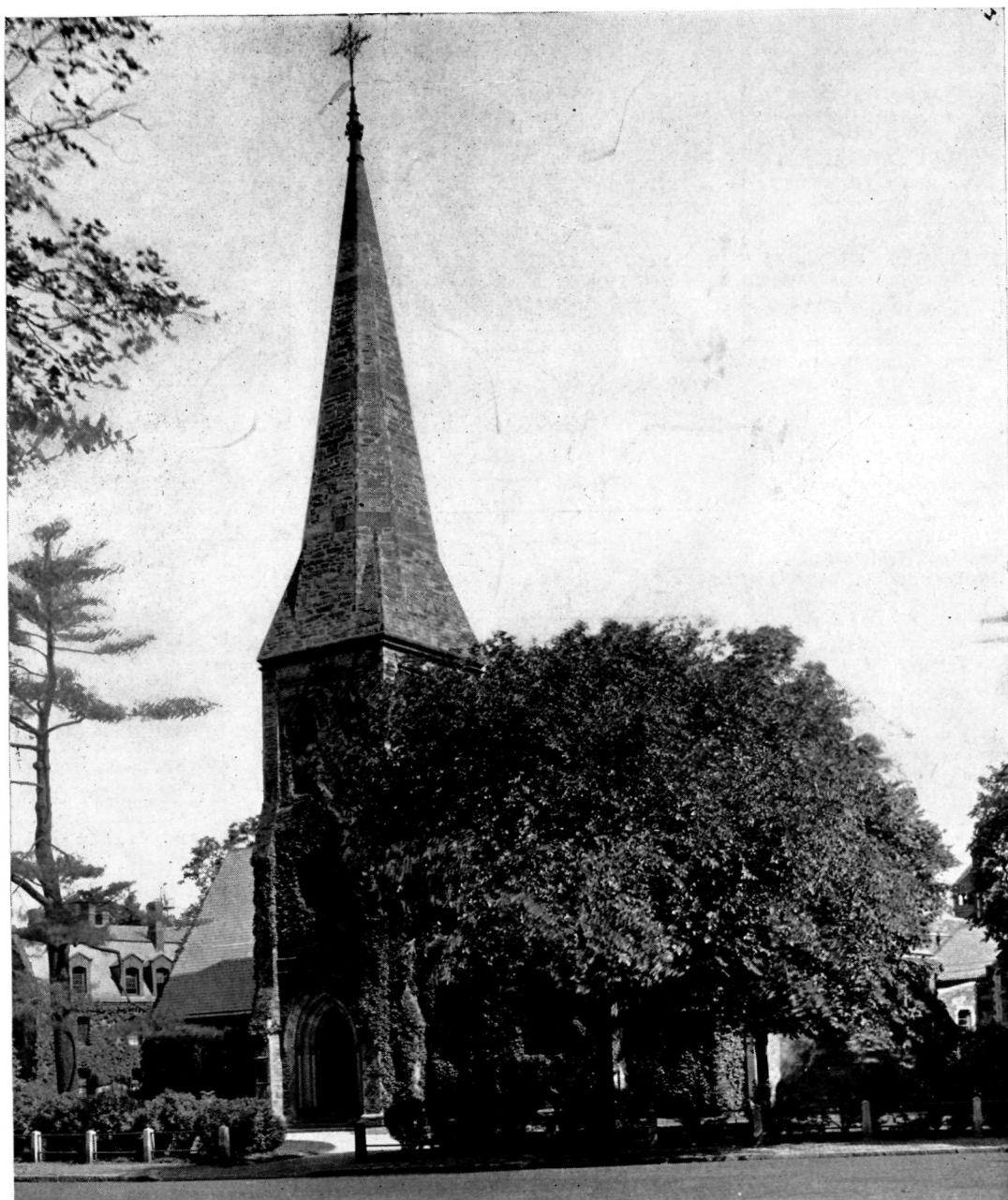


The WITNESS

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JUNE 5, 1952



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Commencements Are Being Held At All Seminaries

SERVICES In Leading Churches

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The WITNESS

For Christ and His Church

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WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

STORY OF THE WEEK

Western Massachusetts Women Discuss Social Problems

Youth And Elderly People, Class Tensions Alcoholics Discussed At Sessions

★ Deviating from the usual type of meeting, the 300 women attending the spring meeting of the Auxiliary of Western Massachusetts, divided into four groups to hear phases of the study course on social relations published by the National Council. Under the general heading of "Parishioners are People", various phases of social work were considered. The meeting was held at St. Michael's, Worcester.

The Rev. M. Moran Weston, author of two of the pamphlets in the series spoke on "Redeeming the world—the business of the Church."

Miss Kathleen Thornton of Springfield, executive director of the Children's Study Home, and a member of the social relations department led the group on "Whatever will this child become". It dealt with training of children and juvenile delinquency. Miss Thornton emphasized the four needs of children: physical security, emotional security, security of achievement up to the level of ability and security of inner resources. Miss Thornton said, "Many delinquents have the first two needs, but lack the second two. We need to know the community resources to help children in trouble."

Mrs. Katrina B. Anderson of Boston, field worker for the department of social service in Massachusetts was the leader on "They Shall Bring Forth Fruit in Age". The discussion centered on what to do for older people and eventually what to do for ourselves and included the problems of housing and loneliness. "As we get older, we do not really change. We just get a little more so. We should all be training ourselves for old age by maintaining a variety of interests and accepting new things. We should encourage wider horizons in ourselves and those with whom we live. We need a strong undergirding of faith," she said.

A woman member of Alcoholics Anonymous conducted the group on "Strong Drink is Raging". The AA representative described from personal experience the development of an alcoholic, saying "The alcoholic is a compulsive drinker, a person who cannot take a drink and then stop". She told of the personality changes that take place in the alcoholic and listed the steps necessary for recovery and maintenance of sobriety; admission of illness; recognition of the need for God to restore sanity; decision to rely completely on God; a fearless in-

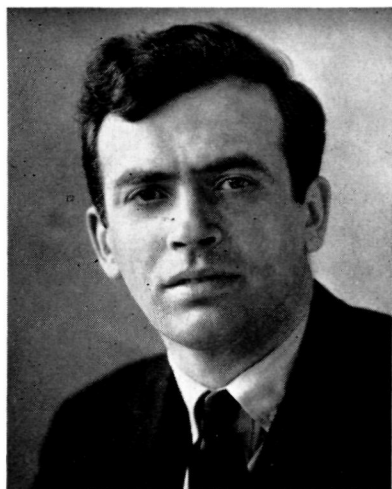
ventory of oneself and admitting to God, to oneself and to another person what is wrong. She described the work the Church may do to help the alcoholic and stressed the necessity of developing the understanding of all the people in the parish so the alcoholic might have the support of the Christian community in overcoming his difficulty.

