

# The WITNESS

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JUNE 12, 1947



CHARLES KEAN, GARDINER DAY  
AND STOUGHTON BELL OF THE  
EVANGELICAL FELLOWSHIP . . .

## Episcopal Evangelical Fellowship



## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN

THE DIVINE  
NEW YORK CITY  
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.  
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK  
Broadway at 10th St.  
Rev. Louis W. Pitt, D.D., Rector  
Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 4:30 P.M.  
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK  
Fifth Avenue at 90th Street  
Rev. Henry Darlington, D.D.  
Sundays: Holy Communion, 8 and 10 A.M.; Morning Service and Sermon, 11 A.M.  
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH  
NEW YORK  
Park Avenue and 51st Street  
Rev. Geo. Paul T. Sargent, D.D., Rector  
8:00 A.M. Holy Communion.  
11:00 A.M. Morning Service and Sermon.  
4:00 P.M. Evensong. Special Music.  
Weekdays: Holy Communion Wednesday at 8:00 A.M.  
Thursdays and Saints' Days at 10:30 A.M.  
The Church is open daily for prayer.

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Madison Ave. at 71st St., New York  
The Rev. H. W. B. Donegan, D.D., Rector  
8:00 A.M. Holy Communion.  
9:30 A.M. Church School.  
11:00 A.M. Morning Service and Sermon.  
4:00 P.M. Evening Prayer and Sermon.  
Wed., 7:45 A.M., Thurs., 12 Noon Holy Communion.

THE CHURCH OF THE EPIPHANY  
1317 G Street, N. W.  
Washington, D. C.  
Charles W. Sheerin, Rector  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05  
Thursdays: 11:00 and 12:05.

ST. THOMAS' CHURCH, NEW YORK  
Fifth Avenue and 53rd Street  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION  
Fifth Avenue and Tenth Street, New York  
The Rev. Roscoe Thornton Foust, Rector  
Sundays: 8 a.m. Holy Communion.  
11 a.m. Morning Prayer, Sermon.  
5 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).  
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.  
5:30 Vespers, Tues. through Friday.  
This Church is open 11 day and all night.

ST. PAUL'S CATHEDRAL  
Buffalo, New York  
Shelton Square  
The Very Rev. Edward R. Welles, M.A., Dean  
Sunday Services: 8, 9:30 and 11.  
Daily: 12:05 noon—Holy Communion.  
Tuesday: 7:30 A.M.—Holy Communion.  
Wednesday: 11:00 A.M.—Holy Communion.

ST. LUKE'S CHURCH  
Atlanta, Georgia  
435 Peachtree Street  
The Rev. J. Milton Richardson, Rector  
9:00 A.M. Holy Communion.  
10:45 A.M. Sunday School.  
11:00 A.M. Morning Prayer and Sermon.  
6:00 P.M. Young People's Meetings.

## THE WITNESS

### For Christ and His Church

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JUNE 12, 1947  
Vol. XXX No. 26

### Clergy Notes

BRADNER, JOHN, formerly in charge of Trinity, Stoughton, Mass., is now in charge of St. Timothy's, Jackson, Mich.

COE, FRANCIS T., formerly rector of St. Stephen's, Cleveland, is now rector of the Good Shepherd, St. Ignace, Mich.

FISCHER, GORDON, curate at Grace and St. Peter's, Baltimore, becomes rector of St. John's, Kingsville, Md., on June 15th.

FREEMAN, ARTHUR C., formerly assistant at St. Andrew's, Jackson, Miss., is now vicar of St. James', Centerville, Calif.

PETTIT, LAUTON W., in charge of a number of missions in the diocese of Southwestern Virginia, becomes the rector of St. John's, Halifax, diocese of Southern Virginia, on July 1.

PRATT, JULIUS A., formerly rector of Trinity, Crowley, La., is now rector of Grace Church, Whiteville, N. C.

SPRUILL, EDWARD, formerly rector at Rocky Mount, N. C., is now rector of Grace Church, Plymouth, and St. Luke's, Roper, N. C.

THOMAS, WILLIAM A., who has spent most of his ministry in Alaska, is now rector of St. Thomas Church, Port Clinton, Ohio.

VRUWINK, JOHN HENRY, was ordained deacon on May 18 by Bishop Oldham at St. John's, Ogdensburg, N. Y. Mr. Vruwink is a former minister of the Dutch Reformed Church, and is now an assistant at St. John's.

WALKER, FRANK E., formerly in charge of the Redeemer, Avon Park, Fla., becomes priest-in-charge of St. James', Alpine, Texas, July 1.

WASHINGTON, J. M., formerly of Goochland, Va., is now in charge of the Kilgore-Gladewater area in the diocese of Texas.

### Praying For the Dead

Send for this Tract, which explains the teaching of the Church about the Faithful Departed.

The Guild of All Souls  
The Rev. Franklin Joiner, D.D.  
Superior

2013 Apple Tree Street, Philadelphia 3, Pa.

## SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL  
Main and Church Sts., Hartford, Conn.  
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.  
Weekdays: Holy Communion—Monday and Thursday, 9 A.M.; Tuesday, Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

CHRIST CHURCH  
Cambridge  
Rev. GARDINER M. DAY, Rector  
Rev. FREDERIC B. KELLOGG, CHAPLAIN  
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.  
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH  
Miami  
Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL  
Military Park, Newark, N. J.  
The Very Rev. Arthur C. Lichtenberger, Dean  
Summer Services  
Sunday: 8:30 and 11:00  
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.  
Intercessions Thursday and Friday, 12:10.  
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH  
Montecito and Bay Place  
OAKLAND, CALIFORNIA  
Rev. Calvin Barkow, D.D., Rector  
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.  
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH  
Corner Church and Davis Streets  
ELMER, Y.  
Rev. Frederick T. Menzies, Rector  
Sundays: 8 and 11 A.M.; 4:30 P.M.  
Daily: Tuesday and Thursday, 7:30 A.M. Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.  
Other Services Announced

CHRIST CHURCH  
Nashville, Tennessee  
Rev. Peyton Randolph Williams  
7:30 A.M.—Holy Communion.  
9:30 and 11 A.M.—Church School.  
11 A.M.—Morning Service and Sermon.  
6 P.M.—Young People's Meetings.  
Thursdays and Saints' Days—Holy Communion, 10 A.M.

CHURCH OF ST. MICHAEL & ST. GEORGE  
St. Louis, Missouri  
The Rev. J. Francis Sant, Rector  
The Rev. C. George Widdifield  
Minister of Education  
Sunday: 8, 9:30, 11 a.m.; 8 p.m.  
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA  
Second Street above Market  
Cathedral of Democracy  
Founded 1695  
Rev. E. Felix Kloman, S.T.D., Rector  
Rev. Peter M. Sturtevant, Associate Rector  
Sunday Services: 9:30 and 11 A.M.  
Church School: 10:00 A.M.  
Weekdays: Wed. noon and 12:30.  
Saints' Days: 12 noon.  
This Church is Open Every Day

CALVARY CHURCH  
Shady & Walnut Aves.  
Pittsburgh  
The Rev. Lauriston L. Scaife, S.T.D., Rector  
Sundays 8, 9:30, 11:00 and 8:00.  
Holy Communion—Daily at 8 a.m.  
Fridays at 7:30 a.m.  
Holy Days and Fridays 10:30 a.m.



## Stresses Need for Relevant And Creative Faith

*Only Thus Can Men and Nations Come to Terms With the Tremendous Pressures of Modern Life*

By Charles D. Kean

President of the Episcopal Evangelical Fellowship

**Kirkwood, Mo.:**—Will the Protestant Episcopal Church be able to make a vital contribution to the world-wide need for a relevant and creative faith by which men and nations may come to terms with the tremendous pressures of modern life? This is an open question.

Those of us who have lived within the Episcopalian tradition are used to it. We know what it does to satisfy our own spiritual longings. We know that the heritage we have received, handed down and developed since the days of the Anglican Reformation, is one of faith tested in life. But in terms of these modern days, our feeling of satisfaction may actually be an escape. Certainly in terms of modern needs, there is no guarantee that the world will appreciate our sets of values.

The primary concern of the evangelical in the Protestant Episcopal Church is that our heritage of faith and practice be made available today, not in abstraction from society, but in terms which have a real meaning in these days of colossal political, economic and physical power. This commits us to unity between the Churches. And this is much more of an issue than whether we Episcopalians find internal unity, desirable as that may be.

