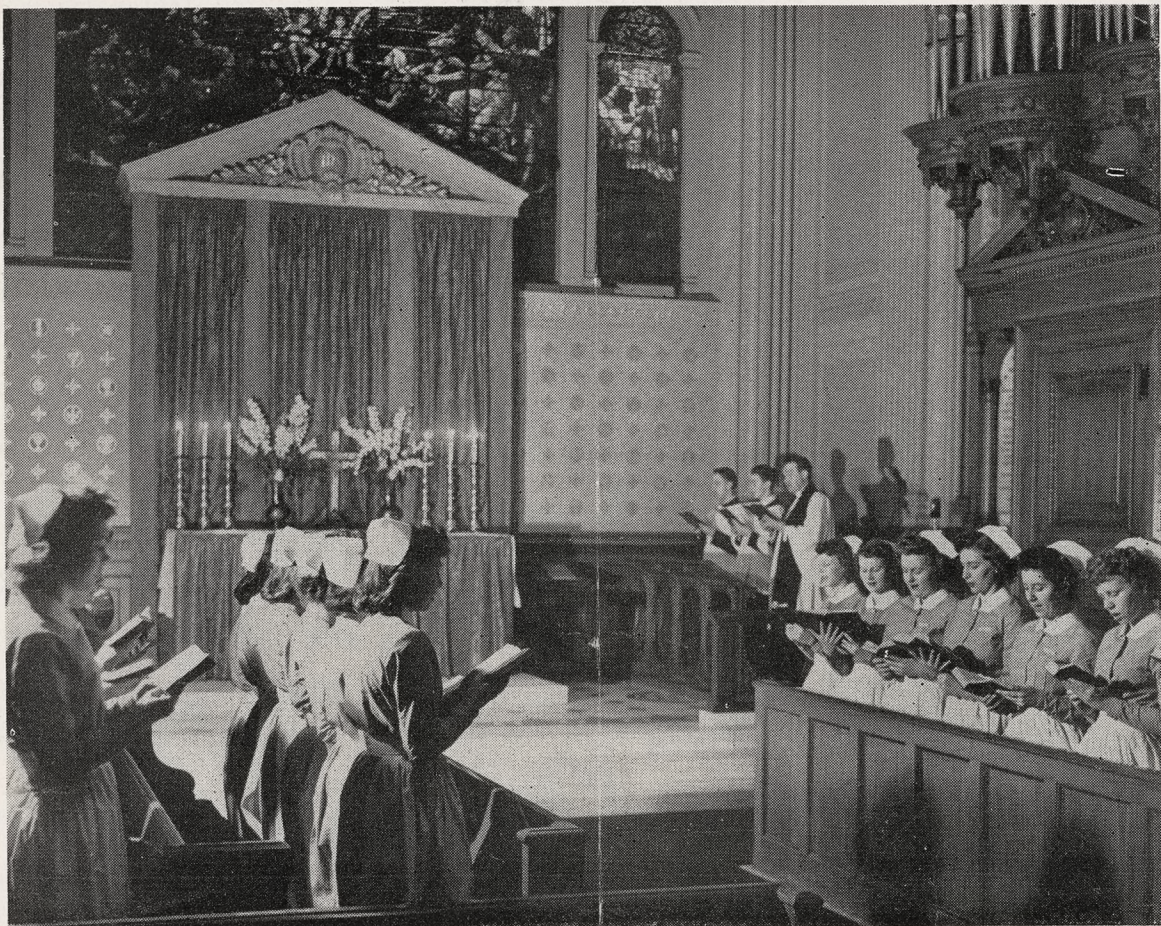


THE

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Witness

July 13, 1950



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TENURE AND THE PASTORAL RELATIONSHIP

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The WITNESS

For Christ and His Church

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STORY OF THE WEEK

William F. Cochran Spent Life Giving Away Fortune

Fifty Years Devoted to Blotting Our Evil Of What He Thought an Unjust Order

By W. B. SPOFFORD SR.

★ William F. Cochran, Episcopalian of Baltimore, Md., died on July 2. He was one of two men of wealth I have known who aimed to die poor. The other was the late Bishop Robert L. Paddock. Both failed in the effort. Both made good tries.

Billy Cochran inherited a large fortune from his father which had been made in the manufacture of carpets through the firm established by his grandfather. After graduating from St. Paul's School and Yale, he began living the life of a man of wealth; parties and riding to the hounds. His conversion, as he related it to me years ago, was as sudden as St. Paul's. He was riding to the hounds when he suddenly drew up his horse and said to himself: "Why do I live as I do? What right have I to great wealth?"

He promptly wrote to Prof. Walter Rauschenbusch, in those days the foremost writer and lecturer on Christian social ethics, to inform him that he proposed to give away his money and sought his advice. It was promptly given. Rauschenbusch told him that if he, Billy Cochran, knew that his wealth should be shared, then he was the man best able to see that it was distributed wisely. Billy started in the early years of the century to give sums to what he called "unpopular causes." And he

spent years discovering how difficult it is to give wisely. He was, on his own admission, a "sucker" for many organizations and individuals. And needless to say he got a lot of free advice, most of it completely selfish. But by-and-large he gave wisely and well.