Rev. Thaddeus Clapp, rector of St. Mark's Church, Worcester, was in charge of the group on "They were their Neighbors." In part he said, "In the society in which we live there are both destructive and constructive groups. Many cultural groups help each other. The often warring groups of management and labor are basically interested in the same thing although they often become pressure groups, stressing divergent interests. Ultimately their interests are the same as the interests of the whole community."

He pictured in detail the effect on family life in a strike situation, and the tension it creates in the whole community. "Christians must try to break down barriers, but they also need to criticize injustice in specific terms," he stated. "You cannot heal wounds until you get at the cause. A frequent cause of dissension is fear. As an example segregation is sometimes based on the fear that one group has of another and this even occurs in the churches. With this fear as a background, violence becomes easy. But it is always the function of the Church to develop mutual trust

and to reconcile groups to each other."

Mrs. Harvey, diocesan executive and case worker, summarized the sessions and urged the



Thaddeus Clapp

women to continue the study in their own parishes. She spoke of two specific contributions she believed the Church should make to troubled people. These were giving them security in relations to the eternal and giving them security as members of the Church of Christian Community.

FRANCIS B. SAYRE GOES TO JAPAN

★ Francis B. Sayre, retiring as United States representative on the trusteeship council of the United Nations, has been appointed personal representative of Presiding Bishop Henry K. Sherrill to the Presiding Bishop and to the Episcopal Church in Japan. In making the announcement Bishop Sherrill stressed the importance of Japan from the point of view of Christian planning and the need to help the Japanese Church to a realization of their unlimited opportunities.

Mr. Sayre, former high commissioner to the Philippines, has wide diplomatic experience, especially in the Far East, and his leadership in Japan will also help arouse Church people in the

United States to their opportunity and responsibility.

Immediately after the announcement, Mr. Sayre issued the following statement to the newspapers:

"Japan today in the long view is in many respects one of the most strategic and critical spots of the world. I suspect that the course which Japan chooses to follow during this coming decade will profoundly influence during the coming century the shaping of Asian history,—and of Western civilization as well. During these present critical years Japan has been passing through a period of profound frustration,—her former international objectives ended in catastrophe and her former militaristic leadership thoroughly discredited.

"The concepts of democracy and of human freedom are knocking insistently at her gates and demanding revolutionary changes in her thinking, her ways of life, her international objectives.

How will Japan respond? As one looks ahead into the next century will the Japanese people with other Asians be fighting for or against the civilization in which we believe?

"In this present period of frustration and dizzy change, Japan needs help. But the kind of help she needs now cannot be confined to guns and armaments and material assistance. She needs a steadying hand in democratic and liberal thought, in Christian fundamentals, upon which our ideas of human freedom and democracy have been built. The time has come now for Americans to give Japan of their very best. That includes, at the very core, Christian ways of thinking.

"I am a believer in the Japanese. They are a people of outstanding intelligence, industry, latent power. I believe in Japan's future. That is why I

feel proud and happy to have this rare opportunity to go to Japan as Bishop Sherrill's personal representative to the Episcopal Church in Japan. I covet the chance to share with the Japanese people their hopes and their planning for the future."

UNUSUAL SERVICE AT LYNCHBURG

★ An unusual service was held in St. Paul's Church, Lynchburg, Va. For many years the missionary to the deaf has held services there for the deaf congregation of Lynchburg and vicinity. This year the missionary to the deaf, Steve Mathis being a student at the Virginia Seminary, the celebration of the holy communion became the responsibility of the rector, the Rev. C. C. Tarplee. Sensing in this situation an opportunity for the two congregations to find communion and spiritual fellowship, Mathis and Tarplee planned a service which was read in the usual manner but was, at the same time, translated in sign language to the deaf. The sermon was preached by Mr. Mathis in sign language. The hearing members of the congregation followed the sermon on a printed copy which had been given them on entering the church.

Mr. Mathis, in his sermon, outlined briefly the story of Christian missions from the earliest times of the Christian Church, but especially relating the story of the growth of the mission to the deaf. He told of the great difficulties experienced in initiating missionary work with the deaf, and how a blind conventionalism and literalistic formalism had erected barriers to the ordination of missionaries to the deaf. Mr. Mathis told how the Episcopal Church was now one of the foremost denominations in its work among the deaf.

EPISCOPAL CHURCH NEWS

BISHOP EMRICH SPEAKS IN DELAWARE

★ Bishop Emrich of Michigan, addressing the convention of the diocese of Delaware, told the delegates that the burden of missionary activity "must be assumed by the United States and a growing Canada who have the position of economic dominance. A realization that God is truth is the foundation of honesty. When a man thinks there is no God, no life after death, then, in the end, nothing matters to that man. Then neither does a little honesty or dishonesty matter to that man. This thinking is the basis that breeds the philosophy that getting caught is the only thing that matters."

He urged the revitalizing of mission work at home and abroad, and said that "if the Communist party in Delaware were as large as the Episcopal Church we'd all be hiding under our seats."

The convention voted for a field study of the diocese which will be directed by the National Council. The advance fund of the diocese was set at a \$250,000 minimum, from which churches may borrow for expansion, repairs, etc. at low interest.

Deputies to General Convention: clergy; Brooke Mosley, William Munds, Walden Pell, Paul Kellogg. Laymen; Governor E. N. Carver, J. F. Daugherty, J. W. Chinn Jr., Reese White.

The United Thank Offering, presented by the Auxiliary at a service held during the convention, brought the total for the triennium to \$25,585, with some outstanding contributions still to come.

DEAN ROBERTS HONORED

★ Paul Roberts of St. John's Cathedral, Denver, was honored on June 3rd by the city's two lodges of B'nai B'rith. At a dinner in his honor he received the human relations award for "outstanding service in the field of human relations in the Denver area."

PARISH TO MAKE SURVEY

★ St. George's, St. Louis Park, suburb of Minneapolis, is to call upon every family in the area this summer to find those who have no church affiliation. The entire parish will work on the project, planning to make about 8,000 calls to gather the information.

