

# *The* WITNESS

10¢  
A COPY

MAY 29, 1952



FATHER DENIS

English Monk to Lead ELSA Conference

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Tenure Canons Need Clarification

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## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, (Morning Prayer and),  
Holy Communion; 10, Morning Prayer; 4,  
Evening Prayer; Sermons, 11 and 4.  
Weekdays: 7:30, 8 (and 9 Holy Days ex-  
cept Wed. and 10 Wed.) Holy Com-  
munion; 8:30, 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  
Sundays: 9 H. Comm.; 11 Sermon.  
4:30, Vespers or Music Service.  
Weekdays: Tues-Thurs., Prayers - 12:30.  
Thurs., and Holy Days, H.C. - 11:45  
Fri., Organ Recital - 12:30.

### THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street  
Rev. John Ellis Large, D.D.  
Sundays: Holy Communion, 8 and 10:10  
a.m.; Morning Service and Sermon, 11 a.m.  
Thursdays and Holy Days: Holy Com-  
munion, 12 noon.  
Wednesdays: Healing Service, 12 noon.

### ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street  
Rev. Anson Phelps Stokes, Jr., Rector  
8 and 9:30 a. m. Holy Communion.  
9:30 and 11 a. m. Church School.  
11 a. m. Morning Service and Sermon.  
4 p. m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at  
10:30 a. m.; Wednesdays and Saints  
Days at 8 a. m.; Thursdays at 12:10  
p. m. Organ Recitals, Fridays, 12:10.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH

Madison Ave. at 71st St., NEW YORK  
Rev. Arthur L. Kinsolving, D.D., Rector  
Sunday: 8 a.m., Holy Communion; 9:30  
a.m., Church School; 11 a.m., Morning  
Service and Sermon; 4 p.m., Evening Ser-  
vice and Sermon.  
Wednesday 7:45 a.m. and Thursday 12  
noon, Holy Communion.

### ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sundays: 8 a.m., Holy Communion; 11  
a.m., Morning Prayer - 1st Sunday, Holy  
Communion.  
Daily: 8:30 a.m., Holy Communion.  
Thursday and Holy Days: 11 a.m., Holy  
Communion.

### THE CHURCH OF THE ASCENSION

5th Ave. and 10th St., NEW YORK  
Rev. Roscoe Thornton Foust, D.D., Rector  
Sundays 8 a.m., Holy Communion; 11 a.m.,  
Morning Prayer and Sermon; 8 p.m., Serv-  
ice of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a.m.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

### ST. MARY THE VIRGIN

46th Street, East of Times Square  
NEW YORK CITY  
The Rev. Grieg Taber  
Sunday Masses: 7, 8, 9, 10, 11 (High).  
Evensong and Benediction, 8.

### CHURCH OF THE HOLY TRINITY

316 East 88th Street  
NEW YORK CITY  
The Rev. James A. Paul, Rector  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11; Eve-  
ning Prayer, 8.

### PRO CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE  
23, Avenue George V  
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Student and Artists Center  
Boulevard Raspail  
The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Siurgis Lee Riddle, Dean  
"A Church for All Americans"

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For Christ and His Church

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## SERVICES In Leading Churches

### ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.  
The Rev. C. Leslie Glenn  
The Rev. Frank R. Wilson  
Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30  
p.m.; Mon., Tues., Thurs., and Sat., 12;  
Wed., Fri., 7:30; Holy Days, 7:30 and 12.

### ST. PAUL'S CATHEDRAL

Shelton Square  
BUFFALO, NEW YORK  
The Very Rev. Philip F. McNairy, Dean;  
Rev. Leslie D. Hallett;  
Rev. Mitchell Haddad  
Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

### ST. STEPHEN'S CHURCH

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Sunday: 9 and 11 a.m., 7:30 p.m.  
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12:30 - 12:55 p.m.  
Services of Spiritual Healing, Thursdays,  
12:30 and 5:30 p.m.  
Two hundred hearing aids available for  
every service.

### ST. JOHN'S CATHEDRAL

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Rev. Harry Watts, Canon  
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p.m. recitals.  
Weekdays Holy Communion, Wednesday,  
7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.  
Sunday: 8 and 10:10 a.m., Holy Com-  
munion; 9:30, Church School; 11 a.m.  
Morning Prayer; 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12  
noon; Tues., Fri. and Sat., 8; Wed., 11;  
Thurs., 9; Wed. Noonday Service, 12:11.

### CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursday, 7:30 a.m.

### TRINITY CHURCH MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services: 8, 9:30 and 11 a.m.

### CHRIST CHURCH INDIANAPOLIS, IND.

Monument Circle, Downtown  
Rev. John P. Craine, Rector  
Rev. F. P. Williams  
Rev. W. E. Weldon  
Sun.: H. C. 8, 12:15; 11, 1st S. Family  
9:30; M. P. and Ser. 11.  
Weekdays: H.C. daily 8 ex Wed. & Fri. 7;  
H.D. 12:05. Noonday Prayers 12:05  
Office Hours daily by appointment

### ST. PAUL'S CATHEDRAL OKLAHOMA CITY, OKLA.

Very Rev. John S. Willey, Dean  
Sunday: H.C. 8, 11 first St.; Church School.  
10:50; M.P. 11  
Weekday: Thurs. 10. Other services as  
announced.  
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### TRINITY CHURCH Broad & Third Streets COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.  
Rev. Timothy Pickering, B.D., Assistant  
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11C; Evening, Weekday, Lenten Noon-Day,  
Special services as announced.

### CHRIST CHURCH NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams  
7:30 a.m., Holy Communion; 9:30 and  
11 a.m., Church School; 11 a.m., Morning  
Prayer and Sermon; 6 p.m., Young People's  
Meetings.  
Thursdays and Saints' Days: Holy Com-  
munion, 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri  
The Rev. J. Francis Sant, Rector  
The Rev. William M. Baxter  
Minister of Education  
Sunday: 8:00, 9:25, 11 a.m. - High School,  
5:45 p.m.; Canterbury Club, 6:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA

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Rev. James R. MacColl, 3rd, Rector  
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WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

## STORY OF THE WEEK

# Mixed Marriages Bring Action From Several Churches

## Resolution Of Last General Convention Causes Similar Action By Others

★ A resolution on intermarriage with Roman Catholics first adopted at the last General Convention has since been endorsed by a number of other Churches and denominations in the United States. The substance of the resolution which warns Protestants against contracting marriages with Roman Catholics "under the conditions imposed by modern Roman Catholic canon law" is awaiting passage by still other Church groups which meet this year. Roman Catholic canon law expects a Protestant to do nothing to change the faith of a Roman Catholic married partner, but the latter spouse is expected to win the other to the Roman Catholic faith, and unborn children must be signed away so that they can never be permitted to worship with the Protestant parent in a Protestant Church.