In 1915 he spoke at a forum in Baltimore, where he lived, on "The Passing of the Idle Rich." At the end of the speech he asked two questions of the audience: "What is the quickest and best way in which I can grow poor?" and "Am I immoral from the mere fact that I am rich?"

He received a full measure of advice at the meeting and was then flooded with letters, including those from people who offered to take over the fortune along with any immorality that might be attached to it. One man informed him that he need not worry about getting rid of his money if he held on to it a little longer because the working people would soon take it away from him.

Billy later made it plain that his aim was not to give away all his money and thus merely reduce the number of multimillionaires by one. "I intend to spend my money to help undermine the system under which I myself have reaped benefits and which gives some many millions and makes paupers of others. As long as there is a system that creates millionaires at one end of the social

scale and paupers at the other there will be great unrest in the world. I shall devote the money I have to blotting out this evil."

To this end he established the Christian Social Justice Fund, with a committee of religious leaders meeting once or twice a year to dispose of large blocks of money. It was my privilege to serve on this committee over a period of years. We would spend the day carefully reviewing requests for grants, and assigning sums to those we thought deserving. There was never unanimity on the committee, with everyone there, naturally, having their own pet charities. Likewise on occasions the majority voted to give money to organizations that were not approved by Billy. But never once do I recall him ever exercising a veto. The majority ruled, even in giving another man's money.

Billy Cochran was for a number of years a member of the mission board of the Episcopal Church, now the National Council. He was the treasurer of the Church League for Industrial Democracy from its founding in 1919 until three or four years ago when the League changed its name to the Episcopal League for Social Action. During most of these years I was executive secretary of the League and our friendship was deep. He was a communicant of Christ Church, Baltimore, which he attended faithfully and supported generously.

If our "Story of the Week" should be, as we think, an unusual one, then I think there has never been one which is more worthy of this space—the story of a Christian man of wealth who earnestly sought to die poor.

EPISCOPAL CHURCH NEWS

GRADUATE WORK IN NEW YORK

★ Paul Y. Chen and his wife Helene are completing a period of graduate study in New York and are soon to return to play their part in the social rehabilitation of China. He is the son of Bishop Robin Chen of Wan-gan, formerly Anking.

Seeking scholarship aid for graduate and special work in the United States, Mr. and Mrs. Chen joined in a statement of "Our motive, need and hope," which pointed out the post-war social problems certain to confront China. "The great mass of laborers call for men with interest and knowledge for services in mines and factories. The government is laying great emphasis on the importance of labor welfare and seeking for solutions to their problems. Social welfare and social insurance for the laborers should be taken care of immediately and everywhere all over the country. For this reason my favorite subjects deal with labor problems.

"Child welfare work is in its

stage of infancy. This is of the greatest importance, for here lies the new blood for the future of China. Experiments have been made on great scales in orphanages, hospitals and children's recreation centers.

"China needs men and women to go to these fields to work and these are places where we, as young people, can help to lay the foundation stone for modern China."

Mr. Chen has been secretary for labor service in the Kunming district; hostel superintendent at various centers during the war; chief for social service, Chungking, New Life Movement Social Center, and junior secretary, division of general affairs, ministry of foreign affairs, Nanking. Mrs. Chen's experience includes work as junior secretary, division of social welfare, ministry of social affairs; secretary, Chungking experimental social relief administration; dean, junior public school for girls, province of Szechuan; secretary, national committee for the care and nutrition of children, Chungking headquarters; secretary, child welfare experimental center, under the auspices of Ginling College, and assistant, department of sociology, Ginling College.

Bishop Chen suggested an inquiry to the Rev. Almon R. Pepper, director of the National Council's department of social relations, who interested himself in seeking resources for Mr. and Mrs. Chen. The result has been that they were granted scholarships by the New York School of Social Work of Columbia University, aid was given by the U. S. state department, and further assistance was given through the Presiding Bishop's fund for world relief to complete the two-year post-graduate course.

Now they are ready to return to China, well equipped to bring

to reality many of the plans they have in process, for the future development of the new modern China, along lines that are sociologically sound, and developed with Christian principles as a fundamental.

Mr. Chen has already secured placement as a social worker on the staff of the national Christian council in China, with headquarters in Shanghai. He will assist the director of the committee on Christian service and industrial relations, who wrote to him: "We are very anxious that a man of your training and Christian conceptions will be able to travel a great deal up and down the country helping Church leaders and Christian leaders in hospitals, educational institutions to orient their program toward working with labor."

Mrs. Chen expects to find her place in the child welfare program of the Church.

ST. PAUL'S CELEBRATES ANNIVERSARY

★ St. Paul's Cathedral, Los Angeles, celebrated its 26th anniversary on July 9, the service being conducted by Dean John M. Krumm, with Bishop Campbell the preacher. The offering went to a fund to purchase a new organ as a memorial to the late Bishop Stevens.

LAYMEN TO PRESENT CHURCH PROGRAM

★ Seventy-seven of eighty-seven dioceses already have set up laymen's training conferences in preparation for the every member canvass next fall. The missionary district of Honolulu also has set up a conference. The conferences are concentrated as to time, most of them over the weekend of September 16-17 and October 7-8. Approximately 2,200 men will be trained.