Questions to be asked are limited to three so that nobody will consider the call an invasion of privacy: whether they have an affiliation (not what it is, unless this is volunteered); whether children attend church school regularly; the name of the person answering the questions if they wish to give it.

SOUTH CAROLINA CONVENTION

★ The convention of South Carolina, meeting at St. Michael's, Charleston, voted to add \$5,000 to the \$15,000 voted last year for the development of the "atomic area" of the diocese—Barnwell, Allendale, Williston, where there are atomic energy plants. Following a recommendation by Bishop Caruthers, it was voted to have a committee survey the missionary work of the diocese to determine whether present work should be expanded or emphasis placed in areas where the Church is not working at pres-

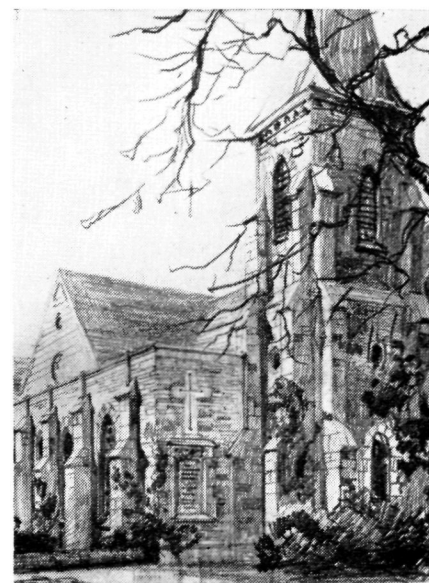
ent. Another committee is to study institutions aided by the diocese to determine their present effectiveness and their future place and need.

Deputies to General Convention: clergy; H. D. Bull, L. A. Haskell, M. E. Travers, DeWolf Perry. Laymen; Jack Wright, B. A. Moore, T. W. Thornhill, H. S. Reeves.

WESTERN NEW YORK CONVENTION

★ Bishop Scaife told the delegates to the convention of Western New York that what makes the Church so vulnerable to attack from without and decay from within is due largely to the fact "that we have drifted into a kind of clergy--religion and the greatest internal task of the Church is to raise the laity from a pre-occupation with finance to the level of apostolic witness."

Deputies to General Convention: clergy; S. N. Baxter, Philip McNairy, G. F. O'Pray, J. Jay Post. Laymen; W. C. Baird, J. W. Sanborn, Hamilton Ward, Stanley Weeks.



EMMANUEL, Webster Groves, Mo., has a beautiful new chapel which is attached to the church

EDITORIALS

Unrepressed Religion

WHITSUNDAY, celebrated last Sunday, followed immediately by Trinity Sunday, are important festivals of the Church year. The first assures us of the grandeur and limitlessness of Christ's teaching. It reminds us that the Christian religion is not static, fixed, immutable but growing, dynamic, vital. It confirms the words of the psalmist, "He brought me forth into a place of liberty." It protects us against the heresy of time; that the Christian revelation is final. For it frees man's spirit to seek God in confidence in Christ's words, "I yet have many things to say unto you." Neither the Bible nor the Church of the past can contain the illimitable God in all his forward-moving fulness. It protects us against the heresy of space; the bogey of petty minds that believes that the spirit can only work through certain formuli, through defined man-determined channels; that its boundaries are strictly limited.

In the searching light of Whitsunday ecclesiastical sectarianism is anathema; it is revealed as the pathetic attempt of niggardly men to claim God's grace for themselves and their group alone—the God whom the heaven of heaven's cannot contain! It unmasks the paltry effort of finite minds to card-catalog and file the infinite in the mistaken idea that they are protecting him—as if God needed our protection!

Whitsunday is not only in the past, with its provision for the Church and her ministry; it is also of the present and the future; it bids us confidently to look for greater things from the divine. Those who forget or neglect the doctrine of the Holy Spirit are like the false prophets Dante pictured, who are doomed to walk eternally forward with their heads set eternally looking backward. Such false prophets are to be found in both the religious and secular realms—though such distinction has no validity. Those who fail to comprehend Whitsunday often verge on being split personalities; they are found with compartmental minds, neither of which recognizes the other. Liberal in social affairs, they are reactionary in their religion. Or conservative socially, they hold to a broad theology. Small wonder the world is confused. Men feel, even though they cannot clearly reason, the desperate need for unity everywhere. They sense that sectarianism, separatism of races, nations creeds is bringing us to a tragic reckoning. Those who

say "Lo, here is Christ" give aid and comfort to those who say "Lo here, in my nation, is the sole truth". There must be a reckoning, a judgment, for we live in a universe and division is abhorrent to God; his laws work inexorably to destroy those who practice it. The doctrine of the Holy Spirit demolishes the barriers that men erect between each other. Particularly is this true in the Church where men seek to confine Christ: "To limit Christ is to betray him."

Someone wrote, "The Maginot line of the Church behind which we have hidden in satisfied complacency is gone; now we are out in the open." We should not be dismayed; we can even be glad. For we have the Holy Spirit of our Lord's promise, the Comforter, who will guide us into all truth and show us things to come. Whitsunday is a reminder of this and a day of liberation.

Trinity Up To Date

SOCIAL interest in the name of Christianity is not an alien importation or an optional by-product held by a few eccentrics. It is of the very essence of Christian theology as contained in the doctrine of the blessed Trinity in unity. This is the meaning of saying that God is love. If he were only one person God would be only divine self-love and if he were just two persons he would be no more than divine mutual love. Being, however, three persons means that he is sacrificial love in that there is a dynamic creativity within the divine nature. God is within himself a sort of family which must of necessity function in at least three terms. To be a God of love he cannot be less. Yet he is first one God and it is within the unity that the three persons operate. This is the order in which the Church discovered that the one God whom they already accepted was Father, Son and Holy Spirit.

Christianity, therefore, does not have social implications to be taken or left as a matter of taste or subjective preference. It is the social nature of Christianity that is paramount. An individualistic type of society cannot really understand this. The result is that our relationship with God is only two dimensional—my soul and God. There is really no place for the Church and the Kingdom of God. When our free enterprisers tell us that the essence of Christianity is

the value of the individual they are not true Trinitarians.

The Christian doctrine of personality is that the individual obtains his developed selfhood only within a society which is prior and affects the character of the persons who come into it. The family precedes the child, the society the individual, and the Church the member. The early Christians succeeded not because they were cleverer or more successful individuals than those in the world but because they had solved the social problem. They loved one another. In our day we strive to attain individual worth by exalting ourselves with the result that never before has personality been so abased.