The core of evangelical faith today, as always, is the preaching of Christ crucified as the revolutionary factor in the lives of individuals and groups, with the Church being the fellowship of those who share that transforming faith. And it is our evangelical conviction that this faith, when presented as itself, not compounded with alien elements, is as vital and relevant today as in the time of Paul, Augustine and Luther.

There are two basic doctrines

which the evangelical can never compromise, even to secure internal unity in the Church, else that unity will be at the expense of relevance. The first of these is the doctrine of Justification by Faith. There is no substitute for the personal conviction of each individual Christian, because it is by means of his faith that the Church itself comes to life in every age. By means of individual faith, man exercises his freedom and chooses the basic group setting which will give meaning to his life.

There is no way by which the question can be by-passed which Christ asked the disciples on the road to Caesarea-Philippi—"Whom do ye say that I am?" Unless a man shares personally, individually, immediately in Peter's confession, "Thou art the Christ," he can have no functional share in the Christian answer to the world. Except he consciously and deliberately makes Peter's confession his own in the context of actual political and economic and social decisions, his Church is not actually different in any significant way from some kind of fraternal order, proud of its ancestry but with nothing much to say.

It is only in the setting of Justification by Faith—our own personal conviction—that we create in the grace of God a fellowship which can have a transforming impact on the world. But lest this fellowship become apostate to the faith which created it, there is the twin doctrine of evangelical conviction—The Priesthood of All Believers.

This second doctrine is the statement that the job of bearing Christian witness is common to the entire body of the fellowship, and that it is the function of the official ministry to represent and dramatize liturgi-

cally what is proper to the entire Church. The official priesthood is in this fundamental sense created by the Holy Spirit, which is the life force, not of an order of ministry, but of the whole body which chooses to deputize certain individuals to one ministry in Church administration and other people to other ministries in political and economic life.

The doctrine of the Priesthood of All Believers saves the Church from the foolish pretension that one tradition of official ministry is in some intrinsic way superior to the traditions of other bodies. It also saves the Church from allowing the laity to abdicate ultimate authority and responsibility to a supposedly superior order of priests, which will then make pronouncements on faith and morals in a vacuum without really changing the course of history. Particularly is the Eucharist saved from being a sacrificial rite offered by a superior individual on behalf of others, but rather our Holy Communion retains its apostolic meaning. It is the sacrifice of "our selves, our souls and bodies" which all of us offer in many ways as the minister leads us in that act of sacramental identification with our Lord.

There is one particular area where the force of evangelical conviction must make itself felt if it is to relate our Anglican heritage to the need of the world. The evangelical is committed uncompromisingly and

### E. O. W.

THE WITNESS appears every other week during the summer, from June 15th to September 15th. In common with all publications we have a difficult time with summer address changes since it takes fully two weeks to make them. Often this means that a subscriber no sooner has the address changed than we are notified to change it back to his permanent address. We suggest therefore that unless the change is to be permanent, or for a fairly extended period, that you arrange with a friend to forward your copies while on vacation. We will of course gladly make changes when requested to do so. In making the request please give both the old and new address and allow at least two weeks for the change. Notices should be sent to the editorial office at 135 Liberty Street, New York 6, N. Y.



unequivocally to the practice of what is called "open communion." Indeed, any other kinds look to him like a blasphemy. If unity in Christ is the answer to a divided world, who are we Episcopalians to put man-made stumbling blocks in the way?

Several persons have proposed possible ways for our Church to achieve internal unity. The differences of opinion at the last General Convention have bothered them. It is too bad when there is variance within the household of faith, but it is a betrayal and a tragedy when faith itself must be dulled in order to avoid variance. We of the Episcopal Evangelical Fellowship will be glad to discuss all possible ways to strengthen the internal solidarity of the Protestant Episcopal Church with anyone, provided that we can remain loyal to the apostolic heritage of "Justification by Faith," "The Priesthood of All Believers" and "Open Communion."

If these central evangelical convictions are maintained, the Church has a basis upon which to winnow the wheat from the chaff in matters of religious definition and practice. Above all it can talk to the world in terms of what the world needs—a principle upon which the divided personalities of individuals can be unified, and a loyalty in terms of which a divided society can find a realistic unity.

## THE PICTURE ON THE COVER

*Boston:*—Three of the leaders of the Episcopal Evangelical Fellowship are caught by a news photographer as they boarded a train in the South Station for a trip on behalf of the organization. They are the Rev. Charles D. Kean, the president of the organization; the Rev. Gardiner M. Day, former president, and Mr. Stoughton Bell, the chancellor of the diocese of Massachusetts, whose article appears in this number.

## CONFERENCE ON RURAL WORK

*Parkville, Mo.:*—Bishop Fenner of Kansas and Dean Claude W. Sprouse of Kansas City opened the conference on rural church work which convened here June 9 and will continue through the 20th. The dean of the conference is the Rev. E. Dargan Butt, instructor at Seabury-Western Seminary, and there are lectures by distinguished authorities

in rural life. Those attending are to make a tour of the farm given to the National Council as a center for rural Church work this coming Saturday, and the following day members of the conference are to preach in neighboring parishes and missions. There are about sixty enrolled, including clergy, women workers, seminarians, representing all parts of the country.



*The Rev. Samuel M. Shoemaker, rector of Calvary, New York, whose article on what should characterize an evangelical missionary is featured in this number*

## PRINCESS HEADS YOUTH COUNCIL

*London (wireless to RNS):*—Princess Elizabeth has accepted the invitation of the Archbishop of Canterbury to become president of the Church of England Youth Council. She hopes to attend the Youth conference to be held at Canterbury in August which will be attended by young people from a number of countries.

## COMMENCEMENT AT SEWANEE

*Sewanee, Tenn.:*—Ellis Arnall, former governor of Georgia and alumnus of the University of the South, was the speaker at the commencement exercises here on June 9 when about fifty men received degrees. The sermon at the service the day before was preached by Bishop Scarlett of Missouri.

Those to receive honorary doctor-

ates were Mr. Arnall, Senator Harry P. Cain, Bishop Quarterman of North Texas, the Rev. L. Valentine Lee of Jacksonville, the Rev. Willis P. Gerhart of Abilene, Texas, William R. Webb of Bell Buckle, Tenn., Oscar N. Torian of Indianapolis and Charles S. Piggott of Washington.

## HISTORIC PARISH RECEIVES BELLS

*Philadelphia:*—Old Christ Church here was presented with two new bells on June 4 which have been added to the set of eight that rang with the Liberty Bell on July 4, 1776. They were given by the neighborhood business men's association of the parish which is composed of men of all sects and creeds. The bells are symbolic of the spirit of freedom, being cast from metal captured from the Germans, Japanese and Italians—metal originally forged into weapons to crush liberty. They are given in memory of men of the neighborhood who fought in world war two. The metal which came from the army ordnance on order of President Truman, was shipped to the famous Meneely Bell works at Troy, N. Y., whose craftsmen studied the existing bells in order to determine the right tones for the two new bells. When they were installed the workmen found that the sturdy belfry was ready to take the weight—420 pounds and 250 pounds.

Special ceremonies marked the dedication; Rabbi D. A. Jessurun Cardozo gave the invocation; Bishop Oliver Hart blessed the bells; Rector E. Felix Kloman received them from the committee of the business men; Robert T. McCracken, chancellor of the diocese of Pennsylvania, gave the address.

## COMMENCEMENT AT VOORHEES

*Denmark, S. C.:*—President-elect Harold L. Trigg of St. Augustine's College was the speaker at the commencement of Voorhees Normal and Industrial School, held here May 28th. Bishop Gravatt presented diplomas to 34 from the junior college; 44 from the high school and 22 tradesmen.

It was the 50th commencement, and for 25 of these years J. E. Blanton has been principal. He writes THE WITNESS: "We retire tomorrow—my wife and I." E. H. McClenney, former dean at St. Augustine's became principal on June 1.