The resolution warning against such marriages with Roman Catholics was unanimously adopted by both houses of the General Convention which met at San Francisco, in 1949. It was introduced by the Rev. J. Kenneth Morris, rector of St. John's Church, Columbia, S. C., and a member of the House of Deputies.

The Resolution, similar to one

adopted by the last Lambeth Conference, reads: That this convention earnestly warns members of our Church against contacting marriages with Roman Catholics under the conditions imposed by modern Roman Catholic canon law, especially as these conditions involve a promise to have their children brought up in a religious system which they cannot themselves accept; and, further, because the religious education and spiritual training of their children by word and example is a paramount duty of parents and should never be neglected nor left entirely to others, we assert that in no circumstances should a member of this Church give any understanding, as a condition of marriage, that the children should be brought up in the practice of another communion."

In order to determine what other Churches are doing about this, Mr. Morris afterwards sent copies of the resolution to the denomination headquarters of all the leading Church bodies in the United States. Replies since received indicated that many were adopting resolutions of a similar nature and that there is a rising feeling of protest against the unfair restrictions which the Roman Catholic

heirarchy places upon such unions.

The Southern Baptist Convention proceedings of 1951 concerning religious aspects of marriage said, "That we condemn the intolerant practice of the Roman Catholic Church in requiring persons of other faiths who marry Catholics to pledge to rear their children in the Roman Catholic faith. We further urge our young people to refuse to enter upon such agreements and steadfastly to maintain their own religious freedom and to guarantee the religious freedom of their children".

The following resolution was adopted at the meeting of the international convention of Disciples of Christ in Oklahoma City in October 1950:

"Whereas, mutual religious convictions, a common philosophy of life, and a similarity of cultural backgrounds are factors which contribute to a happy marriage; and whereas, some religious bodies (notably the Roman Catholic Church) officially forbid their adherents to enter marriage with non-adherents except on the condition that non-adherents subscribe to certain agreements, particularly that the children of such a union be trained in the faith of the adherent, which in effect destroys any basis for tolerance and equality; whereas, failure to understand and adequately to appreciate the implications of such agreements, before mutual attachment makes objective evaluation impossible, frequently leads later to disillusionment, family conflicts, and heartbreak; resolved, That we



urge our young people to stand on their rights as self-respecting Christians, and that in no event they enter in a marriage contract which places them in a position of disadvantage in their family relationship and in the training of their children."

George Edward Epp, Bishop of the Eastern Area of the Evangelical United Brethren Church, referring to the resolution adopted by the Episcopal Convention, states, "I shall present it to the next session of the board of bishops of the Evangelical United Brethren Church which convenes in Dayton."

Harold C. Letts, secretary for social action on the board of social missions of the United Lutheran Church, writes: "Just at this time we are undertaking a study of the problem of mixed marriages in our United Lutheran Church constituency and hope by the fall to have some definite results to report to our Church. On the basis of that study we undoubtedly will be making some recommendations to our Church which may eventually end in an official statement."

Charles E. Zunkel writing for the Church of the Brethren wrote, in part, "We believe this is a helpful resolution and are taking steps toward framing a similar resolution to be presented through our general brotherhood board to our annual conference which will meet at Richmond, Virginia, in June 1952."

W. Kyle George, moderator, A. R. P. Church writes, "many of our individual congregations have taken action such as you support and we trust more will do so."

Raymond R. Peters, general secretary of the Church of the Brethren, wrote, "I am referring this to our ministerial committee, and perhaps we can take action in the near future."

Excerpts from a letter addressed to all clergy of the Presbyterian Church in the United States: "We call upon our members to stand uncompromisingly in this matter, to resist resolutely this unfair demand and refuse to make such a promise, especially in an hour when they are not truly free but are under the emotional compulsion of romantic love—The Roman Catholic attitude with reference to mixed marriages makes it impossible for a wholesome family religious life to exist and continually requires the Protestant to surrender or compromise his personal convictions."

Huber F. Klemme, executive secretary for the commission on Christian social action of the Evangelical and Reformed Church writes, "our commission has been given the responsibility by our last general synod to make a study of this question and some recommendations."

F. P. Stocker, president of the provincial elders' conference of the Moravian Church in America writes, "The resolution quoted in your letter is a good one and I hope it will be used widely."

More and more Roman Cath-

olics are coming into the Episcopal Church and find that it most nearly presents the Christian message in all its fullness. The Anglican or Protestant engaged partner who firmly refuses to sign any statement of the Roman Church as a condition of marriage often causes the Roman partner to seriously consider the claims of our Church and to consult one of our priests prior to marriage. But our young people need to know that our Church has taken a definite stand on this problem. It gives them support, and also makes them more sure of their Church.

## ELSA TO CONSIDER VITAL PROBLEMS

★ The Episcopal League for Social Action will sponsor a conference at Seabury House, June 8-10, to consider such questions as social change, peace, civil rights. The chaplain will be Father Denis of the Society of St. Francis, England, pictured on the cover. Speakers will include Prof. J. F. Fletcher of Cambridge; Canon Claude Pickens of China; Kenneth F. Forbes, executive director of ELSA; W. B. Spofford, managing editor of the Witness.



St. Mark's, Buffalo, N. Y. which recently celebrated its seventy-fifth anniversary, is one of the most beautiful in the country



# EPISCOPAL CHURCH NEWS

## FIELD WORK MEETING IN NEW YORK

★ About fifty rectors, directors of religious education and students at Windham House met there for the final session of a field work training program in which thirteen parishes in New York and Long Island have cooperated. Conclusions were summarized as follows by the Rev. Edward O. Miller of St. George's and the Rev. Louis Pitt of Grace Church:

The parish is a place where the staff is working with people where they are and interpreting the faith in language they can understand.

You don't departmentalize education; it is the job of the whole staff.

Christian education should be thought of in terms of people rather than in organizations, materials, and administrative set-up.

There must be a real meeting of minds between the director of religious education and the rector, and their efforts must be complementary to each other.