It is the failure of Christianity to be itself—to be essentially social, that has made the world and even Christian people lose their respect for the Church. The religious organization is more a sort of chaplaincy to individuals than an integrated group with a redemptive mission to the world. Even many missionaries are individualistic in their tactics with the result that they are unable either to penetrate or even understand a socialistic form of society. Such patterns of life in their secular dress are indeed a challenge but surely Christianity if it is true to its social nature should be thoroughly at home in this sort of environment.

In conclusion, we would ask, if the social nature of Christianity does not inevitably follow from the doctrine of the Triune God, what does? The alternative is irrelevancy and a reactionary religion more interested in minor issues than in the fundamental problems of life. People are interested in theology when it means something and to avoid the basic issues is either ignorance of Christianity or cowardice. We would suggest that instead of trying to combat Communism by force, and the impossible individualism to which we are driven by such an attitude, that we begin over again at the center of our religion—the Christian doctrine of God—the Father, the Son and the Holy Spirit.

Clarification Needed

BISHOP Nash's address to the Massachusetts convention, a portion of which we printed last week, shows episcopal statesmanship and pastoral responsibility of the highest order. We congratulate him. Especially do we like the words, "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, requires clarification by amendment."

That such clarification is vital, is being increasingly recognized throughout the Church as people have become aware that the present canon 47 is inconclusive and vastly unsatisfactory to all. We heartily commend to the General Convention the amendment recommended to it by the Massachusetts convention subsequent to the bishop's address as reported here May 22. This would preserve the democratic rights of the laity, traditional in our Protestant Episcopal heritage, and we trust it will be passed. It is especially significant that it was supported by all schools of churchmanship and there was no demur.

It is gratifying to note that an attempt in the diocese of Long Island to introduce a canon relating to the matter of the selection of a rector was promptly tabled (Witness, May 29). Stupid and ill-advised, it followed the Roman theory and would have, in effect, taken away further rights from the laity. We are glad to congratulate Bishop DeWolfe for his stand against it.

FOUNDATIONS

BY

IRVING P. JOHNSON

Founder and First Editor of the Witness

LET me quote from Chesterton's "What I Saw in America" because that which I am quoting would be the very thing that one would expect Chesterton to see. It is one of the outstanding features of a democracy like ours that it should be eternally questioning the foundations of its faith and everlastingly endeavoring to find other foundations upon which can be built a structure that will give us all of the benefits of a democracy without requiring the individual citizen to put forth that strenuous effort by which alone a democracy can be preserved.

As Chesterton truly says, "There is no basis for democracy except in a dogma about the divine origin of man. That is a perfectly simple fact which the modern world will find out more and more to be a fact. Every other basis is a sort of sentimental comparison, full of merely verbal echoes of the older creeds. Those verbal associations are always vain for the vital purpose of constraining the tyrant. An idealist may say to a capitalist, 'Don't you sometimes feel in the dim twilight, when the lights twinkle from the distant hamlet in the hills, that all humanity is a holy family?' But it is equally possible for the capitalist to reply with brevity and decision, 'No, I don't and there is no more disputing about

it further than about the beauty of a fading cloud."

In other words unless you build your structure of sentiment upon foundations of definite conviction, you are building upon sands.

Not Spectacular

FOUNDATIONS are not spectacular things; they cost a lot of time and effort; they consist of solid and substantial material; they are not capable of inducing sentimental rapsodies; but they have to be there unless you are prepared to see the whole structure tumble down for the lack of them.

Definite convictions are the only true foundations of beautiful sentiment, and when the necessity of the foundation is ignored, the ruin of the building, however beautiful, is merely a question of time.

There is no more dangerous lunatic in the whole community, than the builder who says, never mind about the foundations, let us put up the structure.

Let me quote Chesterton again:

"Hundreds have heard the story about the mediaeval demagogue who went about repeating the rhyme:

When Adam delved and Eve span,
Who was then the gentleman?

"Many have doubtless offered the obvious answer to the question,—'The Serpent.' But few seem to have noticed what would be the more modern answer to the question if that innocent agitator went about propounding it. Adam never delved and Eve never span, for the simple reason that they never existed. They are fragments of a Chaldean-Babylonian myth and Adam is only a slight variation of Tag-Tug, pronounced better.

"For the real beginning of humanity we refer you to 'Darwin's Origin of Species.' And then the modern man would go on to justify plutocracy to the mediaeval man by talking about the struggle of life and the survival of the fittest; and how the strongest man seized authority by means of anarchy, and proved himself a gentleman by behaving like a cad.

"Now I do not base my beliefs on the theology of John Ball, or on the literal and materialistic reading of the text of Genesis, though I think the story of Adam and Eve infinitely less absurd and unlikely than that of the prehistoric strongest man who could fight a hundred men.

"The Declaration of Independence dogmatically bases all rights on the fact that God created all men equal; and it is right; for if they were not created equal, they were certainly evolved unequal."

"Nine times out of ten a man's broadmindedness is necessarily the narrowest thing about him. His vision of his own village may be really full of varieties; and even his vision of his own nation may have a rough resemblance to the reality. But his vision of the world is probably smaller than the world; his vision of the universe is certainly much smaller than the universe. Hence he is never so inadequate as when he is universal; he is never so limited as when he generalizes.

"This is the fallacy in many modern attempts at a creedless creed, as something variously described as essential Christianity, or undenominational religion or a world faith to embrace all the faiths in the world."

Sentimentalists

THIS is rather a long text for the observations which I desire to make.

Back of our democracy there is a constitution and the reason why we have carried on as a democracy without running amuck, as they have run in Russia and did run in France, is because we had some constitutionalists at the foundation of our government. Washington and Hamilton and Marshall gave us a foundation upon which Jefferson and Madison and Monroe helped to build a republic.

Had we had nothing but constitutionalists we would have had a monarchy and had we had nothing but sentimentalists we would have ended in chaos.

Liberty, fraternity and equality are fine words but unless they are builded upon certain constitutional foundations, they will not weather the storms.

The Church is in danger from sentimentalists who boast that they have no theology; grow impatient at any dogmatic statements and want to build a beautiful air castle upon their rather attractive personalities.

"Other foundations for the Christian Church cannot be laid than that which is laid" and that foundation is the life of Jesus Christ as witnessed by the Apostles.

When modern Christians propose to substitute for the foundations of the Christian Church the dogmatic statements of modern science, they are substituting a material that has never shown its ability to stand the strain for one that has stood for centuries, and is as strong today as it has ever been.