Robert D. Jordan, who will



GEORGE T. BALLACHEY was recently honored at a luncheon in Buffalo for his outstanding contribution in diocesan and civic affairs

instruct the original group of men, who will train others, and the Rev. Arnold M. Lewis of the committee on laymen's work, expressed gratification at the interest and enthusiasm aroused by the training plans, all through the Church.

Thirty men of the quality often described as "big men," professional men, industrialists, high ranking officers in military and naval service, will meet at Seabury House September 8-10 to receive an intensive course of instruction by Mr. Jordan. These men will go out and train others, who will carry the message of the Church's program to every part of the Church through presentations at parish meetings. The training will employ audio-visual materials, and each of the trained men will be given a book, *Facts*, with detailed information about the Church, how to present the program, and the every member canvass, both philosophy and techniques.

Most of the parish meetings, when whole congregations will hear and see the presentation, are being set up for October 9 and November 11. Parishes everywhere are being urged by the National Council to start planning parish meetings now, and to develop plans to assure the attendance of the entire parish, men, women, children, to hear the presentation, which will employ methods that are entirely unique in this field, and that, National Council men declare positively, "will hold the interest, get over the information, and help to build the spirit of consecration which will result in sacrificial giving."

The parish meeting presentation will offer by transcription the voices and messages of some of the great missionary bishops, the voice and message of the bishop of the diocese will present the diocesan program, and colored films will show actual work, needs and opportunities. The speaker, one of the specially trained men, will explain parts

of the audio-visual presentation, and the last fifteen minutes of the meeting are for a member of the parish to present the parish part of the program and budget.

NEW PARISH HOUSE IN KANSAS CITY

★ St. Paul's, Kansas City, Mo., recently opened its new parish house. It contains an auditorium seating 450, with fully equipped stage, address system, moving picture booth. There is a completely equipped nursery; 14 class rooms, a Boy Scout room. Rector Richard M. Trelease states that the cost of about \$300,000 has been almost entirely subscribed.

STUDENTS GET WORK IN MICHIGAN

★ In accordance with the plan established by Bishop Emrich of Michigan some years ago, a group of young men and women, most of them from other parts of the country, went into various mission fields in the diocese on July 1st for two months' practical work and training. About twenty comprise this group, of whom several come from Michigan. Others lived in Massachusetts, Illinois, Kentucky, Connecticut, Vermont, Virginia and Pennsylvania. These workers are for the most part students for orders in the various seminaries, who welcome this opportunity to receive practical training in the missions of the diocese. They are paid a small scholarship which is provided from funds contributed in memory of the late Bishop Herman Page. The missions in which they work furnish board and room for the two months. The workers will engage in many activities during their stay in the mission field, including conducting services, holding vacation church schools, calling on parishioners, learning institutional work, and in some cases working on parish buildings and grounds.

The summer workers attended a meeting at Parishfield, the

diocesan retreat and conference center, on Thursday, June 29-July 1. The Rev. Charles D. Braidwood of Lapeer (who planned their schedule in consultation with Bishop Emrich) and Miss Margaret Culley, diocesan field worker, led the conference, from which the workers entered their various fields.

ZABRISKIE RESIGNS AS DEAN

★ Alexander C. Zabriskie has resigned as dean of the Virginia Seminary, with the trustees accepting the action at a meeting June 28. The action, taken with great reluctance, was based upon reports of his medical advisors who reported that the dean's two recent attacks of illness were the result of extreme hypertension and that any attempt to resume the deanship could only result in a serious threat to his health. He has been granted a leave of absence as the head of the history department until such time as he is able to resume his duties in that capacity.

The Rev. Stanley Brown-Serman, professor of New Testament, was elected the new dean by the trustees.



JOHN ELLIS LARGE, now rector of the Heavenly Rest, New York, will become a member of The Witness Editorial Board when meetings resume in September

EDITORIALS

Missionary Policy in China

OUR reporter at the April meeting of the National Council tells us that there seems to be developing a new policy regarding our mission in China. In a short debate concerning an allocation of \$600 from Reconstruction and Advance funds to build a small church and rectory at Sing Tien, China, one bishop asked if such action would not be contrary to what he understood policy to be "that there would be no capital expenditures in China because we might lose them." No policy had been stated in open meeting, but when the Presiding Bishop replied, he did not deny that this was what was contemplated. He simply said that the sum was so small that if they could be built for that amount, it was worth the chance. Later information revealed that what we must do in China is spend our money, not on buildings, but in providing a living for technicians of all sorts who will be able to assist the people of China to develop a higher and better standard of living. This strategy was discussed in department meetings and executive sessions, but was not sufficiently formulated to become open and official policy.

When the Detroit conference on the Church and economic life was studying the role of the Church in the Point Four program for assisting under-developed countries, it came out with much the same plan. The American Church could do a real service by sending Christian public health and agricultural technicians, teachers and organizers of cooperatives, to China. The opportunity for witness to the Christian concern for the whole of man's life is great, and devoted persons could accomplish much for Christ and his Church in this way. We hope that this is what the National Council is seriously considering.