The title Director of Religious Education very often stands in the way of what we are trying to do—but nobody seems to come up with a better one. Suggestions: Adviser in Religious Education, Member of the Staff.

## RELIGIOUS LEADERS ON PSYCHIATRY

★ Religion and psychiatry working together, youth problems as seen through the children's court, a board member's responsibilities for community welfare, the why and how of public relations, and the faith of the Church in relation to all this, were the subjects that received lively discussion at the

meeting of Episcopal Service for Youth, at Seabury House, Greenwich, Conn.

Most of the thirteen diocesan agencies were represented, with Mrs. John E. Woodward of South Orange, N. J., retiring president, in the chair. The newly elected president is Bishop J. G. Sherman, suffragan of Long Island. Chief speakers were Dr. Joseph Sutton, Hon. Hubert T. Delany, associate justice of the domestic relations court of New York; the Rev. W. Norman Pittenger of General Theological Seminary, and Mrs. Mary Dabney of Philadelphia, director of citizen participation and school program in community chests and councils of America. Mrs. Donald Pierpont of Avon, Conn., moderated what turned out to be a notably vigorous panel of men and women on the recruiting, training, and use of board members.

## LEADERS IN FINANCE HAVE MEETING

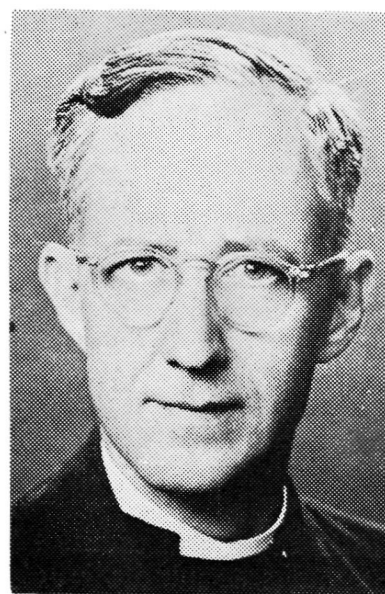
★ The finance department of the National Council played host at Church Missions House, to an informal group of men, most of them diocesan officials. The purpose of the meeting was for a mutual exchange of ideas on matters of finance which are to be referred to the General Convention.

The meeting, presided over by Mr. H. M. Addinsell, treasurer, was a continuance of a long-standing practice of mutual consultations which for various reasons has not been adhered to in recent years. It was the unanimous feeling of all those present that this discussion and study of Church business affairs was so valuable and necessary that the practice is to be continued in the future.

## BIRMINGHAM PARISH CELEBRATES

★ Grace Church, Birmingham, Ala. had a five day celebration of its 50th anniversary as a parish beginning on May 21st with a banquet at which Bishop Carpenter was the preacher. At a festival service of evensong on Ascension Day Bishop Charles Clingman, of Kentucky, was the preacher and rectors of other Birmingham churches took part in the service. The Rev. Robert Y. Marlow, rector of St. Andrew's Church, Birmingham, preached at a requiem eucharist on May 23rd. The rector of Grace Church, the Rev. Joseph P. Hollifield, will preach at the choral eucharist on May 25th which concluded the celebration.

Grace Church was admitted into the diocese as a parish on May 22, 1902. It had been organized in 1889 as Calvary mission in the city of Woodlawn. In 1894 the name of the mission was changed to Grace Church.



CLAUDE PICKENS, last Episcopal missionary to leave China, is to speak on the Far East at the conference of the E. L. S. A., June 8-10 at Seabury House

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# EDITORIALS

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## Something To Shoot at

**O**CCASIONALLY a subscriber tells us that we should limit our news to doings in the Episcopal Church. There are at least two reasons why we believe some space should be devoted to other Churches: first, we stand for organic unity, and this can be obtained only if we know at least something of the life and thought of other Churches. An added reason is that the brethren of other Churches often present a challenge that we should accept.

We thus devoted nearly two pages last week to a report of the General Convention of the Methodist Church and in doing so we had the fond hope that our own General Convention in September may act as courageously on the tremendous issues that face our nation. Certainly it would be hard for any official Church to surpass the action they took in San Francisco. They launched a crusade for world order; warned America of a "concerted and often vicious efforts to regiment thought and freedom of speech"; declared, with obvious approval, that the peoples of the world are in revolt against poverty, discrimination and exploitation.

The delegates denounced universal military training as unnecessary and morally dangerous; declared that "Christianity and war are utterly opposed" and urged all Christians to work for the removal of prejudice and hate and to cement the bond of brotherhood.

On race relations the delegates went all the way by demanding full participation in all activities by the many racial and national groups that make up the Church, meaning equality, with no ifs, ands or buts.

There was one sorry note, as far as we are concerned. An attempt was made, partly successful, to slap down the Methodist Federation for Social Action, thus giving the lie to its own high-sounding resolution which called upon governmental authorities "to avoid all attempts to restrict the legitimate activities of representatives of religious bodies engaged in the moral pursuits of their acknowledged tasks."

Most Methodists, and people of other Churches as well, are proud of the life-long witness for social and economic justice of Bishop McConnell. They may not know as much about Jack McMichael, but in his day, facing different issues, he too is witnessing courageously in the same

area of life. Bishop McConnell is president of the censored action group; Jack McMichael is its executive secretary. But it is perhaps expecting too much, even of Methodists, that they should wish God-speed to such a far-seeing—and therefore troublesome—organization of Christians.

In spite of this, as we read the reports of the Methodist Convention, our hope and pray was that our Bishops and Deputies, soon to meet in General Convention, may do as well.

## Smugness or Responsibility?

**T**HE Episcopal Church occupies a peculiar position. She is Catholic, and yet she weathered the purifying storm of the Reformation and from it gained for herself the values of the Reformers. She is liturgical, yet her services are in the language of the worshippers. She is Episcopal, yet her laity have a great voice in her government.

These are the things we Episcopalians keep saying, and within the life of our Church, her heritage is lived out in worship and community. Often, however, this richness and fullness of tradition has as its only result, in the world outside our Church, a reputation for smugness and exclusiveness. Let us examine just one implication of the Catholicism in her tradition.