Science deals with a cosmos of mechanical processes; and it helps us to understand the mechanical purpose of the universe. Religion deals with a universe of personal relationships and helps us to understand the moral purpose of the universe.

If a father attempted to bring up his children by invoking the principles of applied mechanics, he would have about the same kind of a family as we will have when we have a Church based upon purely scientific principles.

Science has its sphere of operation, but it is helpless in the sphere of personal relationships.

You cannot arrive at a knowledge of God by scientific methods any more than you can invoke the laws of mechanics to enter into personal friendships. Whatever God is, I am very sure that he does not exist for the purpose of furnishing arrogant curiosity seekers with a solution of their problems.

Love Of Christ

THE Church has done its work because it has been able to inspire men with love of a person as the motivation of human conduct; and it never has and never can do its work because it has a foundation in speculative analysis.

A scientific dogma is an hypothesis based upon

certain ascertained facts from which the attempt is made to draw certain conclusions. The dogmas of science change as new facts are ascertained and they are limited by the large pleroma of unascertained facts which always surround us.

The dogmas of the Christian religion are based upon the experience of certain chosen witnesses as to the life and teaching of Jesus Christ.

The data for altering those facts is manifestly lacking. We cannot enter into that personal relationship which the Apostles enjoyed.

We must either accept their testimony or reject it. We cannot reconstruct the life of Jesus Christ as the result of scientific investigation. In so far as Christian dogma deals with his birth, death, resurrection and ascension we cannot re-examine the witnesses. We can merely advance certain theories of explanation which in the nature of the case cannot take the place of the original facts.

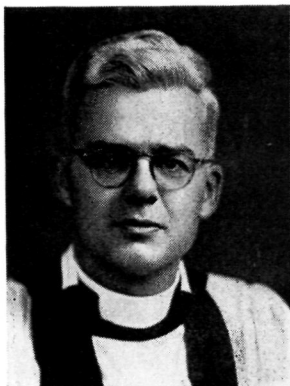
THE JOB OF A MINISTER

BY

Robert S. Trenbath

Rector of St. Alban's, Washington

THIS is an especially thrilling age in which to be alive. Things are happening today that are world shaking and we are promised by many who should know a generation or more of unsettledness, of unrest. It is to this situation that we are called to minister. And the call will be to minister somewhat differently than we ministered a generation ago because of new factors that confront us. Some of these are: an increasing proportion of older people in our congregations to whom we shall have to minister creatively; large groups of young couples, many of whom moved recently into a neighborhood, uprooted from their home towns by the demands of business, government or war; masses of people who live in our neighborhoods but who have no church connections (76 out of 100 so-called Protestants in the Takoma Park area of Washington,



The Rev. R. S. Trenbath

for example, have no church affiliation); single young men and women brought to the city or its suburbs by promise of good work or by draft of government, torn up too soon from their native habitat and given a responsibility which some find difficult to carry.

Some years ago Philip the disciple said to his Lord: "Lord, show us the Father and it sufficeth." These words are words which every man, woman and child who would be related in some way to God demand of us who would be priests of God. If we cannot answer this demand, we have no right to be servants in God's Church. But I believe that we do have an answer. Through our ministry we can first answer that he is a gracious Father in the real meaning of the word gracious—full of grace. We show our people this through our priestly functions. A priest has at his hand certain means of grace, which we believe God through Christ has given to his Church. Every time a priest has a baptism he is showing forth the Father as a gracious Father accepting and loving one who may be quite unworthy of such favor, bestowing upon such a child or adult the strength to have victory

against the forces of evil. Every time a service of Holy Communion is held, he is showing forth a gracious Father who calls to all who labor and are heavy laden to come unto him; who calls to the sinner that he has an advocate in heaven; who through the bread and wine gives of himself not because of anything we have done to deserve such a gift, but out of his own free will and graciousness.

The Sacraments

AND there are those who believe that through the administration of the five commonly called sacraments namely, confirmation, penance, matrimony, unction, and holy orders, grace is given by God. I believe I am right when I saw that our Church has never considered its clergy the sole dispensers of grace and put its clergy directly between God and man, but it has given them authority to help bring people to the throne of grace where they may find mercy and grace to help in time of need.

There is always the tendency in the ministry for one to overemphasize one aspect of it. If one overemphasizes the priestly side of his ministry, he is apt to become somewhat formal and legalistic in his dealings with people, unless there be imagination and great spirit behind all his ministrations; and there may be a tendency to rely too much upon form rather than content to carry one through.

There is a second answer therefore to the demand: "Show us the Father!" That is that this Father is a righteous Father as well as gracious. As soon as one uses the word righteous, he thinks of the 8th century prophets, Amos, Isaiah, Micah, for this word was a keynote of their talks to their people. One of the great things needed today in an age when people seem to see little wrong in taking bribes, peddling influence and using their offices for shady purposes is a clear cut revelation of God as a God of righteousness who wants and demands of his people justice. It is the function of the clergy to be prophetic, to proclaim this righteous Father, to speak to our people of one who wants "justice to roll down like the waters and righteousness as a mighty stream"; of one who requires of us that we do justly, as well as to love mercy and walk humbly with him.

The prophet is concerned through his preaching with speaking God's word as it comes to him to his age, even if the word be not popular and soothing, not worrying about what may happen to him if he so speaks. Mrs. Marshall in the recent biography of her husband, "A man Called Peter," speaks of Peter's fearlessness in being publicly critical of a drunken fireman, of church

people who owned slum property; of the increase in the consumption of alcoholic beverages. He was unafraid to call people to a life of righteousness in no uncertain terms. One who overemphasizes the righteousness of the Father, however, may become a man of insufferable tensions and one who speaks more in terms of judgment than redemption.

Pastoral Ministry

THERE is still another answer, therefore, that the minister makes to the demand of every man: "Show us the Father;" and he does this by showing a loving Father, which he does more through his pastoral ministry than any other place, a ministry that reaches out to all people regardless of church affiliation, race, color, yes even creed. In that great passage of John:10 we read about him who is the good shepherd. This is one of the gospels for the ordering of priests. Massey Shepherd in his Oxford American Prayer Book Commentary has said: "No finer commentary on the gospels for the ordering of priests has ever been written than the magnificent exhortation of the bishop to the ordinand which immediately follows these gospels." The words speak for themselves. One who seeks ordination is asked "to seek always for Christ's sheep;" never to cease his "labor, his care, his diligence until he has done all. . . to bring all committed to his charge unto the faith and knowledge of God and maturity in Christ"; "to maintain and set forward quietness, peace and love among all Christians."