# The Education for Evangelical Christians Is Vital

*The Responsible Answer to Life's Challenge  
Has to Be Hammered Out in Parishes and Homes*

By Charles F. Penniman

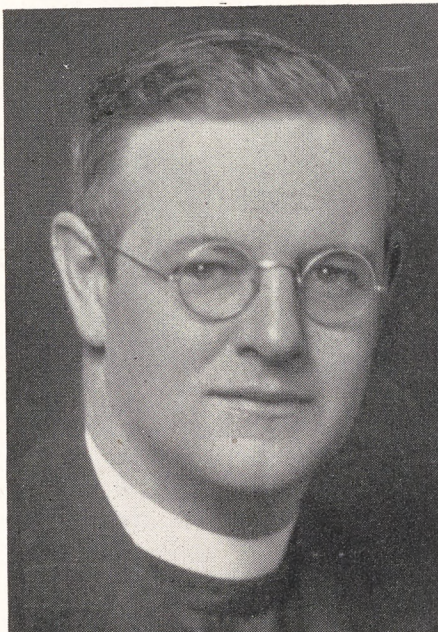
Vice-President of the Episcopal Evangelical Fellowship

*St. Louis, Mo.:* — The turmoil in the place of education has become an open sight for the most casual observer. This may be more in the public eye when the occurrence is in a national headquarters, but it is not only there; it is everywhere. Neither do we consider that it will be healed by curing a national headquarters. Even that eminence can not carry the errors of us all; perhaps it has already carried too much of the blame. The urgency is where the people are and they are at home with their own pastors.

A turmoil is not always bad, it would be only if it were futile and led to dead results. Perhaps we are discovering that the ingenuity and best hunch methods are not really relevant to the requirements of education in religion, even though they often result in letters to the papers about thriving and popular Sunday schools. We must have known for a long time that the most sophisticated and polished techniques of general education are no good for us unless we know what we want to do with them, in spite of the published pictures of childish contrived Indian villages or well planned temples at Jerusalem. Many people have been saying that we need a new understanding of the whole matter; and, if the turmoil really leads there, one might look on it and say "Behold, it is very good."

But there is one response to such a challenge that would strike dread into the heart of any evangelical, or any other honest Christian for that matter. Turmoil in our times has engendered the cry from many cravenly tormented people: "It is all too hard for us; We need an authoritarian answer." Sometimes the lazy and sometimes the energetic who believe in authoritarianism, choose them out a leader to whom they would turn over this problem of a new understanding. This authority will understand, they assume; he can put everything we ought to be doing into a nice uniform set of packages and deal them out. The dead body of minimum knowledge, so de-

livered, would doubtless serve two purposes: whoever made it would be an obvious scapegoat who, when the time is full, could be diligently driven out of the camp for the sake of a purged conscience; and, in the meantime, the really responsible body of all "believers" would not have to be disturbed by the turmoil. There are both Churches and states which have lived for a long time on the basis of an authoritarian substitute for a personal meeting of the



*The Rev. Charles W. Sheerin, rector of the Epiphany, Washington, is one of the leaders of the Episcopal Evangelical Fellowship*

demands that life presents, but they are filled with violence and blood; no one doubts that the day cometh.

But let no one suppose that the alternative to a national headquarters approach is that in these days every man shall do what is right in his own eyes. Such a state of affairs has meant that the highways become so unsafe that traffic is not worth the trouble. No, the promises of God are where the people are and they are at home in their own parishes with their own pastors. Of course their parish is not just an accident of history, neither is their pastor just a nice man

of uncertain parentage. Both are in the context of a living response to a question which only an inward ear can hear. They have heard and are giving an answer to an insistent demand for their own clarification: "Whom do ye say that I am?" Their association for the answer is with angels and archangels and with all the company of heaven; it is also with the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of witnesses. The question is not just any old question and the answer cannot be whatever happens to come to mind. These fellows, our associates, are listening; and outside of their company the question would only be another batting of the breeze in the first place. This is a holy apostolic community, but the only place it knows itself to be such is where the people are making the decisions of their day to day life in the recollection of the question and in the realization of the answer.

This does not rule out the national headquarters, rather it gives it meaning and an honest Church will not ask it to do the work that can only be done where the people are. Nor does it rule out the House of Bishops with its demands for a national headquarters, rather it makes them real; it knows them to be set apart within the group life to perform functions within that life. A modern way of saying it is that they are constitutional officers, an ancient way of saying it is that they are an apostolic succession. The meaning is the same if one knows where the heart of the matter lies: it is in the people, where the Holy Spirit is promised and realized, where the vital question is being asked and the resonant response sounded. The thing is all backwards when some say that lacking a bishop there is no Church; getting the horse before the cart, the saying is: without the Church there is no bishop. And their office, when it is real, speaks to us a unity far transcendent and precisely in Christ. It will not seem slighting to any one to realize that in some such setting we also have an educational national headquarters. It has no superknowledge, and in its name cannot be recommended any super-authority; that would be too easy a way of supposing that we might come to ourselves after squandering our substance in every form of noisy unreality. No, an evangelical understanding of the educational reality is not latitudinarian nor anti-



nomian. Fundamentalists have always wanted to suppose that it was a kind of haphazard easy tolerance because fundamentalists never know where a living and responsive authority really is; they always distort the understanding that transforms the faithful answerer; they make the keys of the kingdom of heaven a kind of thing that can be converted into property and stored away somewhere. But the faithful, who are charged to nurture their children in the chastening and admonition of the Lord, will not be led astray to understand their opportunity in fundamentalist terms.

But what about this matter of a new understanding, or, as some say, a new approach to the Church's education which the people know in the echo of their practical cry, "Thou art the Christ, the son of the living God." If the ingenuity and best hunch methods are irrelevant to this high task, and the best polished techniques of general education are no use to us unless we know what we want to accomplish with them, and there would be no good purpose in electing the best possible commission to solve the dilemma, and we only tease God when we clamor for a sign from heaven even through the "proper channels"; then where do we look? Would it be too much to suggest that the blessed company of all faithful people go to work? There is no place for them to do that except where they are. That might be it: but they will need understanding of where they are as well as of the meaning of their faithfulness; and no one can tell them. This would be a discovery of their very own. Guidance might be suggested and here is one of many spots at which it might be picked up.

Sometime or other these children of the household are going to hear the words: "Lift up your hearts"; and they will be expected to give a highly personal answer. These words when they come to life do not seem to us just words of good counsel from here or there; they are in the language of the fellowship of the Holy Spirit. They are heard by those who have been, and who are, exploring that fellowship; to others they might be heard as a moral injunction in the form "you ought to lift yourself"; or, as an exhortation in the form "heave ho, now, it is heavy but let's do it"; or in a host of other objective and irrelevant guises. A mighty achievement would be wrought in this group life if its

young, and old alike, might hear them from within, in the form of the proclamation of a new and undreamed of possibility for a dimension of living.

But we all know that to hear the language of a family vitally one must be exploring the life of that family as a member, and this is a vital hearing that is being talked about. The same thing would go for hearing the language of the Chamber of Commerce or of the Communist party; any language. But it is only a living organism that has a lan-



*The Rev. E. Felix Kloman presided at unique ceremonies at Christ Church, Philadelphia, last week. He is a leader of the Episcopal Evangelical Fellowship*

guage. Who can, for instance, in the year 1947 hear the language of the Congress of the United States, which sounds so like sheer barbarism. Perhaps here is represented too truly the uncouth sound of a people that has no real and common basis for understanding the meaning of its own life, a people that is no people, a generation that has lost its vital language. The country is both like that and not like that. If the Church has a real and common basis for understanding the meaning of its own life it holds it tenuously. How can the Church, where the people are, tighten its meaning; how can it accompany its young in the exploration of its commonness? These are not answers, these are questions. It is firmly understood that people ought to stop giving the final answer before the real first question is asked.

There is no doubt that where the people are, where they live in the common day by day enterprise, is being hammered out the responsible answer to life's challenge, which is this faith. The practical thing, then, would be for the community to tighten its apprehension of its commonness, not through studying its Prayer Book but by living its life; and, by the process of living together meaningfully, accompany its young in the exploration of its hidden brightness. Then would the Prayer Book, and the Scriptures, too, come alive as the vehicle of a living way. Where hearts are indeed being lifted up unto the Lord, he is speaking into them really. There we know that Christian education is going on: exploration of this community is taking place, the values of its peace are being tasted, the commitment wherein members are partakers of the resurrection is being known.

## NOTABLES AT HOBART

*Geneva, N. Y.*:—Eleven notables took part in the commencements of Hobart and William Smith Colleges, June 5-9, taking part in discussions on "the moral and civil responsibility of education to the community" before about a thousand alumni. Those taking part were Mrs. Franklin D. Roosevelt; the Hon. John G. Winant, former ambassador to England; Paul Herzog of the National Labor Relations Board; William A. Eddy, former president of the colleges and now assistant to the secretary of state; Frank C. Moore, comptroller of the state of New York; President Edmund E. Day of Cornell; the Rev. Robert I. Gannon of Fordham; Amory Houghton, industrialist; A. A. Taylor of Fisk University; Edward P. Curtis, former chief of the U. S. strategic air force in Europe.