We hope they will also come out clearly for this and extend it further. Some members of the Council are of the opinion that the time has

arrived when any financial aid that is given to the Church in China should be appropriated in a lump sum, and not earmarked by our National Council for any specific projects. The Chinese Church now has a completely native bishopric, and might well be treated by us as an autonomous Church. This would have two advantages. First, it is exceedingly difficult for us in this country to have complete information on what is transpiring in China, and the tenseness of the political atmosphere colors our judgment on what facts we do possess. Those in China cannot help but be aware of where the greatest need is, and where our missionary effort would be most effective.

Secondly, as long as our government refuses to recognize the present government in China even to the extent of allowing its representatives to hold the allotted positions in the United Nations, there is in the mind of many Chinese that America still supports the discredited Kuomintang regime. If a missionary is thought to be a representative of the American Church, it puts an obstacle in the path of dealing with the Chinese. However, if it were known that he is a representative of the Chinese Church, and sent by them, acceptance would be facilitated. The overseas department and others at 281 have an opportunity to exert real leadership in making a Christian impact

on China by setting out on a course which they have apparently charted.

There are hundreds of Chinese who have finished graduate work in the United States, like Paul Chen and his wife (see page four), who are returning to their native land to help build the new China. Many of them, like these two, are devoted Church people. They will remain so if the Church does not make it difficult for them to do so, by refusing to accept the new situation in their native land. The program of this young Chinese couple indicates clearly what they believe the Church should be doing. It is also, we hope, what the National Council believes.

★

"QUOTES"

IT is no wonder that the behaviour of men who are nominally Christians—Christians in profession if not in practice—has checked and still checks the progress of Christianity. The missionary comes preaching the gospel of peace and love, but when the natives see the rapacity and injustice of men professing the religion which the missionary preaches, the preachings lose their power.

—LORD BRYCE

★

The Bishop and Pastoral Relationship

BY

EDWARD L. PARSONS

Retired Bishop of California

THE consideration of tenure can properly start not with the canon concerning dissolution of the pastoral relationship but with the tradition which has guided and governed the Church in the past, which goes back to the pre-Reformation Church of England and back of that to very remote times. Like that of the bishop to his diocese the pastoral relationship was regarded as something akin to that of the father in the family. It had in meaning (however often it lacked in practice) something sacred and beyond the reach of any canonical expression. To quote Hoffman: "It seems to have been felt that there was a nearness and sacredness of tie between such parties as admitted not of severance but for legal offenses or with the intervention of grave authority." (Page 332). And as one studies the grounds on which the tie may be broken in England one realizes that they are all either voluntary (a new benefice, ill health, etc.) or else the result of action for which the priest may be tried. There is no provision for dissolving the pastoral relationship because parishioners, few or many, do not like the incumbent or his ways. This is emphasized again when one turns to the proposed new code now before the Church of England for consideration. There is no provision whatever for dissolution of a pastorate.

Now English usage is not determinative. It is only interpretive. Neither English canon law nor Parliamentary statute (any more than the whole vast medieval corpus) tells us what we must do; but they give us the background of our own enactments and to some extent they enshrine the tradition in which we share. And there is no doubt whatever that the Protestant Episcopal Church at the beginning of its independent life accepted the traditional view. Bishop White believed there should be no severance of the pastoral tie except after trial for misconduct. The canon of 1808 dealing with the matter states "the Church designs not to express an approbation of any laws which make the station of a minister dependent upon anything else than his own soundness in the faith and worthy conduct."

But conditions in America were in two respects quite different from those with which the

earlier canon law had to deal. In general and allowing for its survival for awhile in parts of the south, there was no such thing as a parish in the historic sense. The parish was a congregation, not an area and even where parish boundaries were recognized by the Church they had to do only with the relations of congregations and individuals. They had and have nothing to do with the relation of the pastor to other than fellow Episcopalians. As a result the personal relationship of the rector to his congregation assumes an importance quite beyond that which it held through the medieval period and still holds where the Church is established.

And the other factor lies in the steadily increasing mobility of American life. There are many long and happy pastorates. There was a larger percentage of such, no doubt, in the earlier days but the turnover through the Church at large is today very great. Clergy move all the time. Congregations do not I suspect ordinarily settle down nor do their rectors with the feeling "here we are for life." Incidentally the only possible ground on which the present policy of this Church against the translation of bishops can be defended is that the bishop is a stabilizing force. One might say he lives in a house; the rest of the population including the clergy in trailers. At any rate there is no doubt that the situation the Church in America has had to meet for over a century and a half differs from that envisaged by earlier canon law.

The Present Canon

THESE new conditions made new legislation necessary. Such legislation had to be experimental and the detail of the attempts to deal with the problem need not be studied. A summary is sufficient. In general and diocesan canons we find various provisions: the bishop and presbyters of the diocese—but that left it possible to ignore the rights of the laity in the final decision! The bishop and the convention—but that obviously became impracticable as dioceses increased in size! The bishop and standing committee—that protected the interests of both clergy and laity! But there again came the question as to whether the function of the standing

committee was advisory or whether while the bishop quite properly was judge, his decision required the concurrence of the committee. There were many perplexing shifts in this whole matter, especially during the 60s and 70s, the years of the ritualistic controversies. In 1871 an arbitration board was proposed. But finally in 1904 with the general revision of the canons at that time, the structure of the present canon 46 was adopted.