The good shepherd was the most common representation of our Lord in early Christian art. It was probably because the early Christians knew how important a shepherd was to his flock. He was responsible for counting them, for finding them good pasturage, for protecting them. He loved his sheep. They were his life. They responded to him.

I believe it is only when people come to realize that God loves them, do they respond to that love by loving him. As a child learns to love parents in answer to their affection for him, so man learns to love God only when he sees clearly God's love for him. "Herein is love, not that we first loved him, but that he loved us." If through our ministrations to people we can somehow reveal what the crucifixion meant to God, that it was a deep love so willing to come down and give itself for us that we might be raised; then we shall bring them to making a response to that love. "We love him because he first loved us." This love of God is reflected in our willingness to go wherever we are called and sometimes to go where we are not called or not wanted; to

listen to distraught souls of this world; to the foolish and the garolous and to continue to listen even when we would like to talk; to visit the sick in body and mind, even when we might rather be with the healthy; to be at home with the poor as well as the rich, with the country man as well as the city man, with the educated and the uneducated.

But perhaps the greatest test of this love will be to continue to love those who misunderstand or misinterpret our motives; those who are super critical, those with whom we do not agree; but through it all to be able to pray as Peter Marshall did: "Lord, where we are wrong, make us willing to change and where we are right make us easy to live with. . . ." There may be a tendency for us to dwell only on the love of God. It is better to err, if indeed this be erring, on this than any other aspect of the Father.

The Teacher

IF we, through our life, show forth by our priestly, prophetic and pastoral ministry a Father such as this, then we shall have taught our people something of what God is like. This is a fourth function of the ministry which is interwoven through other strands. It is an element much stressed in the ordination service—teacher. But as well as being woven through the other strands of the ministry, it is a function by itself at times and will only be best carried out if at least two questions be on our minds:

First, who are they who say to us: "Show us the Father!" What are they thinking about? What influences are playing upon their minds? What do they know right now? It has been said that clergy over estimate the knowledge of our people, taking for granted that they know many things. We get into a vicious circle for our people think that we expect them to know and therefore are afraid to confess their ignorance. Members of a small group with whom I have been meeting for two years now have discovered that they haven't known some of the basic things of our faith, perhaps because they have never had the opportunity of discussing them before. If we are to teach, let us know whom we are teaching.

The second question that must always be on our minds in this function of the ministry is: How shall I teach? We have already said the greatest way is by example. The greatest symbol of love that the world knows is the cross, an example of one who loved so much he was willing to lay down his life for others. But we can't always teach by example. There are occasions

when we must impart information other ways. Here again clergy have begun to learn that we have been talking too much and not listening enough; that people do not learn simply by being talked to, but much better do they learn by participation, discussion, through group techniques.

And yet once again we cannot over emphasize the teaching aspect of the ministry or we may become pedants. That beautiful prayer from "Private Devotions in War Time" could well be always on our lips: "Lord make us apt to teach, but more apt to learn that we may desire not only to reveal to others what thou hast revealed to us but with open and hospitable minds to learn of them what they have learned of their world and thee."

POWERED BY GOD

BY

Philip H. Steinmetz

Rector of the Ashfield Parishes

WHEN you buy a car you expect that the engine is strong enough to move it and any load of passengers. When you buy an electric clock you expect the motor will not only run at a constant speed, but will carry the load of moving the hands and the chimes or alarm, if any. Your faith in a manufacturer is shaken when, as we found in our large hall clock, the extra load of the chimes stops the clock.

Similarly you expect strength to do the work of life and wisdom to make its decisions. But if you look for it for yourself alone, you will often be disappointed.

The disciples were dismayed at the Crucifixion and could not get going again after it under their own steam. Only as additional power from God came to them as recorded in the gospel did they get moving and accomplish the change in the world of which we are heirs.

It is in the power of God that we can have confidence. To be sure, it can be made effective here in the world through our mortal bodies as the power in fuel does its work through the inert metals of the engine. But without it the engine is dead.

When you wonder why things are wrong with you though you are in perfect health and your mind is clear, remember that you may be like a wonderful engine without its fuel, perfect but immoveable. Look then to God for the energy, the spark, the power which you lack and thank him when it comes.

EPISCOPAL CHURCH BRIEFS

MISSIONARY OFFERING of the children of the diocese of New York was presented May 25 at the Cathedral of St. John the Divine, with 3,000 attending. Vested choirs, 1,000 strong, marched around the cathedral grounds with their banners and were reviewed by Bishop Donegan and Bishop Boynton, suffragan. The offering totalled \$40,204, with still more to come.

CONNECTICUT had received \$607,000 toward the million dollar goal of its development program when the diocesan convention met, May 20, at Christ Church Cathedral, Hartford. One of the major gifts came from a woman of New Haven who gave \$150,000 for a student center, chapel and rectory at the University of Connecticut, Storrs. The 350 Episcopal students and 150 faculty members and others are now using the facilities of the local Congregational church.

RALPH BISHOP, appointed head of the stewardship division of the promotion department of the National Council at the April meeting, has resigned because of unexpected complications in his personal affairs.

RECTOR JOHN F. SCOTT of All Saints, Pasadena, reports that things are going on there at such a lively clip that a second curate is being sought and the parish should also have a director of religious education to assist with the growing youth work, thus releasing the clergy for pastoral work.

BERTRAM PARKER, business man of Corpus Christi, Texas, was the headliner at the conference of laymen of Nebraska, meeting May 23-24 at Grand Island. Bishop Brinker was a speaker at the closing session which followed a fellowship dinner.

BISHOP NASH of Mass., was the speaker at the meeting of the state's Council of Churches, meeting May 21-22 in Worcester. He dealt with the part the Episcopal Church has in the ecumenical movement. He was also the speaker at the dinner which marked the 50th anniversary of the Council. The Rev. David Hunter, new head of education of the National Council, and Martha Pray, head of education in Western Mass., were leaders in a seminar on education.

COLORADO convention was held May 27-29 at St. Matthew's, Grand Junction, first time in the history of the diocese that it has been held there. Bishop Watson of Utah gave the address at the dinner. Paul Rusch

of Japan also addressed the laymen's group and the Auxiliary.

MEN AND BOYS of St. Stephen's, Sewickley, Pa., joined with Presbyterians on Whitsunday, June 1, for a corporate communion. The Presbyterian pastor was celebrant and the Rev. Benedict Williams, rector of St. Stephen's, was the speaker at breakfast.