Another distinguished guest was Bishop Charles K. Gilbert of New York who preached the baccalaureate sermon in Trinity Church on the 8th.

Degrees were awarded to 88 men and 36 women. The occasion marked the 125th anniversary of Hobart.

## YOUNG CLERGYMAN DIES

*Camden, Del.*:—The Rev. J. Claud F. Strong, a recent graduate of the Episcopal Theological School, ordained priest in 1945, died here on May 19th of a heart attack.



# Toward a Living Marriage Canon

by Stoughton Bell

Chancellor of the Diocese of  
Massachusetts

I AM sorry to disagree with my learned brother Col. Dykman, chancellor of Long Island, but as I see the situation his argument is based upon a wrong premise. In his article "The Meaning of the Marriage Canon" appearing in the March 9th issue of *The Living Church* he refers to the report of the commission that reported two new canons to the House of Bishops and says "In the canon presented as proposed canon 17 and enacted after amendment by the House of Bishops, as canon 18." But the canon presented by the commission was not amended but was turned down in the House of Bishops and a committee of Bishops was appointed to bring in a new canon. This committee reported as follows: (I quote from the "Report of the Special Committee on Marriage Legislation" to the House of Bishops.) "Your special committee consisting of the Bishop of Missouri, the Bishop of North Carolina, the Bishop of Upper South Carolina and the Bishop of Western New York to consider the question of legislation, upon the subject of holy matrimony (Note that the committee was appointed "to consider the question of legislation upon the subject of holy matrimony" not upon the commission's report) recommend unanimously the adoption of the following resolutions:

I. Resolved (the House of Deputies concurring) that canon 16 be amended to read as follows: "canon 16" (now canon 17) "Of the Solemnization of Holy Matrimony"

Then follows the canon as it was adopted by the General Convention

II. Resolved (the House of Deputies concurring) that canon 17 be amended to read: "canon 17" (now canon 18) "Of Regulations Respecting Holy Matrimony"

Then follows the canon as it was adopted by the General Convention.

Therefore we are not dealing with the report of the commission and Col. Dykman's remarks concerning it cannot be taken as an interpretation of the canons drafted by the committee of Bishops. Who can say what interpretation that committee or even the House of Bishops that first adopted them would place on the words of the canons?

In attempting to interpret the canon I submit that we are not bound by an interpretation placed upon them by the commission that reported to the House of Bishops. Their report and the canons that ac-

companied it were not before the House of Deputies even in amended form.

Col. Dykman goes on to say "It never occurred to me that anyone could have the slightest doubt that the same rule governed both classes of applicants" i.e., for permission to be married after divorce by a minister of this Church for a judgment as to his or her marital status.

In this connection we should consider canon 16 "Of Regulations Respecting the Laity" that deals with the one "who desires a judgment as to his status in the Church and provides that he shall lodge \* \* an application with the bishop," and unless the bishop sees fit to require the person to be admitted or restored to the Holy Communion he shall "institute such inquiry as may be directed by the canons of the diocese \* \* \* and should no such canon exist the bishop \* \* \* shall proceed according to such principles of law and equity as will insure an impartial decision." (canon 16, sec. 2) section 3 (b) of the same canon provides that "any persons who have been married \* \* \* otherwise than as this Church provides, may apply to the bishop for recognition of communicant status."

Let us assume then that one has remarried after divorce and a minister of this Church has "cause to think that that person has been married otherwise than as the word of God and the discipline of this Church allow" such minister before receiving such person to the ordinance of Holy Communion

"shall refer the case to the bishop for his godly judgment thereupon. The bishop, after due inquiry into the circumstances, and taking into consideration the godly discipline both of justice and of mercy, shall give his judgment thereon in writing." canon 16, sec. 3 (a).

If then Col. Dykman is right when canons 16, 17 and 18 are read together the bishop is not limited in granting permission to a divorced person to be married by a minister of this Church to the cases where he finds the facts set forth in canon 17 section 2 clause (b) since in the cases of a divorced person already married the bishop must take into consideration "the godly discipline both of justice and mercy."

Let us now consider the phraseology of canon 18 section 2 clause (b). It should be remembered that this is a permissive canon. Under it the bishop



can do nothing unless he is *satisfied* that the parties intend a true Christian marriage. (Italics mine)

"If the bishop \* \* \* is satisfied that the parties intend a true Christian marriage he *may* refer the application to \* \* \* the court." (Italics mine)

The bishop is then warned that he must take care.

"The bishop \* \* \* shall take care that his \* \* \* judgment is based upon and conforms to the doctrine of this Church, that marriage is a physical, spiritual and mystical union of a man and woman created by their mutual consent of heart, mind and will thereto, and is a holy estate instituted of God and is in intention life-long."

First let us deal with the sentence as it ended with the above quoted words. Assume if you will that the applicant was an active member of this Church in good standing and the amendment or dissolution of the former marriage had taken place more than one year since its entry in a civil court of competent jurisdiction and it was found by the bishop or the court to which he referred the question that the former marriage had not been a true Christian marriage as defined above. Under these circumstances it is hard for me to believe that the bishop could do otherwise than to declare that the

facts establish that no marriage bond as the same is recognized by this Church existed. But Col. Dykman would say you have not taken into consideration the words that follow. This is true. They follow a semicolon and they read

"But when any of the facts set forth in canon 17, section 2, clause (b) are shown to exist or have existed which manifestly establish that no marriage bonds as the same is recognized by this Church exists, the same *may* be declared by proper authority." (Italics mine)

These words like the rest of the section are merely permissive. They are not exclusive. Had it been intended that they should be exclusive the draftsmen should have used exclusive expressions such as "but only when the facts existed etc." can the bishop declare that no marriage bonds as the same is recognized by this Church exist. As I read the words they mean only that when those facts or any of them are found to exist the bishop should or *may* declare them.

Evangelical churchmen desire that the new marriage canon be administered in a way which will result in an increasing number of Christian marriages. There is considerable disagreement concerning the meaning of the new canon passed by General Convention last September. While a determining factor will be the decisions handed down in different dioceses as the result of the consideration of actual cases, these decisions will be decided in large measure on the basis of the interpretation of different bishops and chancellors. Therefore, we believe that the following reply of Mr. Stoughton Bell, chancellor of the diocese of Massachusetts, to an earlier interpretation by Col. Dykman, chancellor of Long Island, is significant.—E.E.F.

# What Makes a Good Missioner?

by Samuel M. Shoemaker

Rector of Calvary Church, New York

EVERYONE who is in close touch with the ever-changing moods of men and women will recognize that there is a "going in the tops of the mulberry trees" today which, if it be not yet full-blown spiritual awakening, may be the prelude to it. People's guilts and fears, their search for abiding security, their discovery that paganism and materialism do not actually work well over the long haul of daily life, have opened them to the influence of a vital religion. The amount of material in secular magazines relating to religious faith, the increasing number of commercial firms that realize nothing is more to the fore in the popular mind than interest in religion, are indications that the Church has seldom had a greater opportunity than it has at present.

We will agree also that whatever is to move in and capture this interest must have in it three qualities: (1) an experimental, inductive approach which gives to people a handle by which they may lay hold of a vital religious experience; (2) open-mindedness to new truth, readiness to meet the

scientifically-minded half way and try to find common ground with them, appreciating and not condemning their special approach and conviction; and (3) rootage in the past, some previous trial and test which gives a historic basis, and establishes an organic relation with historic Christianity. All this gives to the Episcopal Church a rather special opportunity, if we will dig ourselves out of our conventional ruts and really give people what we have to give. And this applies, for obvious reasons in a particular way to the convinced evangelical members of the Episcopal Church.

One of the effective ways in which genuine evangelism has always been carried on is by parochial missions. A man experienced in this work is invited to visit a parish for a week, say, preaching every evening, meeting smaller groups throughout the day, and talking with individuals. Many people can date a fresh grip in their religious life to some special effort of this kind, supplementing the steady impact of the regular parish work.

Such missioners are not easy to find. Many who



are trained in it belong to a very different school of thought from the evangelical. We have thought it well, therefore, to outline some of the characteristics which should belong to such a missionary, hoping in this way to cause men to be recognized who may now be ready to do this kind of work, but have not been given opportunity to do it, and to encourage others to "stir up the gift that is in them," latent, perhaps unrecognized, but at this time greatly needed by the Church. We are not describing an archangel; we are denoting qualities that might all be found in some men, and some of which might be found in quite a number.