Its provisions are well known. They may be summarized as follows: A rector may not resign nor a parish or its vestry or trustees "whichever may be authorized to act in the matter" remove its rector without in either case the consent of the other party. There is of course practically no likelihood that any parish would take canonical steps to prevent a rector resigning if he were determined to do so. That contingency may I think be ignored. But if the parish, its vestry or trustees desires a separation and the rector declines to accede the canon goes on to provide (Sec. 2) that the bishop may try to settle the matter "by his godly judgment." If that is not successful, the parish, its vestry or trustees may give notice to the bishop and he with the advice and consent of the standing committee and proceeding with its aid and counsel shall be the ultimate arbiter and judge. The judgment whichever way it goes shall be binding upon both parties. Then follow provisions concerning the execution of the judgment and the final section gives dioceses and missionary districts the right to deal with the matter in their own canons and notes that the canon shall not apply "in contravention of any right to any minister, parish, congregation or vestry under the law of the civil authority."

The purpose of the canon is clear enough. It is (1) to resolve impossible and destructive situations occasioned through one or more of the many causes for failure of a rector and parish to get along together and (2) somewhat indirectly to give the Church (represented by the bishop and diocese) a chance to intervene where the parish through inadequate leadership is steadily failing to do its work and is gradually disintegrating.

Heart of Matter

THE matter of tenure which lies at the center of this whole matter is so important that the principle behind it must be discussed in the concluding section of this paper. One cannot think of the matter at all however without realizing that it is only through security of tenure that the pastor can be free to carry on his work as God, rather than the vestry or the leading parishioner or the woman's guild, gives him guidance.

The security of tenure for the clergy of his diocese, their independence and freedom of action must be as important to the bishop as his own. They with him are the leaders of the Church and leadership is an empty word for Christians unless leaders are free.

That being assumed we turn to the consideration of the canon as a whole and ask whether it safeguards sufficiently the interests of the parties concerned: the rector, the people of the congregation and the Church represented by bishop and diocese. There can be no reasonable doubt but that the interests of the Church are safeguarded. Not only is the bishop ultimate arbiter and judge; he is such under definite constitutional provisions, so that the consent of the standing committee which represents clergy and laity of the diocese is necessary to initiate any procedure and the committee acts throughout as a jury to get the facts. The rector is not so fortunate. He has every right to present his case except one. He cannot demand that his congregation be consulted as to their view of the matter; and ipso facto the congregation is deprived of the right to present its case if any large number of its members disagree with the vestry's appeal that the pastoral relation be dissolved. It is certain that ordinarily the vestry does represent the parish; but it is equally certain that at times it does not. Furthermore the question at issue is not what the vestry thinks but what the parish thinks. The parish, the particular group of Christians within the larger family of the Church, has chosen its own rector, has its place in diocesan convention, takes its share in the larger activities of the Church, and these people not the vestry constitute the body with which the Church is concerned. Indeed if the bishop is exercising his pastoral responsibility he must recognize that his relationship to the vestry is only legal or canonical. His essential concern is with the congregation.

It has been recently urged that because the vestry has been chosen to represent the parish corporately it can speak for the parish and act for the parish regardless of the views of the parishioners. What shall we say of such a position? Nothing but that it is pure legalism and has no place whatever in the realities of the Christian fellowship of the Church. It is true that the directors of a corporation can legally bind the corporation regardless of what the stockholders wish, and the stockholders usually get little chance to say what they wish. Indeed "big business" can hardly be run in any other way. It is true also that a vestry can commit a parish legally to this or that obligation, financial

or otherwise, and have authority to call a rector without consulting the parishioners. But no one I think would contend that there is any inherent right in the matter. It is a matter of convenience, the obviously practical way of doing things. No vestry however which had any sense or any Christian feeling would e.g. call as rector a man whom they knew to be distasteful to great numbers of the congregation. The fact is that from the Christian point of view the legal authority of the vestry is purely for convenience. The Church is vastly "bigger business" than Westinghouse or Ford. It is altogether too big business to be tied down by a legal quibble. The matter it seems to me does not need to be argued at all. The Church is from the beginning concerned with people and that answers the question.

It follows that the canon is defective in not requiring that the position of the congregation should be ascertained. It should provide that after the vestry has presented its appeal for dissolution sufficient time be allowed for a dissenting group in the congregation to ask for a parish meeting at which the matter may be discussed and a vote taken. Provision should be made that both those who support the vestry and those who oppose be heard before the standing committee.

But what is to be done if the parish votes against the vestry? There are two reasons (much as I dislike such a conclusion) why the vote of the parish should not be determinative; but rather be treated as part of the evidence before standing committee and bishop. The first is that a majority, even a two-thirds majority opposing the vestry might be nothing more than the evidence that the parish is too badly split to warrant a continuance of the particular rectorship. The second is that there are cases as suggested above in which without any open dissension a parish is disintegrating so steadily as to warrant the bishop intervening if the vestry is willing to cooperate with him. It is the kind of case in which people will have simply drifted away instead of making trouble. Those who remain may most of them be friends of the rector. Their voice should be heard; but the Church as represented by bishop and standing committee should have the final decision.