CONNECTICUT elected as General Convention deputies: clergy; L. M. Hirshson, R. D. Read, J. H. Esquirol, Richard Elting 3rd. Laymen; A. T. McCook, T. B. Lord, H. P. Bakewell, L. B. Franklin.

TOM (Mr. Entwistle) BARRETT is the headliner at the first session of the conference for young people of the diocese of Bethlehem, meeting at Camp Great Neck, the camp of St. Stephen's, Wilkes-Barre, which is just outside Tunkhannock, where the publishing plant of The Witness is located. The top man the second week is the Rev. Charles E. Fish, rector at Hamilton, Ohio. Others giving courses are Dean Stevenson, Bethlehem; William McClland, rector at New Milford; Bruce Weatherly, Bethlehem; W. B. Williamson, rector at Honesdale; Arthur Sherman Jr., rector of the Mediator, Allentown; W. Paul Thompson, rector of Christ Church, Reading. The Rev. Ted Johnson of Sayre is the director.

BISHOP STRIDER'S farm was blessed on Rogation Sunday when the Rev. J. W. Hobson Jr. of Nelson Parish, W. Va. (comprising four congregations) and the Rev. S. F. Hauser of Zion Church, Charles Town, led a procession of about 150 people and blessed a plowed field, the farm implements and laborers, the farm house and the farmyard.

WILLIAM B. SPERRY and his wife were honored on May 23rd by Christ Church, Detroit, where he has served as rector for five years. It was also the 107 anniversary of the parish.

SOUTHERN OHIO has received a 1,000 acre estate from Mrs. William Cooper Proctor, with Bishop Hobson telling the delegates to the diocesan convention that it would assure a source from livestock and farming, as well as serve as a conference center.

130 CHURCH SCHOOLS of Ohio were united by radio on Rogation Sunday when \$12,000 offering was presented by the children. Bishop Tucker, retired, spoke from St. Stephen's, Steu-

benville; followed by Bishop Burroughs, who spoke from St. Mark's, Toledo. Since a large part of the offering will be used for work in Brazil, Bishop Burroughs surprised his listeners by giving part of his address in Portuguese.

HOLY TRINITY, Nashville, opened the celebration of its 100th anniversary on May 17 when the preacher was Bishop Demby, first Negro bishop. Tollie Caution, secretary of Negro work of the National Council, spoke on the 25th when students of three local colleges joined for Canterbury Club Sunday.

BISHOP JACOB of Central Travancore, India, was the preacher at Washington Cathedral June 1. He is touring the U.S. under the auspices of the National Council of Churches. He preached at St. John's in the evening and met with the clergy of the diocese on Monday.

LOUISIANIANS, according to the New Yorker, have arrived at a masterful compromise on the evolution question. From now on, they are descended from Adam while in the public schools, but from the ape when they go to college.

STANDING ROOM ONLY was hung on the door of St. Paul's Cathedral, Buffalo, at two services recently. Bishop Scaife had said he hoped for 1,000 for the men and boy's corporate communion. There were 1,238, with 1,152 receiving at the three cathedral altars. Then, marching with massed colors from thirty churches behind the Salvation Army band, they went to a downtown hotel where they listened to Harvey Gaylord, vice-president of an industrial concern, who said that Christianity is not "a crutch upon which to lean" but is rather "a dynamic force capable of opening new and better life for man." The other service was when over 1,200 children, parents and teachers overflowed the Cathedral for their mite box service, the largest attendance ever recorded, with an offering of \$5,250.

ST. ANDREW'S, Seward, Nebr., was consecrated in April, the first church in the diocese to be consecrated, meaning free of debt, at its completion. The church was sponsored by Holy Trinity, Lincoln, when the Rev. Harold Gosnell, now rector of St. Mark's, San Antonio, was rector. It is an extremely attractive church of concrete blocks faced with buff stone. An undercroft runs the full length, with well equipped kitchen.

EPISCOPAL CHURCH NEWS

FURTHER REPORT ON LONG ISLAND

★ The Convention of Long Island, reported in part last week, adopted unanimously a resolution congratulating Bishop DeWolfe and endorsing "the program he has so clearly set forth for the future." Receipts of \$278,300 for the 1951 missionary objective were the largest in the history of the diocese, while \$320,000 was spent last year for buildings. A canon permitting women to serve on vestries was overwhelmingly defeated.

There was an amusing incident in connection with the election of deputies to General Convention. When Arthur A. Atha, communicant of St. Philip's, Brooklyn, was nominated, he was ruled out on the ground that he lives outside the diocese. Mr. Atha's article, "Who Elects a Rector?" appeared in the Witness for May 15th. A few moments later Judge Harold R. Medina was nominated so that the same ruling had to be applied to him. Elected: clergy; Charles W. MacLean, D. L. Maclean, H. J. Stretch, Harold F. Lemoine. Laymen; J. A. Dykman, C. S. Colden, H. L. Delatour, Frank Gulden.

COLONEL RUSCH GETS A CALF

★ The men's club of Christ Church, Nashville, have raised \$250 to buy a calf for the work of Paul Rusch in Japan.

WHITE PLAINS PARISH BURNS MORTGAGE

★ St. Bartholomew's, White Plains, N. Y. celebrated the paying off of the mortgage on its building with a mortgage burning service. Erected in 1927 at a cost of \$125,000., the mortgage at first amounted to \$65,000. Churchwardens P. R. Wig-

gins and A. D. Duffie together with the Rector, the Rev. C. Ronald Garmey, conducted the mortgage burning ceremonies. St. Bartholomew's is now engaged in the building of its permanent parish house, the first unit of which was erected in 1950 with the second unit now under construction.

BUILDING PROGRESS AT SEWANEE

★ With nearly a million dollars worth of construction already beyond the halfway mark and plans approved for a new dormitory and four faculty houses, the building program of the University of the South continues to forge ahead. The drive for five million in five year, for endowment and buildings, had reached \$3,128,515 at Easter.

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

VERNON A. WEAVER, formerly in charge of Christ Church, Towanda, Pa., is now rector of Christ Church, West Collingswood, N. J.

MARCUS B. HITCHCOCK, rector of St. Mark's, Casper, Wyo., becomes dean and rector of St. Michael's Cathedral, Boise, Idaho, July 1.

JAMES A. PORTER, formerly rector of St. Mark's, Philmont, N. Y., and chaplain for a number of institutions located in the diocese of Albany, is now vicar of Grace Church, Dallas, Texas.