The first characteristic is that a man should know what conversion is in his own life. Whatever the relation between sudden and gradual elements, the essential experience must be there, or he cannot pass it on to other people. Defeat in human relations, defeat in character, inability to work with others, temper, pride—these things must have been dealt with through such a spiritual struggle as has resulted in actually putting God first in his considerations and in his emotions. Clergy intent upon mere professional advancement, and itching to be somewhere else than where they are; clergy whose homes are divided because they have never been able to bring their wives to real fellowship in their ministry; clergy who are not on top of their personal problems, simply cannot have power. They may say the words, but they cannot transmit the life. The royal road of conversion seems to take us through some one decisive and initial surrender of ourselves to God and his will for us; and then to require numberless repetitions of this decision as fresh situations are reached. In the end, a man's message stems from his experience. All living Christianity has meant a fundamental change in human nature itself. Ian McLaren said a man could not preach a mood he had never passed through. Our message can only come from an ever-deepening dipping down into the well of our own increasing experience of our Lord himself.

The second characteristic must be a knowledge of how to make Christian conversion attractive and accessible to others. It is doubtful if a man can be effective in speaking to crowds in public today if he is not familiar with the problems of individuals whom he sees in private. If he gets his information, and draws his illustrations, mostly from books, his knowledge of human problems will grow rarified and abstract; he will deal with an unreal human being, and he will miss the special "zeit-geist" of his own time. The way of Christian conversion should become second nature to him, he should increasingly become as familiar with its *rationale* and progress as an artist is with the techniques of his art. One of the marks of the missionary's knowledge of conversion is his own uncon-

cern as to mere numbers converted and their prominence, his complete disregard of any prestige accruing to himself in his calling, his freedom from distress and name calling when the mission does not go right. The steps in helping people to Christian conversion are clear. They center in a person coming face to face with the tangled impossibilities of his own life and the life about him, the ability to see where he has some responsibilities and can do something about them, but, more than all else, his discovery that the whole shape of things, whether he can do anything about them or not, is different with Christ at the center of them than with himself at that accustomed point. But no one can make others believe things like that. It is a discovery. The steps begin with a getting together, sometimes formal, sometimes not, but always carefully considered. A common ground, a view into the hidden places (shared or not) follow. Wesley has said that what we do is "offer him Christ" then help him see where this Christ meets his precise needs. On the heels of such real presentation of Christ, follow such responses as these: decision to turn the situation over to him, and to surrender himself with his sins or needs, in as full a self-surrender as he is able to make; such restitution to others as may be necessary to right old wrongs; the cultivation of spiritual habits—prayer, Bible study, church-going, which fortify the new life; and expressing the new life in home relations, in his own field of work, and in seeking to draw others into the faith which has captured him. The missionary's mind should be stocked with stories of persons who have found faith today, from which he can draw illustrations and analogies for those with whom he counsels or to whom he preaches. One man who had groped for years in spiritual search of reality went to live with a minister and his wife who knew the way of Christian conversion, came away a completely new man; but asked, "Why did none of the others know enough to teach me the simple psychology of all this?" But the missionary will know that it isn't conversion if they understand it as "making wrong things right for them"; more nearly he would mean "making them right for wrong things." And it does not sound either priggish or proud when it is heard in the presence of Christ.

**T**HE missionary must have a solid doctrinal basis for his work. This means he is not solely dependent upon experience however much he draws on it: he is dependent upon Christ the Lord, and his mighty acts of redemption. We must work out a truer synthesis between the modern art of counselling, with its careful effort not to dominate the thinking and decisions of the counsellee, and Christian evangelism which seeks to bring people to defi-



nite Christian faith and conviction. These may be supplementary, not contradictory, if we begin on solid Christian foundations but call upon the insights of the modern psychological approach which have much to teach us. Fundamentally, our own belief about Jesus gives us the right to offer him to others, and will often appeal to them as the real reason why we are content, adjusted, and purposeful ourselves. But this doctrine must often make its first appeal, not by our full announcement of it, but by its effects in our own lives. In talking with the woman at the well, Jesus did not begin by telling her who he was, but by getting into contact with her and her problem and meeting her need—later he told her about himself. People need doctrinal education. Theology is interesting when it is mixed with experience. So profound a doctrine as that of the Trinity is best explained as we begin with the fact that men have experienced God in these three ways—creator, redeemer, sanctifier. Perhaps the world was never riper for a reaffirmation of the typical Protestant doctrines of conversion, justification by faith, and the priesthood of all believers, than it is today. But these doctrines must be clothed with the life of relevance and of experience.

The missionary must know what mental sickness is, and how to deal with it. The amount of nervous and mental disturbance grows alarmingly; neurotics, psychotics, and those on the road towards being one or the other, usually seek some help in religious faith. Most of them will find general help in services and preaching, for the atmosphere of friendly welcome and of faith will assist them: but when it comes to counselling, we do well to have a doctor or psychiatrist, or both, working with us from their special angle. We must know that religion can be, for the mentally sick, an avenue of escape as well as an avenue towards reality. Such people cannot make the kind of spiritual decisions which normal people can make, and must be led along by more gradual steps: we can be of great assistance in helping them see what next step is indicated, and helping them to take it. But adequate dealing with them is a long, patient business, and we shall want to seek local help for them which they can depend upon long after we may have left town.

The missionary should be a man of fellowship. At Pentecost, Peter stood up "with the eleven." He preached, but he preached *as of* the company. The missionary should have a spiritual fellowship in his own parish backing him all the while in prayer, but he should have a growing fellowship in the parish where he is preaching, not only with the rector, but with others who will help him, guide him about local conditions, bring people to him, pray and plan for and with him daily. This is ex-

cellent training for the group—and for him! If he can take along two or three lay people with him, and train them in personal work so that they help him with it during the mission, it will serve two clear purposes. The sure sign of the return of apostolic Christianity is the spiritual nucleus, or cell. If we are spiritually vital, we should be creating these cells wherever we go. They are the best continuance of a mission after the missionary has gone: they provide a principle of continuity through which he may work, returning later on to nourish and sustain what has been begun. The cell is the very essence of the Christian organism—and the mission must itself be the impartation of a life, not the mere carrying out of a schedule of meetings and services. We need others about us for strength, for prayer, for corrective, and for impact.

The missionary must be a man of prayer. That is a bromide with a tomb in the middle of it. We all say this, to ourselves and to others. Then one day we really begin to pray—pray for people, pray not to succeed even for God, but to be his, and to be his channels. And that night when we preach, someone is standing beside us. We may not be so eloquent as we have been before, but we have more power. Prayer is not so much framing requests, as it is letting the whole power and life of God flow through us. We cannot pray without some effect upon us and so upon others. We shall do more to dispel ideas about magical prayer, or the selfish and immature prayer that wants its own way, by ourselves keeping in the power and spirit of prayer, than by any amount of argument or preaching about it. Keep the back of your mind open to the Holy Spirit as you preach. "As I hear I speak." Listen to people as you talk personally with them, with the forefront of your mind; and with the subconscious, keep listening to God. Prayer maintains the bridge-like quality of our lives, between needy people and the God who can supply all their need. One can see spiritual power fade, and the conduct of a mission become a purely intellectual or organizational matter, as prayer is neglected; and one can see the whole period charged with life, far beyond the deserts or the powers of the missionary himself, as the whole thing is bathed and soaked in prayer—his own, and all the intercessors he can muster.

Are there not men waiting to be called out into such service — men who feel inadequate (who would not?) but yet crave the adventure of stepping out in faith with God to do something which badly needs doing? Is there not great need in many, perhaps most, parishes for some extra spiritual effort, possibly in Advent or Lent, where a visiting minister might be called in, not to preach a lot of old stale sermons, but to do something new—to preach with conviction for a verdict, to



preach for true conversion to Christ? Would not hundreds of such missions conducted in city and town and in rural areas bring new life and blessing to the Church as a whole, and refresh and encourage all the positive forces of our time that seek to create brotherhood and peace?

Then will you, gentle reader, not put this article down till you have gone on your knees and asked God's Holy Spirit to guide you in your part and responsibility for evangelical missions throughout our Church?