Since we say we are a truly Catholic Church, strong in the Apostolic succession; since we say we have a unique quality among the non-Roman Churches of America, we should assume a position of leadership among them. This should not be done in any presumptuous fashion, but rather should stem from a feeling of responsibility, articulated in shown ability, and by the taking of a forward position on relevant Christian issues; by being such an active and vital Christian force in the community (city, state, or country) that others will quite naturally wish to follow. This will never happen when we consider ourselves one denomination among others, but only when we think of ourselves as the Church, responsible not only for Episcopalians but for the life of the community as a whole.

Too often, our Church has been timid and inclined to stand on the sidelines while Methodists or Roman Catholics carry the Christian leadership in a given area. Too often we have been exclusive in our relations with other groups rather than eager to show the beauty and strength of Anglicanism. The nature of our re-

sponsibility, of course, depends a good deal upon the state of our neighbor churches. In a typical depressed city area, for instance, where non-Roman Christianity consists of Baptist and storefront sects, we may be the only protestant voice which will be heard at City Hall, and the only representative of a rounded Christian tradition. In many suburban communities, on the other hand, we may be the last voice of strong incarnational Christianity in the watered down teaching of fashionable, liberal Protestantism. Visiting European Protestant theologians often remark on how far American Protestantism has

strayed from the strong Calvinism and Lutheranism of their own Churches. In other words, we are not a denomination, but the Church; we are not one among many, but responsible for the whole.

The working out of this point of view may include such varied activity as great services of Christian witness in the Episcopal Church or forthright stands on such social issues as housing, segregation, fair employment practices and so forth. Our Catholic heritage means responsibility for the whole; our Protestant heritage gives us a willingness to express our convictions boldly in word and deed.

## TENURE CANONS NEED CLARIFICATION

BY

**Norman B. Nash**

*Bishop of Massachusetts*

**F**IVE years in charge of the Diocese of Massachusetts have taught me that the most important administrative duties of a bishop are: one, his part in the selection, guidance and training of men for the sacred ministry, and, two, his share in clergy placement and tenure. I wish it were possible to deal with both matters at some length as they look to me after half a decade. But there is time for only brief reference to one or two aspects of each.

The Church at large and this diocese in particular desperately need (and when I say desperately I am not speaking lightly) a lot more men of high abilities studying for holy orders in our seminaries. The forthcoming report of General Convention's standing joint commission on theological education will clearly demonstrate this need, and also make plain that the gap between the supply of men and the need for them is not being closed, and that the prospect of closing it in the near future is very poor. It is also a fact that our Church is not giving adequate financial support to our seminaries, and that in consequence their future growth in size and quality is in the gravest danger.

We have made progress in this diocese in recruiting for the ministry and guiding men: but not nearly enough progress. And the diocese is short of funds to help in the cost of training our postulants and candidates for the ministry. The seminaries are stretching their scholarship funds, the men themselves, and often their wives, are

bearing a heavy load, but the diocese should give more than in the past.

Turning now to the placement and tenure of the clergy, I would point out that the turn-over is very substantial. Between January 1, 1947 and December 31, 1951, there were 110 resignations of positions by the clergy, and 119 elections and appointments to positions. In almost all cases, these changes, particularly the elections to rectorships, involved no canonical difficulties, and the bishop's part in them was to help and advise. Some parishes relied greatly on such aid, some called for little of it. I have followed the diocesan tradition, suggesting names but declining to nominate, and insisting that the decision must be made by the parish and its authorities. I have also followed Massachusetts practice in interpreting my duty under Canon 47, Section 3, of the canons of the national Church to satisfy myself that a clergyman chosen "is a duly qualified Minister". These words I take to mean not that he is the right man for a particular post, but that he is in good canonical standing, and not guilty of heresy, immorality, conduct unbecoming a clergyman, or other offenses which call for ecclesiastical trial.

### Placement of Clergy

**P**AROCHIAL authorities have often by my advice eliminated from their consideration a man I thought unfitted for the particular post. Almost never have they chosen a man contrary to my counsel.

*\*From an address to the Convention of the diocese of Massachusetts*



In other dioceses, the diocesan canons explicitly give the bishop a veto-power, and in still others the canonical phrase "a duly qualified Minister" is so interpreted as to give such power. I am glad this is not the case in Massachusetts, for it seems to me better to have now and then a minister a mistaken choice by the parish or a mistaken objection by the bishop than to give the latter either the exclusive right of nomination or a veto on grounds of suitability.

The rare cases where the bishop has confidential knowledge he cannot or should not reveal do not in my judgement justify giving him a veto-power all too likely to be abused. Furthermore, there is a tendency today to what have been picturesquely called "monochrome dioceses", where the loyalty of the clergy consists in a complete agreement with the bishop's own views, teachings and churchmanship, and where parishes of other traditions are unfree to choose rectors they deem suitable. Our Massachusetts ideal is harmony in diversity, and an episcopal exercise of authority in such matters as the choice of rectors that is chiefly pastoral and persuasive, not legal and compulsory. The national Church's canon, however, needs clarification by amendment.

When it comes to the canonical procedure for the termination of a rector's tenure at the desire of the parish but against his own wishes, I am thankful to say I have almost no experience of my own to go on, for in the rare cases where it has become clear that, because of disagreement or of unfitness of the man or unfairness of the parish, the good of the parish and—or the rector calls for his resignation, the formal procedure of the canons has not once been necessary. The rector has moved. Recent events elsewhere, however, have demonstrated that the pertinent canons of the national Church are ambiguous and need clarification to protect a rector from unfair action by parochial or diocesan authorities.

It is true that a rector's security of tenure is sometimes at the expense of the enduring welfare of the parish. But again, the bishop's function is more pastoral than legal, and the canonical authority resting in him and the standing committee of the diocese calls for very great restraint in its exercise.

### Important Votes

**F**INALLY, let me turn from diocesan and episcopal concerns to our common duty as Christians who are American citizens in 1952, a "Presidential year". As voters we have decisions to make that are crucially important, for we are to choose the legislators and executives who will lead in the determining and carrying out the na-

tional policies, both domestic and foreign, of one of the two most powerful countries in the world, looked to for help by many other countries and counted by its most powerful rival and by the people of other less mighty nations as the chief enemy to their own and the whole world's welfare.