Rector Has No Appeal

FINALLY there are three matters deserving comment in closing the discussion of the canon.

(1) The rector has no appeal within the canons to any Church court. The resource of General Convention is open to amend injustice in the canon; but it cannot well be invoked in the trial of a particular case. Various suggestions

have been made for appeal boards. Within the diocese one cannot well have any body more likely to be just than bishop and standing committee if they have all the evidence including the views of the congregation. One cannot ask an outside arbitration board nor the Provincial Court of Review (which has been suggested) to convene at the call of any cantankerous rector (and there are such) who has fallen out with his congregation. Would the Church consider giving the president of the province the slight metropolitan authority to present the case to the Court of Review if he felt that serious injustice was involved? I raise the question.

(2) It seems indisputable that no diocese should be allowed to enact legislation which might on the one hand limit the bishop's responsibility beyond that which General Convention has recognized nor on the other hand imperil further the security of tenure which that body safeguards. The final section of the canon ought to be amended by omitting the permission to dioceses to make their own rules (save within the framework of the general canons).

(3) The third matter which this whole discussion must raise in people's minds is the extent of the bishop's authority as chief pastor. We have brought to us in that question a perfect example of the difficulty inherent in adjusting an age-old institution to a present day condition. The social ideals which made the monarchical episcopate inevitable are gone, we in America believe; yet actually in the social order they have come to new power in the Communist and Fascist dictatorship and in a part of the Christian Church. Nothing in the past has ever quite equalled the closely-knit organization of the Roman Church in which the dictate of one man is absolute and in those deep areas on which the life of the spirit depends is regarded as the infallible word of God.

We in the Anglican Communion however have looked forward not back and have met the problem of adjustment with more or less success by developing what the Lambeth Conference calls "the constitutional episcopate." Now the substance of the constitutional episcopate as we have developed it in America is that the Church including both clergy and laity acting for its divine Head confers upon the bishop those gifts and faculties which make him a bishop, and likewise the jurisdiction which enables him to exercise them. These are facts quite regardless of whether we hold a high or low or any other theory of the episcopate. In other words authority does not descend from him (as one civil court has held) any more than it descends from the President of the United States or the governor

of a state. It is conveyed to him by the free suffrage of his people and the freely adopted provisions of General Convention. The Church determines who shall be a bishop and the limitations of his authority. There is of course a kind of no-man's land, an area in which the survivals of the monarchical tradition will or will not come into play much in accordance with the bishop's personal character and theological views. There is always behind him and with him the reverence of his people for the place he holds. He carries with him the atmosphere of more than fifteen hundred years in which his rule was actual and in which as today in confirmation and ordination he represented the deepest sources of the life of the Church. Today the whole trend of life has tended to centralize authority in the Church (witness the place of the Presiding Bishop's office as contrasted with a generation ago) and to put more responsibility and thus more authority in the bishop's hands. The Church must reckon with such tendencies. Authoritarianism is easy. Freedom is hard. Yes, freedom is hard. It is hardly won and hardly preserved. It is our precious Christian heritage. It belongs to bishops, other clergy, laity—all who have entered into the glorious liberty of the children of God. One of the points at which it focuses for us at the moment is the apparently small question of the tenure of the parochial clergy, but once threaten it successfully there, we take one more step toward authoritarianism. It is for that reason it is worth while to turn to the final topic.

Next issue: A concluding article on The Liberty of Prophesying.

Camping and Sharing

By HUGH McCANDLESS
Rector of the Epiphany, New York

THEY say you never know people until you live with them. There is no way you can live as close to people as by camping with them. When you don't have conveniences you need plenty of cooperation. The person who never lets his tent mates sleep because he wants to talk, or who never lets them talk because he wants to sleep, might seem all right if you were simply staying in the same house with him. You can't ignore the shirker when you have to carry everything, and you can't avoid the groaning grumbler when you both have to sit around the same camp fire.

J. M. Barrie wrote a play called "The Admirable Crichton" which describes this. Some very important people had a wonderfully handy manservant, who was very quiet, but very capable. They all took a trip, and were shipwrecked. A

few of them managed to get to a jungle island, and there they had to stay. The servant, Crichton, did not mean to assert himself at all, but he had the best ideas on how to get food and make a shelter. It soon developed that he had more character and sense than the people shipwrecked with him and little by little he became their leader, and the others after a while obeyed him absolutely, because they knew he was unselfish and wise.

Perhaps the best tests of any camper or picnicker are these—does he leave the place in better shape than when he came, and does he leave the people in and about the place happier?

Our Lord came of a race of campers. They always remembered the forty years wandering under Moses, when their only church was a tent.

Even today the Jews have a festival in early fall, called the Feast of Tabernacles or the Feast of Booths—we might translate this the Feast of Tents. Then for a few days they spend all day out in the open in a little summer house made of bush and branches, and eat the simple food of their wandering ancestors. Occasionally they invite their Christian friends to join them, and if you ever get such an invitation, don't refuse it.