## The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

### SOME COMMENTS ON THE PROPER

WHENEVER anyone mildly suggests that revision of proper lessons appointed at the Holy Communion is needed a howl of protest goes up from certain quarters in our Church as though a proposal had been made to tinker with the Creed. But anyone who takes the trouble to examine the table of epistles and gospels as it is laid out in Easton and Robbins' *The Eternal Word in the Modern World* (Scribners, 1937) will see at once that our present Prayer Book schedule of lessons has nothing sacrosanct about it. Our present system goes back basically to a seventh century scheme made up at Rome, the rationale of which is often obscure. Meanwhile successive modifications of the original pattern have been made in the medieval Sarum use, in the first Prayer Book of 1549, and in the 1662 and 1928 revisions of our liturgy.

A revolution has taken place within the last hundred years with respect to our interpretation of Holy Scripture. There is not one of our seminaries now which does not teach a modern, critical approach to the Bible. Why should we be so 'fundamentalist' about the proper lessons anymore and continue to ignore the insights and corrections of modern critical study of the Scriptures? The Holy Communion lections are the pivot of the Church's ordered exposition of God's Word in all its fulness and riches. The preacher of that Word today, however, is often forced to ignore or to explain away the selections offered for our consideration.

The following comments are a few notes on some

of the ineptitudes and obstacles put in our way by the present propers of chief festivals and holy days. (I pass over for the time being the matter of faulty translations—that is another large problem in itself.)

The gospels for the first and second Sundays after Christmas are chronologically out of order. The one for the first Sunday belongs to a vigil Eucharist for Christmas Eve; the other should not be read before the Epiphany gospel, which precedes it in point of time. (I hope to discuss at another time the inept custom which is growing in our Church of celebrating the first Eucharist of Christmas Day as an evening communion on its Vigil!) The epistle for the chief service on Christmas Day stops at the wrong place. We should either end it earlier (at verse 4) or extend it to include the first four verses of chapter 2 of Hebrews.

The gospels for the two communions on Easter Day are probably the worse selections in the Prayer Book. Neither of them presents us with the vision of the living, risen Lord, or with any positive teaching. Our faith in the resurrection does not rest on the empty tomb, but on the apostles' witness to their own meeting with Jesus alive again. Besides, the two stories of the empty tomb from St. Mark and St. John contradict one another. In the former the women are so afraid that they tell no one of their experience; in the latter Mary Magdalene runs to tell Peter and the beloved disciple what has happened. Neither account squares with the one in St. Luke. I believe most scholars would agree that the story in St. John is the least satisfactory one of all.

Similarly the propers on Ascension Day present critical problems of contradiction. The epistle says the Ascension took place forty days after Easter. The gospel puts it on the very day of the resurrection itself. We need a new gospel for this great feast. The present one says nothing which is not contained in the more detailed epistle.

Let us note a few other less happy selections. The gospel for the Conversion of St. Paul has to do strictly with the Twelve, and when a vacancy occurred in their number due to the defection of Judas, it was not St. Paul but Matthias who took his place. No first rate Old Testament scholar would defend the translation of 'maiden' as 'virgin' in the Isaiah prophecy read as the epistle on the Annunciation. This whole passage has to go—however much we may regret it—as a prop for the Virgin Birth. Likewise the testimony to the Transfiguration in the second epistle of Peter, read on that feast, is inauthentic. How much better as an epistle on Transfiguration would be II Corinthians 3:7-18! Finally, we need something better for the epistle at a Requiem than St. Paul's curious speculations about the Second Coming. It is hard to "comfort one another with these words."





## Talking It Over

By  
W. B. SPOFFORD

**T**HE vigor and vitality of our democracy, as expressed in improved health, education, productivity and morale of the American people are of paramount importance—but—“since it would be impossible to obtain enough volunteers for the professional force required for adequate defense” of this vigorous and vital democracy, and since universal military training “would present additional opportunities for inculcating spiritual and moral ideals in support of the American democracy” therefore “we recommend that it be the obligation of every young man upon reaching the age of eighteen to undergo a period of training that would fit him for service to the nation in any future emergency.”

That's the report of the President's commission on universal training in a nutshell. So I have written Mr. Truman and my Senators and Congressmen saying, “Nuts”—politely of course.

I suggest that you do also.

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

\*\**Second Century Christianity.* By Robert M. Grant. S.P.C.K. 6s.

In 1941 the Archbishop of Quebec wrote to the author, the professor of New Testament Language and Literature, The University of the South, as follows: “I wish someone would publish a little corpus of those odds and ends which link the New Testament period with the developed catholicism of the end of the second century.” This is it, and a unique compilation of Christian thought and belief at this period. It is highly commended by New Testament scholars. —GEORGE B. MYERS.

\* \* \*

\**Be Strong in the Lord.* By William T. Manning. Morehouse-Gorham, \$2.50.

Characteristic vigorous and straightforward sermons by the retiring Bishop of New York. Many persons have the idea that Bishop Manning never preached on anything but Anglican Orders or the Apostolic Succession. This book will open their eyes—here are sermons on “All Races are One in the Church” and “The Spiritual Effects of Bad Housing.” To my mind, the Bishop was even greater as a champion of social justice than as an ecclesiastic—or even as the builder of New York's cathedral.

—F. C. G.

## A Word With You

By  
HUGH D. McCANDLESS  
Rector of the Epiphany, New York

“FATHER”

**F**ORMS of address for the clergy have never been fixed. In mediaeval times they were called “Sir John”; in the Tudor era, “Master Jones” which has latterly become “Mister.”

*Father* as a name for clergy was first used of the abbots of monasteries, whose position and function in their convents was just that. Then the term was broadened to include all monks in clerical orders, to distinguish them from the lay brothers. This is the European custom today, where monastic clergy (“regular clergy”: those who follow a certain rule) are called “Pere So-and-so” and the others (“secular clergy”) are called “Monsieur.”



Fighting men are courteous men, and in Holy Ireland, less than two centuries ago, the title began to include all clergy, even parish priests. This is just enough. These men have given up physical fatherhood for spiritual: they deserve the title.

This custom was taken over, not by the English Roman Catholics, who regarded it as Gaelic barbarism, but by the Anglo-Catholics. One English Roman priest is quoted as saying, “Don't call me Father; do you take me for an Anglican?”

The use of the word in this country is particularly lush, since it has become a sort of battle flag, a propaganda wedge. At some youth conferences one may hear (indeed one must hear, one is meant to hear and be edified thereat) such conversations as: “Hello, Father.” “Hello, Father, where have all the Fathers gone?” “Oh, I meant to tell you, Father, they were taken down to the lake by Father.” “I guess I'll join them, Father.” “Oh fine, Father, can I lend you a bathing suit?” I heard that one myself, and was duly edified.

The rule would seem to be, if such words as “Mister” and “Father” are courtesy titles, that courtesy demands that one call a clergyman *by the one he prefers*. By being deliberately or ignorantly offensive, one does not convert the other, but merely tempts him to unprofitable wrath. And the courteous clergyman will answer to any title of courtesy, provided he does not think it is being used to uplift him, or to put him in his place.

Please address all rebuttals, refutations, and so forth, to Mister McCandless, 1393 York Avenue, New York 21.



# A Committee To Push Church And State Separation

*Bishop William Scarlett of Missouri Is On Committee to Formulate Plans and Policies*

**Edited by Sara Dill**

*Washington (RNS):*—Sponsored by key Protestant leaders, an organization tentatively called the National Council of Citizens on Church and State is being formed to maintain and extend Church-state separation. Members of a committee on plans and policies include Bishop Scarlett of Missouri; Bishop Oxnam, Methodist of New York; the Rev. Louie Newton, president of the Southern Baptists. There is difference of opinion among the sponsors as to whether the group should work primarily for the constitutional amendment on Church-state separation proposed by Congressman J. R. Bryson of South Carolina, or should seek to bring about changes in state laws which allow use of public funds by parochial schools.

## Discuss Intercommunion

*London (wireless to RNS):*—The first joint meeting between representatives of the Anglican and Free Churches to discuss proposals of the Archbishop of Canterbury on intercommunion was held at Lambeth Palace last week. Bishop Rawlinson of Derby was elected chairman of the Anglican delegation and the Rev. Nathaniel Micklem the head of the Free Church group.

## St. Augustine's Commencement

*Raleigh, N. C.:*—Degrees were conferred on 38 graduates at the commencement at St. Augustine's College on May 28th. Col. John W. Harrelson, commencement speaker, paid a tribute to President Edgar H. Goold who retires on September 1 after serving the college for 35 years. The sermon at the baccalaureate service was by the Rev. Oscar E. Holder, the rector of the Incarnation, Jersey City.