If one adds to this situation political corruption, slack administration of the public welfare services, controversy over the expansion or contraction of those services, labor disputes and the problems of economic reform, and a lot of other complexities, the Christian citizen may properly admit some confusion of mind and a need of a great deal of enlightenment between now and November 4. He can count on plenty of brass bands and a vast spate of words, including a great many heated one; but these are no substitute for some hard thinking on his part, some real study of the issues, some serious judgement of the principles and the personalities of those who seek his vote. In the stillness of his conscience and of his prayers he must make his decisions with malice towards none, with charity for all. The welfare of our democracy and the quality and direction of our world leadership alike depend very much on millions of such decisions. May ours be among them, and may our share in the great national debate and decision be worthy of our Christian calling.

## We Would See Jesus

BY

**Philip H. Steinmetz**

*Rector of the Ashfield Parishes*

**W**HEN you come to the Holy Communion you have some ideas of what is likely to happen.

For one thing, you are going to be vividly reminded of the way Jesus died, about which you are as sure as you are of any past event. Pain and sadness dominate this part. Sometimes they are too much for you and you dread them and even stay away in order to avoid them.

But you are also going to be reminded of his resurrection, with the great joy associated with it. The only trouble is that you are not sure whether this is history or myth, with the result that the joy of it does not always gain the upper hand.

Moreover, you are also going to be faced with a good many moments of silence during which you may have a vision of his living presence. There is no telling what form this vision will take. It may be a quiet inner voice or movement in your mind bringing to the top something you realize is coming from God. Or it may be a sense

of light and quiet peace flooding the whole church and including you in its beam. Or it may take some other form.

It is this present reality, this real presence, which throws the balance from sadness to joy. To be sure, you often miss it or may not have

realized that it is a possibility and hence have not recognized it. But if you come to the sacrament with the thought "I may see him this time" you will soon realize why Christians of all ages have come to communion so often and with such joy.

## ACTION NEEDED ON FUNERALS

BY

**John S. Kromer**

*Rector of St. Andrew's, Meriden, Connecticut*

WHAT is the most distasteful task which a parish priest has to perform? I will tell you at once. From the time of my ordination until the present it has been the compulsion to read the burial office from the Book of Common Prayer in the funeral parlor.

Many tiresome details of parish administration have long since become hallowed by time and thus accepted. But in the case of the service in the funeral home there is today the same intellectual conflict, the same feeling of hypocrisy in having to go along with convention that I felt in the beginning. The burial service is out of place in the funeral parlor whether it be read for a faithful Christian or some other.

It seems only too apparent that the time has come for the Church to make every effort to see that the burial office is read before God's altar in his church at least where active communicants are concerned. The prayers of the Prayer Book are prayers in the Kingdom. Our teaching suffers a serious set-back every time our people join with us in the Service in the funeral home. The amen has no significance whatsoever in such a setting. What good is it to teach its meaning on Sunday morning and refute this by Monday afternoon!

We are gaining today a much more inclusive conception of what Christian education is. Most of us see, as we have not previously, that it is the fellowship life of work and worship in the parish on all levels. In the effort to make our Christian education more effective we are bound to take issue with secularist practices where they tend to refute basic Christian teaching. Is it not time for the Church on a national or diocesan level to state its position in regard to the burial of a Christian? In the name of Christian education we are fighting a losing battle! Should not the Church, at the very least, make it plain that the burial service must be read in the par-

ish church in cases where the departed has served as a vestryman or held some other office during his life-time! The family must be helped to assume this added burden (if such they consider it) because of his "vocation and ministry" in God's holy Church.

When a parish priest is called to a parish and commences his ministry a too-definite statement with regard to Christian burial, in line with his training and convictions, may compromise his whole future ministry in the parish. If he defers taking a stand at the outset he cannot very well make changes at a later date for precedents have already been set and the pattern established.

It is then almost impossible to set a policy which departs from what has been done previously in the parish, or from local convention, without having it assumed that one is motivated by personal opinion which may or may not be sheer whimsy.

One of the strongest positive elements in the situation is the sincere desire on the part of a great many families to do the correct thing. If the Church does not make clear what the consistent Christian thing is, they are at the mercy of local custom or, understandably, turn to the funeral director who is probably a trusted friend and is first on the scene. From my experience, I find myself spending more and more time with the bereaved family discussing the proper thing to do and less and less in bringing them into the presence of God. What opportunities for conversion we miss in so doing!

### Time of Emotion

THE Church has wisely recognized in the case of Christian marriage that a time of emotional involvement in not a suitable time for first introduction to its way of doing things. It has made its position publicly clear in detail. As a result young people more and more come to the

parish priest with a clear idea of what happens at the marriage of Christians, or, at the least, knowing our teaching to be consistent and specific, they come with open minds. Because the Church has not made itself similarly clear where the death of a Christian is concerned the parish priest repeatedly finds himself seeking to do a teaching job in an emotionally-charged situation.

Recently the rectors of the two parishes in one of our larger industrial centers found themselves faced with the problem of an increasing number of Sunday funerals. Detailed inquiry revealed only that burials on Sunday had been customary for some time. From their own observation they were led to the conclusion that expediency and the fact that there is but one large non-Roman Catholic cemetery in the community had a bearing on the trend. Eventually the point was reached where the local "Sunday Burial" custom began seriously to interfere with the pastoral relationship in the parishes. Commercialization and crass expediency had won the day! Fortunately, the rectors recognized the necessity of taking a common stand, the following letter was sent to the funeral directors of the community and the necessary teaching was done in the two parishes.

"May we take this opportunity of saying one or two things with regard to the burial service as far as the thinking of the Episcopal Church is concerned. It is our feeling that the funeral directors in our community are interested to know how the clergy feel on these matters, particularly if it will mean consistent policy on the part of the clergy.

"For a number of reasons Sunday, the Lord's day, is not a suitable day for the burial service. Each Sunday commemorates the resurrection of our Lord and as a kind of "little Easter" is a festival day. The Church has never sanctioned the holding of burials, which are necessarily characterized by mourning, on Sunday. Plans should be made to have the service either on Saturday or Monday. As to the particular hour, you know from considerable experience that we will give right of way over almost any commitment in order to work out an agreeable time.

"There are, of course, numerous additional reasons for holding burial services on days other than Sunday. Since the Sabbath is the Lord's day it should be a day of pause for the remembrance of God's sovereignty—a day of gathering for divine worship, re-creation of body, mind, and spirit and the enjoyment of one's friends. To hold a burial service on Sunday would be for the Christian to encourage still one more encroachment upon this needed day of rest. It involves

chauffeurs who must drive and cemetery attendants who must be on hand at the place of burial in addition to the funeral director and his employees. This would seem to be a rather serious trespass in the area of Christian social relations. It is hard to see how a person who insists that the burial service be on Sunday can overlook this necessary involvement of others who have no choice in the matter.