A great many pictures of our Lord show him draped in sheet-like garments, which of course is ridiculous. He wore clothes much better suited to working and walking. And he probably wore a headdress made of a kerchief held on the head with bands, and this he could use as an emergency pail, by lining it with leaves, or a rope, or a bandage or string, like the Boy Scout neckerchief.

THE story of the loaves and fishes tells of the time when a great number of people had followed Jesus around the Sea of Galilee to hear him speak. They were quite a distance from their villages, and the time came to eat. Everyone was afraid that there would not be enough food, of course. One hungry boy did not wait, but offered to share a few small buns he had and some fish about the size of sardines with anyone who wanted it.

Of course that was not enough for everyone, but it was much better for him to do that than to eat by himself and be embarrassed by his selfishness, or to steal away somewhere and eat by himself. He was not bragging about what he had; he simply said he would share it.

At any rate, Jesus stopped those who sneered that the boy's gift was not enough; he took it as if it were enough, and thanked God and blessed it as if it were enough. And it was more than enough.

Some people have what appears to be quite a good explanation of this story. It is that there

were plenty of people there who had enough and to spare for themselves and some others. What our Lord did was not to change the amount of food but to change the hearts of these people by his prayer of blessing, and so they all began to bring out what they had, and to share it with each other.

Some say one thing and some say another, but it is just as much a miracle to change people's hearts as to multiply food. Whatever happened, that young boy helped do it.

The first Christians loved this story: it proved that there is always enough when people share. Any group of people may have very little to get along with—if they are friendly, it is enough. Another group may have a great deal, but it will never be enough, if they are not friendly. It's the campers that make a camp, not the number of cooks or canoes or councilors or diving boards or slides or riding horses.

When nations share the world will not be divided into armed camps as they are today. Babies won't share anything, not even a see-saw which they can't work alone! It is time for the nations to grow up.

The People's Bread

BY

GORDON C. GRAHAM

WHO provides the bread and wine for the Holy Communion in your church? The rector or the altar guild? Perhaps it may be some old parishioner who has been doing it for years; or it may be donated from outside the church as in the case of a local liquor dealer, who for his own reasons, business or political, sent wine gratis to all the churches in his community. In the simple economy of early Christianity the people of the congregation usually made the bread and wine themselves and brought them to the Eucharist as their offerings to God. In our specialized society this meaningful act is no longer feasible so that the bread and wine have to be bought from those who manufacture these things. Following the original practice of the Church, it would seem natural that the buyers of the bread and wine in our day should be the people of the congregation and not any one individual or private group. In other Prayer Books of the Anglican communion, except our own, this point is made quite clear by a rubrical direction which says—"The bread and wine for the Communion shall be provided by the curate and the church-wardens at the charges of the parish".

The people, therefore, should provide the bread and wine because it is their common and

corporate offering. It cannot be stressed too much that this can only be real if these things are purchased from general parish funds. The point here is a real one because it concerns the reality of our part in the Communion service. It is, perhaps, not without significance that our Prayer Book directs that the collection be taken up before the bread and wine are offered on the altar. This, by the way, is seldom observed so that the presentation of the alms is turned into the climax of the offertory, when it should only be introductory. One wonders whether this is merely a convenience, or is the result of finance capitalism which puts the making of money before the production of goods and services. The reality of the offertory can be brought out practically by having the people make their offering in bread as well as in money. This can be done by putting a table at the door on which are bread and wine and a collection plate. As each person enters they put their money on the plate, take a wafer out of the bread box, and put it on the paten. At the offertory all these things can be carried to the altar by a procession of people, including of course, members of the vestry.

Real Worship

WORSHIP that is real must be first related to the world before it can be related to heaven. There can, in other words, be no Holy Communion unless the people first offer to God bread and wine. These commodities come from the earth through the workers of the world — farmers, processors, etc.—and they are used by congregations to express their offering to God. What could be more a part of life? Before we can appreciate the Church's worship or get others to realize its relevance we must insist on this principle of reality. There is much to Christian worship and, much more to the offertory act, than we are commonly inclined to realize but it all has first to be made humanly real. Bread and wine are not just beautiful symbols with emotional value but are actual commodities taken from every day life. They must be regarded for what they are—things of the world—used for the worship of heaven, thus establishing the reality of the relationship between life here and now and life eternal. Christian worship has too often been treated as something pretty, or high, or low, depending upon personal tastes. It is nothing of the sort; it is a very practical business in which bread and wine have a very practical function. If this is what we want and what we need, it is for us, the people, to take the first practical step of seeing that the bread and wine offered in our church really belongs to us.

Next: Bread of the World

EPISCOPAL CHURCH NEWS

URBAN CHURCH IS CRITICIZED

★ The urban church is "in a sorry way," for though called to preach the gospel its voice in the city "has become nearly mute." That was the opinion of a committee set up at a ten-day conference on urban problems, meeting at Evanston. The committee, headed by Prof. Joseph G. Moore of the Seabury-Western Seminary, stated that "the Church ministers to mobile millions, using techniques worked out for an English suburb. It has so failed to preach judgment upon contemporary culture that it seems a pleasant club rather than a loathsome and dangerous company. It forgets the divine love and promise under which it stands and so it falters."