H. W. BLACKBURN, formerly ass't at Trinity, Washington, D. C., is now rector of St. Mary's, Hampden, Md.

JOHN N. PEABODY was instituted by Bishop Powell as first rector of the Church of the Incarnation (formerly the Cathedral), Baltimore, on May 7. FREDERICK W. BROWNELL has been elected rector of St. Paul's, Jackson, Mich., where he has served for four years as assistant.

ROBERT DARWALL, ass't at St. Alban's, Los Angeles, takes charge of St. Thomas Chapel, College Station, Texas, July 1.

HUBERT J. BUCKINGHAM has resigned as rector of Holy Trinity, Tiverton, R. I., because of ill health.

THOMAS G. JOHNSON, formerly vicar of St. Paul's, Goodland, Kansas., becomes canon of religious education at Trinity Cathedral, Omaha, Nebr., July 15.

R. K. RIEBS of the staff of St. Paul's, Dayton, Ohio, is to be a missionary in the district of Central Brazil, effective Sept. 1.

McDADE BENNETT, ass't at St. John the Divine, Houston, Texas, is now rector of St. Luke's, Mineral Wells, Texas.

A. W. JARVIS, formerly rector of St. Mark's, Sidney, Ohio, is now ass't at St. John the Divine, Houston, Texas.

ORDINATIONS:

GERRIT S. BARNES, on the staff of St. John's Cathedral, Denver, since 1943, first as a layman and then ordained a deacon in 1946, was ordained priest May 4 by Bishop Bowen. He is in charge of St. John's mission in southeast Denver. He has been connected with a railroad for 25 years and is now working at its Denver office as travelling agent.

ROBERT ANDERSON JR. ass't of the Chenango County field, Central New York, was ordained priest May 24 by Bishop Higley at Christ Church, Guilford, N. Y., where he is now rector.

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ROBERT A. McMILLAN, on the staff of St. John's, Knoxville, Tenn., was ordained priest May 27.

SANFORD GARNER JR. was ordained deacon May 22 at Christ Church, Nashville, Tenn., where he will serve as curate.

LAY WORKERS:

MORTON O. NACE, sec'y of the Brotherhood of St. Andrew, has been appointed in charge of the development program and secretary of youth and laymen's work in Conn., effective Sept. 1.

DEATHS:

WILLIAM I. RUTTER JR., chief founder of the Church Historical Society in 1910, died May 11 in Philadelphia. A new leaflet about the Society tells the part he played in its establishment. Copies may be had free by addressing the Society at 4205 Spruce Street, Philadelphia.

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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.

JAMES A. PIKE

Dean of Cathedral, New York

My friend Gardiner Day has introduced a new element into the controversy President Conant started. He tries to relieve the latter's inconsistent position as the head of a private institution attacking private schools by distinguishing between "schools like Groton" and church day schools. The first are all right and the second not.

In other words, it is fine for the well-to-do to give a Christian education to their children. But it is not right for persons of more limited means to have Christian day school education. Let them be content with a patched-up arrangement of public school, released-time class and Sunday school. Groton, no less than St. Swithin's Day School, "draws children out of a community setting and consequently deflects interest and support" from public education—Mr. Day's objection to St. Swithin's. In fact the child who travels away to school is even further withdrawn from the community than the children whose parents could not afford to do other than to keep the children at home.

Back in prohibition days when those against prohibition pointed out that the well-to-do could easily procure liquor, there were never lacking those who said, "Well, that's all right; but the law is good because it helps keep it from the lower classes." I hardly believe that a priest of the liberal sympathies of Mr. Day really means to propose a similar distinction in the field of education. In any case it would not be fair to impute such a distinction to Dr. Conant. His speech does not yield it; and interestingly enough, the Christian Century interpreted him in the reverse direction: that he was more concerned with what he chose to call the "snob aspect" than he was with religious cleavages.

I am for Groton and for St. Swithin's and for P.S. 71, because I want every parent to be able to have for his children the best education that he can provide and whatever religious or secular orientation his own convictions call for. This is democracy. And it is the option Dr. Conant himself exercised when he chose to send his own children to private schools.

As to the public schools, I heartily concur with Mr. Day's stress on the challenge the recent Supreme Court

decision is to the Church's more effective use of released time, and with his recognition of the character and faith of many public school teachers.

VIDA D. SCUDDER

Churchwoman of Wellesley, Mass.

Allow me to express my warm appreciation of your May 22 number on pacifism. The articles presented are exceptional in their penetrating practical thought, free from generalizing platitudes or from obsolescent loyalty to military methods. I think they represent what is perhaps the most vital contemporary Christian insight into the ever-developing challenge of the Holy Spirit to the Church.

LOUISE McPHERSON

Churchwoman of Thurmont, Md.

It is a pleasure to renew my subscription and I shall hope to do so as long as I live. I remember Bishop Johnson as a young man in Omaha many years ago and am interested in all the articles of his which you reprint. Also the rest of the paper is alive and liberal, and though on borrowed time, I hope I am both.

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For June, 1952

"THE GENERAL CONVENTION NUMBER"

EDITORIALS: "General Convention Archives" . . . Dr. Morehouse Retires as Editor of *The Living Church* . . . Associate Editor Murphy Honored . . . An Example to Other Dioceses.

GENERAL CONVENTIONS HELD IN BOSTON—1877 and 1904

By WILLIAM WILSON MANROSS, Librarian of the Church Historical Society, and author of *A History of the American Episcopal Church* (New York, 1950).

(This article expounds the significant actions of these two Conventions twenty-seven years apart—and the only two held in Boston prior to that of 1952.)

THE GENERAL CONVENTION OF 1880

By J. THAYER ADDISON, author of *The Episcopal Church in the United States, 1789-1931* (New York, 1951).

(Bishop William Stevens, Historiographer of the Church at the time, called this "The Missionary Convention," but Dr. Addison doubts the justice of the appellation.)

THE GENERAL CONVENTION OF 1919

By C. RANKIN BARNES, Secretary of the House of Deputies, and author of *The General Convention: Offices and Officers, 1785-1950*.

(This Convention of a generation ago was a turning point in the history of the Church. There are many clergymen and laymen who remember it, although few now living were deputies to it. No one is better equipped than Dr. Barnes to tell the story of it.)

GROWTH OF THE CHURCHES IN AMERICA, 1926-1950

By WALTER H. STOWE, Editor-in-Chief of *Historical Magazine*.

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