"For the above reasons we request you not to arrange for a burial service on Sunday where our parishes are concerned. We have explained this carefully to our people and will adhere to this arrangement."

### High Cost Of Dying

THE article in Collier's Magazine (May 19, 1951) entitled, *The High Cost of Dying*, would seem to indicate the increasing concern of responsible people over the unrestrained multiplication of so-called services, together with high-pressure advertising and similar practices on the part of funeral directors in some sections of the country. On the positive side one occasionally hears of fine working cooperation between a parish priest and the local funeral director, thus making possible more satisfactory pastoral care and a creative use of the burial office to enhance its solemnity and increase its meaningfulness. Saint Paul's Church, New Haven, has an established four-fold standard which has achieved the status of accepted parish tradition. Recognizing that the burial service belongs in the Church, the burial office is never read in its entirety in a funeral parlor. The burial service is completed at the altar of the parish church on the Sunday following with remembrance of the departed and prayers for the bereaved family.

The burial service in this particular parish church can conveniently be held in the side chapel which makes possible the reading of the service at the altar. The order of the ante-communion service is adhered to with: opening sentences; psalm, hymn, ante-communion (using Romans VIII and John XIV as Epistle and Gospel); Apostle's Creed; prayers, eucharistic blessing and recessional hymn.

Death brings inevitably a disruption of the family pattern, a crisis which is a unique pastoral opportunity for the parish priest. In these days of the breakdown of community and the disappearance of the neighborhood, people are uncertain, anxious and alone. We must solve the problems surrounding Christian burial and clear up the misunderstandings by pioneer efforts on the part of the clergy in real-life situations, but we have a right to expect that support which will come only when the Church has spoken!



# The Goodness of God

BY

ANSON PHELPS STOKES, JR.

*Rector of St. Bartholomew's, New York*

IT is rather dangerous to speak of the goodness of God, for modern man has sentimentalized that aspect of his nature. We are inclined to make him an indulgent father and forget the majesty and greatness of his nature. His goodness is shown, not by indulging the whims of his children, but by seeking to strengthen their sinews, even by the tests of adversity. The Jewish people knew his goodness amidst their disappointments and defeats. It is the great God, the holy God, and the demanding God who is the good God.

God's goodness is shown forth in his role as creator. The Bible is an "outdoor Book." The people of Israel were exposed to the elements. There was no minimizing of nature's harshness. They knew flood, pestilence, the heat of the sun, and the parching drought of desert life. Yet despite it all, they recognized that nature was fundamentally good. It was through nature that God revealed himself. The story of creation, in which every aspect of nature is marked as his creation, is "the world's morning chant of the goodness and beauty of the Creator's activity." Other-worldliness is not characteristic of the Jewish tradition. This world is the stage on which God's goodness is shown, in the regularity of the seasons and the beneficence of the sun and rain. We can understand the feelings of ancient men, long before Christians celebrated Christmas, as, at the time of the winter, they rejoiced in the lengthening days and the assurance of the returning warmth of the sun and the coming of spring.

God's goodness was shown in his oneness. We sometimes assume the oneness of God, yet it is a distinctive characteristic of the Jewish insight. All about them were Canaanitish tribes, whose strength was dissipated in allegiance to a multiplicity of gods. The strength of Israel lay not in its numbers but rather in its sense of the oneness of God. In this unity they found purpose and power which gave unity to the nation.

A missionary once showed me pictures of a group of boys in Uganda. Their faces revealed their religious experience. The native religion involved the propitiation of countless spirits, and the pagans grew up in an atmosphere of anxiety. When all life was centered in allegiance to one God, life took on a positive meaning and the

ancient fears were dispelled. Today, amidst our many anxieties, we need to remember that there is but one thing to fear, and that is the loss of God. If we obey him, there is nothing to be feared.

The goodness of God was shown in his judgment. The God of Israel was a moral God, demanding obedience to his law. When Israel suffered, its prophets saw a divine judgment for its sins. Of course, they oversimplified the experience of sin and retribution, but beneath it all, they had a true insight in recognizing a God who judges men and demands their obedience. The enemy which threatened Israel's welfare could be regarded by a prophet as "the rod" of God's anger and "the staff" of his indignation. God would not be good if men could disobey him forever with impunity. His judgments show that the universe is dominated by his law. In our day we must see, in some of the evils which threaten us, the judgments of a good God.

God's goodness was shown in his mercy. Again and again Jehovah turned his wrath away from his people and said to the destroying angel, "It is enough; stay now thine hand." There was always the opportunity to repent: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Men cannot really appreciate God's mercy until they recognize that he is a God of judgment who grieves over man's sin and yet forgives him.

So, too, the God of Israel shows his goodness through his message of hope. No matter what sufferings befell the people of Israel in defeat and captivity, there was always the assurance that some day God would vindicate himself and his people. This gave to men a forward look. History, unlike the cycles in which Greek thought cast the events of men, was marching somewhere. Ultimately God's way would triumph. Our modern ideas of progress and development can be largely traced to this Jewish faith in the ultimate triumph of God.

## THE PRAYER BOOK Its History and Purpose

By

IRVING PEAKE JOHNSON

Founder and First Editor of The Witness

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# THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

*God and Nature* By G. F. Stout.  
New York: Cambridge University  
Press. liv-340 pages. \$7.00.

This volume contains the second series of Gifford Lectures given by the late Professor Stout, the first having been published some years ago under the title *Mind and Nature*. Stout was one of the great philosophical psychologists of his day, his *Manual of Psychology* a classic of its time and still widely used in academic psychological study. The present work develops a theism based on idealistic presuppositions drawn from psychological research. The conclusion is that God, freedom and immortality are grounded in a study of nature; although Stout's interpretation of God as "an eternal and universal Mind, giving to nature, through and through, a character which is otherwise inexplicable," is not likely to be satisfactory to many Christian thinkers, since this God does not "create" matter (whose "existence is primary and underived") but "orders" it through

"the finite minds which he creates."

Despite this difficulty there is much in the book which is excellent—for example, his attack on "Spencerian agnosticism," and his contention that "religious beliefs . . . represent the total outcome of the concrete experience and activity of such beings as we are, living in such a world as ours."

