures. Hymns are sung and the congregation kneels in meditation on the acts of Good Friday. Symbols used are the purple robe, a crown of thorns, crucifix, candle and figures of John and the Virgin Mary. A light is

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focused upon them as they are placed in position or removed by the servers.

"This is the first time to my knowledge", said Mr. Packard, rector of St. Mary's, "that this service has been held in this country. Our church building is large enough so that we can invite any interested persons to attend the service without feeling they will be taking up room from our people".

In England there is another service similar to this one that is used on Easter Eve called the Easter garden service. This will be planned for another year at St. Mary's.

## 7,493 CLERGY REPORTED IN EAST GERMANY

★ A report released by the East German department for

Church affairs disclosed a total of 6,060 Protestant and 1,433 Roman Catholic clergymen serving in East Germany

The statistical study noted that the Evangelical Church in Germany maintains 55 hospitals and similar institutions, as well as 336 children's homes and 328 homes for the aged and the infirm.

Catholic institutions included 39 hospitals and 118 children's homes. Total land holdings of all denominations totaled about 515,000 acres, mostly belonging to the Evangelical Church. The report added that the largest part of the church-owned land, however, was operated by government farm cooperatives with "church consent."

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## - New Records -

By Lewis M. Kirby Jr.  
*Record Editor*

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Verdi: *Requiem Mass*; Shakeh Vartenissian, soprano; Fiorenza Cosotto, mezzo - soprano; Eugenio Fernand, tenor; Boris Christoff, bass; Orchestra and Chorus of the Opera House, Rome; Tullio Serafin, conductor. Capitol-EMI GBR 7227 \$9.98.

Verdi: *Requiem Mass*; Leontyne Price, soprano; Rosalind Elias, mezzo - soprano; Jussi Bjoerling, tenor; Georgio Tozzi, bass; Vienna Philharmonic Orchestra; Society of the Friends of Music, Vienna; Fritz Reiner, conductor. RCA Victor LD 6091 \$11.98.

Strange it is that two brand new versions of the Verdi *Requiem* should be issued within a month of each other. There is, it would seem, an increasing interest in this, the composer's religious masterpiece. And what a master of melody and drama this man Verdi was. From one end to the other, this is a *tour de force*, the outpourings of a soul filled to overflowing with melody waiting to be put down on paper.

I must admit that with regard to the merits of the two recordings I am very partial. The Capitol disc fails to catch fire. One would expect that the Italian temperament of the artists would be just what is needed, but alas no. There are, to be sure, some fine moments, but the overall impression is not what I, at least, would expect. Not only this, unless my ears are deceiving me, there is a badly off-pitch section in the *Kyrie*. The tenor and mezzo definitely seem to be flat. Miss Vartenissian is disappointing, her voice at times shrill. I like the quality of Miss Cossotto's voice, but her diction is not always clear. Finally, the choral tone is uneven. It reminds me of a typical opera house stage chorus rather than a controlled ensemble.

The Victor recording is one of the deluxe Soria Series, but aside from the extra bonus of outstanding packaging I like this performance. All of the solo work is quite good. The chorus is not perfect, but much more to my liking. I have reservations about the tempo at which Mr. Reiner takes the first movement. It seems to be a little too slow. After that, though, this performance does catch fire.

As far as the technical aspects of these albums, the Capitol-EMI en-

gineers must have recorded at some distance from the performers. I honestly believe that this might be responsible for some of the lack of excitement. The percussion which plays such an important part in this work sounds rather impotent. On the other hand, the Victor disc was recorded closer up so that the listener feels as if he were really involved in the performance. I do wish, however, that Victor could improve the surfaces on some of their product. Far too often a record is marred by clicks and the like.

My choice, then, is overwhelmingly the Victor recording (Victor LM 6018). Don't neglect to consider the old Toscanini version, however. I am often tempted to think that this is still the best Verdia *Requiem* on the market, and the sound is amazingly good for its age.

Reiner over Serafin this time.

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