## Sockman on Russia

*New York (RNS):*—"Hysterical and irresponsible pillorying" of groups and individuals who are sincerely seeking a basis for friendly relations between Russia and the United States was denounced by the Rev. Ralph W. Sockman at a meeting last week of the New York chapter of the Methodist Federation

for Social Action. Unless this trend is curbed by a sane Christian approach, he warned, America will soon find itself in a "terrible impasse."

Four powerful blocs are back of current anti-Russian sentiments, he charged.

"One of these," he said, "and I say it despite the danger of accentuating differences between Protestants and Catholics, is the Roman Catholic Church. Others guilty of the same charge are certain militarists, Wall Street opportunists, and press columnists who gain their reputation by playing on the fears and prejudices of their readers."

Describing himself as a "sad" optimist: "saddened by the growing hysteria against Russia, but optimistic that the 'we-must-beat-Russia-down' school of thought will disappear in time," Sockman reaffirmed his belief that Russia does not want war and that war can be averted provided the United Nations receives adequate support.

## Conscription Opposed

*New York:*—A statement signed by 652 clergymen and religious leaders was released on June 3, the day after the President's commission reported favorably on conscription, which strongly condemned any such legislation. It urged President Truman and Congress to reject the proposals of the commission and seek instead universal abolition of conscription and universal disarmament.

The Rev. Allan Knight Chalmers, Congregationalist, in releasing the

statement asserted that despite efforts to camouflage military training as a means of supporting the U. N., its adoption would be regarded by other nations, and particularly by Russia, as an announcement "that we have no faith in the efforts we and they are making in the United Nations to achieve peace through world organization and disarmament. We shall inevitably arouse suspicions even about the sincerity of our own professions."

## Dean Rose Honored

*New Haven:*—Dean Lawrence Rose was honored at the commencement of the Berkeley Divinity School here on June 5. He was the guest of honor at the alumni dinner when tributes were paid to him and gifts presented by the alumni and by the trustees. It was his last commencement as dean of Berkeley since he is to become the dean of the General Seminary this summer.

The sermon at the alumni service was preached by the Rev. William B. Spofford, managing editor of THE WITNESS and the commencement address was by Prof. Chauncey B. Tinker of Yale.

## Dean Nutter Honored

*Nashotah, Wis.:*—Activities at commencement at Nashotah House centered around Dean E. J. M. Nutter who is retiring after being dean since 1925. There was a dinner in

## CREATIVE THINKING ON THE CREED WITH A CONFIRMATION CLASS

By the  
**Rev. William Grime, M.A.**  
St. Paul's Church,  
Great Neck, N. Y.

Foreword  
by  
*Dr. Adelaide Teague Case*

"A good job of making teaching come alive! This pamphlet deserves a very wide distribution."  
Canon Theodore O. Wedel.

The Department of Christian  
Education of the Diocese of  
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his honor, with testimonials and gifts, on May 27th, and another on the following evening, with addresses by Bishop Ivins of Milwaukee, the Rev. Gregory Mabry of Brooklyn and the Rev. E. A. Powell of Indianapolis. Bishop Sawyer of Erie preached the commencement sermon the next day at a Solemn High Mass.

Honorary doctorates were conferred upon the Rev. Joseph S. Minnis, vicar of the Intercession, New York, and the Rev. A. W. P. Wylie, rector of All Saints', Boston.

Dean Nutter announced that he plans to live in Greenwich Village, New York City.

### Community Conflicts

*Los Angeles*:—Community conflicts in the light of Christian teaching were discussed here on May 27th at a conference sponsored by the diocesan department of social relations and the Auxiliary. Bishop Stevens opened the affair, after which there were talks on industrial tensions by Prof. Paul A. Dodd of U.C.L.A.; racial tensions by Carey McWilliams, noted journalist; marital tensions by Canon Richard Lief. Bishop Gooden was the speaker at luncheon, dealing with international tensions. In the afternoon the follow-

ing took part in panels on the topics previously presented: the Rev. Wayne Parker, Miss Susan D. Adams, the Rev. Robert Lessing, the Rev. J. Ogden Hoffman, the Rev. H. Randolph Moore, the Rev. John H. M. Yamazaki, Miss Helen Dean, Mrs. William Mason, Canon Lief and the Rev. Kenneth E. Nelson. The conference was held at St. Paul's Cathedral.

### Brent School to Open

*Manila*:—Bishop Binsted of the Philippines has announced that Brent School will reopen in September. It will be directed by the former headmaster, the Rev. Arthur H. Richardson, who returned last fall from the United States after recuperating from the effects of three years' internment in a Japanese concentration camp.

### Better Relations

*Minneapolis* (RNS):—A large number of Negro and Nisei children from this city and St. Paul will spend vacations with white Congregational families in at least nine rural Minnesota communities. The project was initiated as a result of a visit here of the Rev. A. R. Low, Vermont pastor, who carried out such a plan successfully.

## SUMMER SERVICES

### New York City

**CHURCH OF THE HOLY TRINITY**  
316 East 88th Street  
*The Rev. James A. Paul, Vicar*  
Sunday: H. C. 8 a.m. Morning Service,  
11 a.m. Thursday, 11 a.m.

**CHURCH OF ST. MARY THE VIRGIN**  
46th Street, east of Times Square  
*The Rev. Grieg Taber, Rector*  
Sunday Masses: 7, 9, 11 (High).  
Evening Prayer and Benediction, 8.

### Denver, Colorado

**ST. JOHN'S CATHEDRAL**  
*The Very Rev. Paul Roberts, Dean*  
*The Rev. Harry Watts*  
Sunday: 7:30, 8:30, 9:30, 11, 4:30.  
Wednesday, 7:15. Thurs. and Holy Days,  
10:30.

**ST. MARK'S CHURCH**  
*The Rev. Walter Williams, Rector*  
Sunday: 8, 9:30 and 11.  
Wednesday, 10 a.m. Thurs. and Holy  
Days, 7 a.m.

### Ann Arbor, Michigan

**ST. ANDREW'S CHURCH**  
University of Michigan  
*The Rev. Henry Lewis, Rector*  
*The Rev. John H. Burt, Student Chaplain*  
Sunday: H. C. 8 a.m.; Morning Prayer,  
11 a.m. (H. C. first Sunday).  
Canterbury Club (students), 6 p.m.  
Wednesday & Holy Days, H. C. 7:15 a.m.

### Ridgewood, New Jersey

**CHRIST CHURCH**  
*The Rev. A. J. Miller, Rector*  
Sunday: 8 and 11 a.m.  
Friday and Holy Days: 9:30 a.m.

### Tulsa, Oklahoma

**TRINITY CHURCH**  
*The Rev. E. H. Eckel Jr., Rector*  
*The Rev. Victor Hoag, D.D.,*  
*Associate Rector*  
Sunday: 7 and 8; Church School, 9:30  
(Except August); Morning Service, 11 a.m.  
H. C. Friday and Holy Days, 10:30

### Evanston, Illinois

**ST. MATTHEW'S CHURCH**  
*The Rev. John Heuss, Rector*  
*The Rev. Wilbur Dexter*  
Sunday: 7:30, 10, 11.  
Daily: 7:00.  
Wednesday: 7, 11.

### Providence, Rhode Island

**GRACE CHURCH**  
Mathewson and Westminster Sts.  
*The Rev. Clarence H. Horner, D.D., Rector*  
Sunday: H. C. 8 a.m.; Church School,  
9:30 and 11 a.m. Morning Prayer and Ser-  
mon (H. C. first Sunday), 11 a.m.; Y.P.F.,  
5 p.m. Evening Prayer and Sermon, 7:30  
p.m. Thurs. H. C. 11 a.m. Daily Noonday  
Prayers, 12 noon.

### Omaha, Nebraska

**ALL SAINTS' CHURCH**  
*The Rev. Fred W. Clayton, Rector*  
Sunday: 8 and 11 a.m. H. C. first Sun-  
day at 11. Weekday, H. C. and Interces-  
sions Wed. at 10 a.m.