—W. Norman Pittenger

*Modern Poetry and the Christian Tradition.* By Amos N. Wilder.  
Scribners. \$3.00.

Much popular preaching, even that of a prophetic nature, seems to rely on illustrations drawn from the kind of minor or traditional poetry which crystallizes, but does not advance, our religious thinking—poetry which is directly relevant only to a world that was. Perhaps the reason is that the incantations of modern bards appear to the average preacher to be completely unintelligible; and, for all one knows, possibly mere shams for the swindling of intellectual snobs. This

volume, by Thornton Wilder's brother, who is well known as a New Testament scholar, is well worth reading and re-reading by any preacher who does not wish to become a mere conservatizing influence. The philosophical approach makes useful reading, quite the antithesis of those jolly anthologies of greeting-card verse conveniently indexed by subject. One blind spot: Anglo and Roman Catholicism. One wonders if Professor Wilder has ever read Romano Guardini. Otherwise, a flawless book. Even the book jacket is plain attractive, for once.

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THE WITNESS

Tunkhannock, Pa.

# EPISCOPAL CHURCH NEWS

**RALPH A. WEATHERLY**, rector of Grace Church, Kingston, Pa., is chairman of a committee to gather and distribute information about clergymen who may be considered when a special convention meets to elect a coadjutor of Bethlehem. He suggests that anyone making suggestions will find the Prayer Book form of consecrating of bishops a helpful guide.

**BISHOP HART** of Pennsylvania is to deliver the consecration sermon at the commencement of Lehigh University, the service being the afternoon of June 15.

**FRANCIS B. SAYRE**, Episcopalian who is U. S. representative in the trusteeship council, told Connecticut churchman at a service in New Haven that the U. N. is "a potent instrument for the doing of God's will." He said further that "the basic interests of America, as of every other nation, demand the end of war whether it is cold or hot.—If America, once aflame with the burning power of Christianity, can bring to suffering millions throughout the world the healing and the strength and the profound peace that come from trying to follow truly the teachings of Christ, America will serve mankind as no other nation ever has done." The service was preliminary to Peace Sunday, May 25, when all pastors in the state were asked to preach on peace.

**DEPUTIES** from Newark to General Convention: clergy; F. J. Warnecke, Donald MacAdie, C. P. Trowbridge, James A. Mitchell. Laymen; Henry T. Stetson, Charles Kappes, William Kirk, Frederick G. Stuart.

**DEAN JAMES A. PIKE** of the Cathedral of St. John the Divine, New York, is to be the headliner at the conference for adults sponsored by the dioceses of Newark and New Jersey. He gives the course to be taken by all attending on Communicating the Faith. Bishop Ludlow is chaplain and the Rev. Victor Hoag is dean, with courses on various subjects given by several clergymen of both dioceses.

**BISHOP SMITH** of Iowa in addressing the convention of his diocese, meeting May 14-15 at St. Paul's, Des Moines, called for greater missionary zeal, real stewardship and greater participation on the part of the laity in the life of the Church. Bishop Lichtenberger of Missouri, guests speaker at the dinner, declared that the Church must proclaim and demonstrate Christian hope—not cherry optimism but a hope based on the conviction that this is God's world and his purpose for it will prevail. General Convention deputies: clergy; R. K. Johnson, L. S. Burroughs, C. J.

Gunnell, J. N. Taylor. Laymen; R. E. Reiling, T. W. Rehmann, R. S. Fisher, Frank Collord.

**BISHOP EMERY** told the convocation of North Dakota that there is great need today for clergy for the mission fields, with the shortage of men the number-one problem of his district. Action: approved greater use of lay-readers; minimum clergy salaries, \$3,300; a commission to promote the episcopate endowment fund; pledge to support the bishop in his forward looking program.

**GETHSEMANE CATHEDRAL**, Fargo, N. D., dedicated an addition to its parish house, with Bishop Atwill, resigned bishop of the district, presiding. Dean Barnhart, who left the city recently to become dean of Trinity, Omaha, preached and Bishop Emery took part in the service.

**CAMBRIDGE SEMINARY** entertained 25 men interested in the ministry over a recent weekend, all college juniors or seniors in New England colleges. Speakers were clergymen in charge of student work: John G. McGee, Yale; F. B. Kellogg, Harvard; A. Grant Noble, Williams; J. A. Doubleday, Bowdoin; A. E. Scott, Maine; G. B. O'Grady, Trinity. Other clergymen taking part were Robert G. Metters, Emmanuel, Boston; Edgar D. Romig, Trinity, Boston; Samuel S. Johnston, St. Andrew's, Wellesley. The affair was arranged by the Rev. J. N. Mitchell, executive secretary of the first province.

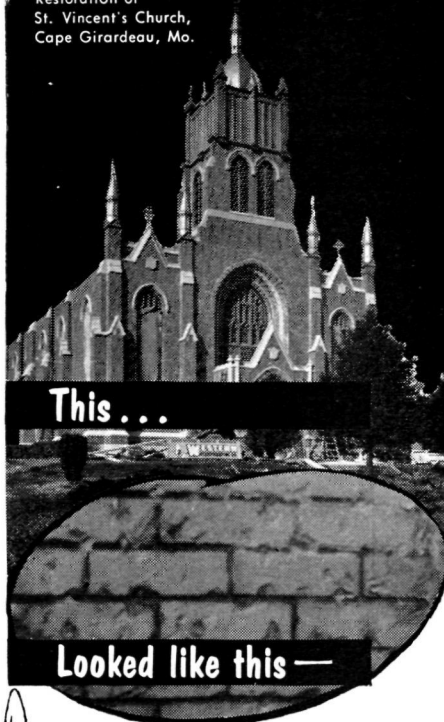
**PROF. ELTON TRUEBLOOD** of Earlham told the 1,600 attending the annual meeting of the Philadelphia council of churches that the majority of church members are merely auditors of sermons and have become sermon-soaked and hardened. The cure, he said, is a complete acceptance of a lay ministry, with the parson's job like that of an orchestra conductor, directing them in their assigned jobs. The meeting adopted a record budget for an enlarged program.

**RELIGIOUS PUBLISHERS GROUP**, comprising 44 publishers of religious books, held a meeting at Seabury House, with Bishop Sherrill addressing them at luncheon. The organization meets bi-monthly to exchange ideas, iron out common problems, secure more effective distribution of their books.