In discussing specific problems faced by the urban parish,

the committee pointed out: "We are not adequately informed about the influence of such phenomena as poor garbage collection and slum housing on the building of character. We too often play the part of fool in industrial relations. Nor are there any co-ordinated efforts to meet population changes for there is still over-lapping in some neighborhoods and no service in others."

The faculty at the institute were the Rev. Almon Pepper of the National Council; Jack Stipe of the National Council; Prof. Lichtenberger of General Seminary and the Rev. Ralph Higgins of St. Mark's, Evanston, with Moore as dean.

AUXILIARY MEETS AT EASTON

★ A conference of the Auxiliary of Easton was held June

20-22 at Port Deposit, Md., with the Rev. Donald Mayberry, rector of Trinity, Wilmington, Del., the chaplain. Bishop Allen Miller had a meditation at one of the sessions and there were addresses on the program of the Church by Mrs. William Taliaferro, former national executive board member and Mrs. Roger Kingsland, a member of the National Council.

URGE SOCIETY FOR FACULTY MEMBERS

★ Formation of a national association of Episcopalians on college faculties was proposed by a group of professors meeting at Utica, N. Y. There were 87 present at the conference from colleges in New York, New England, Pennsylvania and other eastern states.

CATCH-UP CONFIRMATION IN DETROIT

★ Bishop Emrich confirmed 65 persons from 15 parishes and missions at a "catch-up" service.

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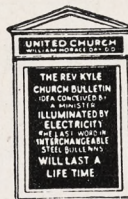
PEOPLE

DEATHS:

CHARLES B. COLMORE, 71, bishop of Puerto Rico from 1913 until his retirement in 1947, died June 28 at Winter Park, Fla. His wife, four sons and three daughters survive. Since his retirement he has devoted himself largely to producing a new Spanish translation of the Prayer Book.

ORDINATIONS:

The following were ordained deacons June 14 at Washington Cathedral by Bishop Dun: JOHN F. BIANCHI, curate at St. Luke's, Washington; FRANK L. MOONZ, in charge of St. Mary's of Southern Maryland; BENJAMIN W. NEVITT, in charge of St. Peter's, Poolesville, Md.; ARTHUR H. UNDERWOOD, assistant at Christ Church, Georgetown; RAY RYLAND, assistant at St. Margaret's, Washington. Ordained priests: OWEN C. THOMAS, doing graduate work in New York; EARLE R. CLOSSON, assistant at St. Paul's, Washington.



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BACKFIRE

HOLT M. JENKINS

Curate at St. Anne's, Annapolis, Md.

The editorial of June 8th in defense of Bishops Hall and Dun seems to me to be somewhat at variance with your excellent discussion of South India in the issue preceding. There is a wide gulf between the constitutional activity of a Church and individual gestures of well-intentioned clergy. I am concerned that we present some sort of united front to the world in the matter of Christian reunion.

Your editorial does not consider the following factors in the actions of the two bishops. First, in the matter of open communion, it seems natural and normal that guests should be treated as such and that visitors to our parishes be welcome at the Lord's table. However, I have had to deal with members of other denominations who have attended the Episcopal Church for years and received the sacrament without ever showing any desire to abandon their affiliation. Some of these people have steadfastly refused confirmation and made no effort to support or participate in the life of the Episcopal Church. Since we do have so many converts from other Churches, it seems to me that we need to make clear the difference between guests and parasites.

Secondly, while most of the members of other Churches who receive the sacrament in an open communion service belong to bodies which profess some belief in the sacramental nature of the holy communion, the invitation is generally extended publicly to all who believe in Jesus Christ. This is a rather broad statement and does not take into consideration the peculiar Christologies of some of the minor denominations. There are also certain groups which deny any sacramental character to the holy communion or else hold ideas which oppose the principle on which all sacramental belief rests. Cannot the invitation be less general?

Finally, in the matter of Bishop Hall's action, the question of representation is involved. If I am invited to take part in the ordination of a minister in another denomination, do I act for myself or am I acting on behalf of the Episcopal Church? Can I, as a priest, represent the Episcopal Church in the ordination of a minister in another body? I believe that any proposal for joint ordination would insist upon an official action by those who participated in the laying on of hands. To my knowledge, this was not true of the ordination in New Hampshire.

If we do not wish to appear before

the world as irresponsible individualists and if we do not wish our relations with the rest of Christendom to vary from parish to parish, I suggest that we devote our energies to the activities of the General Convention and its commission on approaches to unity. The progress made in South India ought to show us the advantages of such a course of action.

E. LOUISE NOYES

Churchwoman of Santa Barbara, Cal.

I can not refrain from a thank you for two recent articles in "The Witness." Bernard Bell's article on "Churchianity" recently and your editorial "Sharing Our Treasures" in "The Witness" on June 8th are certainly tops on what ought to be said. I wish that both of them might be broadcasted to all Episcopalian churches in our country.

MRS. GEORGE W. MOORE

Churchwoman of Scarsdale, N. Y.

The editorial of June 8th reports with understanding the Christian hospitality of Bishop Dun of Washington and Bishop Hall of New Hampshire. They witnessed to their belief in the spiritual unity of all Church people. To many these acts will be steps toward the unity for which we pray.

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