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## Service in Japan

**Tokyo:**—A procession of sixty bishops, priests and seminarians opened a great outdoor service held May 25 on the grounds of destroyed Central Theological College here. There was a choir of 150 voices made up of nurses of St. Luke's medical center and girls from St. Margaret's and St. Hilda's high schools. It was directed by Private John Micheltree, formerly choirmaster at St. Mary's, Cleveland. There were addresses by the Rev. K. A. Viall of the Cowley Fathers who is liaison representative to the Japanese Church from the National Council, and Chaplain William J. Chase, assistant staff chaplain of the army of occupation. Bishop Todomu Sugai, Presiding Bishop, pronounced the benediction.

## General Commencement

**New York:**—The following men graduated from General Seminary on May 28th: C. V. Daniel, H. H. Guthrie Jr., Alvin Hart, T. J. Jones, K. W. Kadey, J. L. Moreau, R. R. Williams, F. V. Wood, H. S. Wood Jr. Ten former graduates, all ordained, completed additional work to receive degrees: M. B. Courage, L. O. Diplock, H. R. Fell, F. G. Garten, N. F. Lang, E. M. Lindgren, G. W. R. MacCray, M. L. Matics Jr., A. E. Parsons, H. B. Robinson. The following received masters degrees, the Rev. T. J. Bigham Jr. and the Rev. R. S. Boshier.

Honorary doctorates were conferred on Bishop Sawyer of Erie, Bishop Quarterman of North Texas, Bishop-elect Stephen F. Bayne Jr., consecrated Bishop of Olympia on June 11th, Dean F. D. Gifford of Philadelphia Divinity School and the Rev. Edward H. Eckel Jr., rector of Trinity, Tulsa, Okla.

Bishop Wand of London gave the commencement address; Bishop Washburn of Newark preached the baccalaureate sermon; Bishop-elect Stephen F. Bayne Jr. delivered the alumni essay.

## Wellesley Conference

**Boston:**—A young professional woman was asked why she attended the Wellesley Conference at the end of the sessions last year. "Well, I discovered I was muddle-headed about the meaning of existence. I found myself questioning the Christian motive in this pagan-materialism age. I came to get straightened out. I'm coming again next year. It is a great conference."

Priests, Church school teachers, organists, choirmasters gave similar testimony after last year's conference. This year the Wellesley conference offers a faculty of recognized ability with days of comradeship in uncommon living; with spiritual revitalization as well as intellectual stimulation the keynote. The chaplain is the Rev. Joseph Fletcher of the Episcopal Theological Seminary, with Prof. Adelaide Case of the same seminary directing the courses on the Church school. Prof. C. A. Simpson of the General Seminary faculty is to direct the division of clergy courses, while the Rev. Charles F. Hall, rector of St. Paul's Church, Concord, N. H. is in charge of the young adult division.

General courses are to be given by Mrs. Margaret Sherman, head of the Auxiliary; the Rev. Arthur M. Sherman of New York; the Rev. S. Whitney Hale of Boston and the Rev. William B. Spofford, managing editor of THE WITNESS.

The Church music school is to be directed by Mr. George Faxon of the Advent, Boston, assisted by Paul Callaway, organist of Washington

Cathedral, and Lawrence Apgar of Trinity, Newton, Mass. There will also be special lecturers for organists and choirmasters.

A detailed program of the conference may be had from Miss Ruth Cheyne, 233 Clarendon Street, Boston. The dates of the conference are June 23-July 2.

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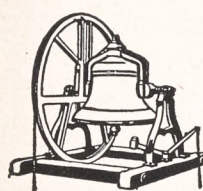


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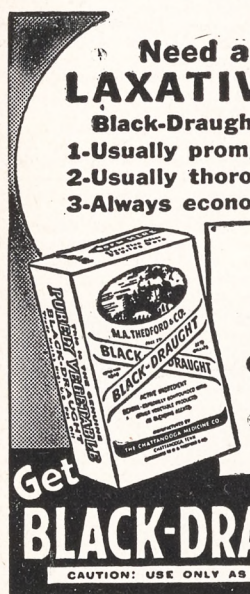


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## Parish Celebrates

*Burlingame, Cal.*:—A debt clearance ceremony, confirmation and an anniversary for the rector all happened on one day at St. Paul's Church here. On May 18th, the Bishop of California confirmed a class of 62 persons, and read prayers of consecration of the church building; and it was the eighth anniversary in the parish for the rector, Rev. Francis P. Foote. The debt had once stood at \$60,000, and the payment was made possible by the work and gifts of individuals and organizations in the parish, rather than by a single intensive campaign. One remarkable group having a large part in this project is known as the Hillsborough Circle, 30 women who hold two rummage sales a year. In recent years, in addition to sending to Europe the kind of garments needed there, this group has sold other kinds of articles, even hardware and books, and regularly brings in two thousand dollars in a three-day sale.

During the eight years of the present rector's service, he has presented 516 persons for confirmation, and 649 have been baptized. The communicant strength has grown from 530 to about a thousand.

## Orthodox Busy

*Bucharest* (wireless to RNS):—Patriarch Alexei, head of the Russian Orthodox Church, has arrived here from Moscow, accompanied by other Church dignitaries. Here for a ten day visit, he stated: "I trust my visit will contribute to the solidarity of religious and cultural relations between Russian and Rumanian Churches."

Meanwhile from Jerusalem came word that Greek Orthodox Patriarch Timothy had received an invitation to attend the convocation of the holy synod of the Russian Church in Moscow in September. Similar invitations went to the Patriarchs of Istanbul, Antioch and Alexandria and the heads of the Orthodox Churches of Rumania and Yugoslavia.

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# BACKFIRE

*Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.*

G. ASHTON OLDHAM  
*The Bishop of Albany*

Everybody that I know is shocked and indignant at seeing the picture in The New York Times of thousands of bushels of potatoes destroyed, which was preceded a short time ago by one showing potatoes in Maine, many times the number, amounting, I am told, to millions of bushels; all of them there not by accident or inadvertence, but bought by the Government and kerosene poured upon them to make them inedible, and this when they might have helped to stay the pangs or save the lives of multitudes of starving people.

In the same issue one reads that \$350,000,000 has been voted to feed the Greeks and that \$5,000,000,000 will be needed in the next two years for similar purposes. One further reads that the "United States would ship 1,200,000 tons of foodstuffs to Germany within the next seventy-five days."

Wherein lies the consistency of these two sets of acts? Why could not these potatoes have been shipped abroad?

Of course there will be learned technical economic arguments—a rationalization of gross selfishness—but to the average person this just does not make sense. Why destroy and send food at the same time? If this is the best our capitalistic system of free enterprise can do, no wonder it does not commend itself in many quarters of the world. Moreover, the deliberate destruction of food under these circumstances is ethically wrong and warrants the condemnation of decent people.

As stated above, many people are shocked and indignant, but nothing is done. Hence, I am writing this brief line to ease my own conscience and to arouse, if possible, other people to express the outrage they feel in order that this immoral and senseless procedure may be stopped.

MR. JOHN F. SCOTT  
*Layman of Louisville, Ky.*

Over the years we have become quite used to having Spofford tell us how the Episcopal Church ought to be run. But apparently the field is too small for his energetic activities so that he now presumes to tell the Unitarians how they should run their Church. I hope that he is told in no uncertain terms that it is none of his business whether or not the Unitarians fire Mr. Fritchman as the editor of their official publication.

THE REV. FRANK BLOXHAM  
*Rector at Ware, Massachusetts*

I enjoy THE WITNESS more and more. You seem to have the right slant on things and I trust your message may yet be received by the Church as a whole. Power to your elbow.

MRS. S. E. GOODBODY  
*Churchwoman of Brooklyn*

I want to thank you for the excellent page of book reviews by Frederick C. Grant in THE WITNESS for May 29th. We

have come more and more to respect his judgment on things pertaining to the Church so that I hope that this may be a regular feature of the paper. May I add that those of my household look forward to the weekly visit of THE WITNESS. Indeed there is such a rush for it when the postman arrives on Thursday that I am not sure we won't have to subscribe for two copies.

MRS. R. N. WILLCOX  
*Churchwoman of Fredonia, N. Y.*

Almost from the beginning my husband was a subscriber to THE WITNESS and I have continued since his death. The friendly bouts between Bishop Johnson and Mr. Spofford were always a constant source of stimulation and through the paper WITNESS editors have become old friends.

MR. GEORGE BARNES  
*Layman of New York*

The number devoted to the Federal Council of Churches (May 29th) was an excellent piece of journalism. It gives us the things that laymen, many of whom I presume are as poorly informed as I am, need to know about this important organization that has been under attack recently.



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