**BISHOP WILLIAM A. BROWN**, retired bishop of Southern Virginia, was the preacher at the service held in connection with the council of Southwestern Virginia, meeting May 20-21 at Grace Church, Lynchburg.

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# PEOPLE OF THE CHURCH

## CLERGY CHANGES

**CHRISTIAN H. KEHL**, formerly rector of the Advent, Alice, Texas, is now administrative assistant to the bishop of West Texas.

**WILLIAM A. CROSS**, formerly in charge of St. John's, Dickinson, N. D., is now chaplain to Episcopal students at the University of Nebraska, Lincoln.

**ROBERT A. SLOAN**, formerly assistant at St. John's, Northampton, Mass., has accepted the rectorship of St. Mary's, Northfield, Vt.

**EDWARD K. THURLOW**, formerly rector of Christ Church, Sheffield, Mass., is now in charge of All Saints, West Newbury, Mass.

**RAYMOND O. RYLAND**, assistant at St. Margaret's, Washington, D. C., is now the rector of Trinity, Washington.

**ODELL G. HARRIS**, director-chaplain of Fort Valley College Center, and formerly warden and professor at the Bishop Payne Divinity School, has been appointed an examining chaplain of the diocese of Atlanta.

**ELDRED D. MURDOCH**, formerly in charge of Christ Church, Mandan, N. D., is now associate of St. Frances Boy's Home, Salina, Kansas.

**SIDNEY U. MARTIN**, formerly of South Dakota, is now in charge of missions Canon Ball, Standing Rock, N. D.

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**JOHN T. BAKER**, formerly rector of St. John's, Minneapolis, Minn., is now dean of Gethsemane Cathedral, Fargo, N. D.

**JOHN J. HARMON**, formerly curate of St. John's, Rochester, N. Y. is now rector of St. John's, Roxbury, Mass.

**CUTHBERT FOWLER** retired May 1 as rector of St. Andrew's, Belmont, Mass.

**LAWRENCE A. NYBERG**, formerly rector of Our Saviour, Middleboro, Mass., is now rector of St. John's, Mansfield, Mass.

## ORDINATIONS:

**EDGAR D. ROMIG** was ordained priest May 11 by Bishop Nash at Trinity, Boston, where he is assistant. The sermon was preached by his father, the Rev. Edgar F. Romig, pastor of the Westend Collegiate Church, New York.

**JOHN J. HOWARD**, in charge of St. Mary's, Bluefield, and Christ Church, Pocahontas Va., was ordained priest May 1 by Bishop Phillips of Southwestern Va.

**ROGER G. DISSELL** was ordained priest, May 19, by Bishop Hatch at

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## LAY WORKERS:

**RALPH BARROW**, head of the Church Home Society of the diocese of Mass., has resigned, effective Sept. 30, and will retire from professional social work.

## HONORS:

**HENRY J. CHIERA**, retired rector of St. John's, Salisbury, Conn., was recently honored by parishioners and friends and presented a purse of \$4,341.

## DEATHS:

**JOHN L. SHOWELL**, 67, rector of St. Thomas, Croom, and the Incarnation, Brandywine, Md., died May 15 after a long illness. He was a grandson of John Letcher, governor of Virginia during the Civil War. Bishop Dun conducted the burial service May 18 at Croom.

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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.

MRS. E. F. W. KING

Churchwoman of Dunedin, Fla.

My copy each week is sent to Edward Gay Martin who is a teacher at Apalachee Institution. He tells me that he not only reads it himself but that some of the young men there also do, after which it is placed in the library. I am therefore entering a subscription for him so he may receive it earlier.

I like the Witness very much. It has such a good variety of news, articles and other features,

Editor's Note: We have often urged subscriptions for libraries hospitals, missionaries etc. We will be glad to accept these for the time being at \$3 a year instead of the usual price of \$4. Simply send the name and address to the Witness, Tunkhannock, Pa., and if you prefer we will enter the subscription for an institution on our lists.

MRS. CHARLES R. BROWN

Churchwoman of Worchester, Mass.

It was with pride and sincere approval that I read the editorial, How Low is Low (April 24). And all of us need something about which we can be a little proud as compensation for our shame over the stand of the Council of Churches in regard to segregation, and especially the jellyfish attitude of Bishop Sterrett of Bethlehem. Compare his attitude with the courageous one of the Rev. Robert M. Herbold, mentioned in News of Other Churches in the same issue. Mr. Herbold, a young minister with his future before him, dared take the Christian stand though possibly it might mean a real danger to his career. I shall certainly express my disapproval to the National Council of Churches office. Meanwhile my admiration and gratitude to the Witness.

RODNEY F. COBB

In charge of Grace, Everett, Mass.

In your issue of April 17 you mention that St. Mark's Cathedral, Seattle, had an evening service on Good Friday. I fail to see what news there is in this. Most Episcopal churches have, or ought to have, an evening service on Good Friday. If they do not, when do they expect business and working people to attend? There are few places where factories, to say nothing of other places where people work, are closed on Good Friday. Every clergyman who is in charge of a parish or mission, unless it is solely in a non-residential area, who

is on the job, certainly will provide a service for his people on Good Friday evening. Your item would indicate that St. Mark's Cathedral had done something unusual, which is not so.

ANSWER: The item was tied in with stories about stores, factories, etc. being closed for the three hours this year in an increasing number of cities. Not so, Seattle, so we thought calling attention to the fact might prompt someone there to start a move for closing.

ROBERT W. SHOEMAKER

Layman of Pennsauken, N. J.

"Marching in the Communist May Day celebration in New York was (apparently) an Episcopal delegation . . .", according to The Living Church of 11 May and other sources. Marxism, calling "religion the opiate of the people", is ipso facto heretical. It is thus impossible for a person to be both a churchman and a Red.

General Convention, this fall, can squelch any such contradictions by legislation. The equivocal positions of deviationists can be resolved one way or the other, and the Church can be spared public blasphemy, by passing canons which punish offenders. After being given a chance to explain his actions to the bishop, a person who persists in Marxism should: 1, if a layman, be excommunicated; 2, if a clergyman, be excommunicated and deposed. The law must be firmly written and enforced; show the Reds we mean business and are not going to shilly-shally with them.

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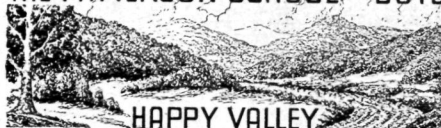
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