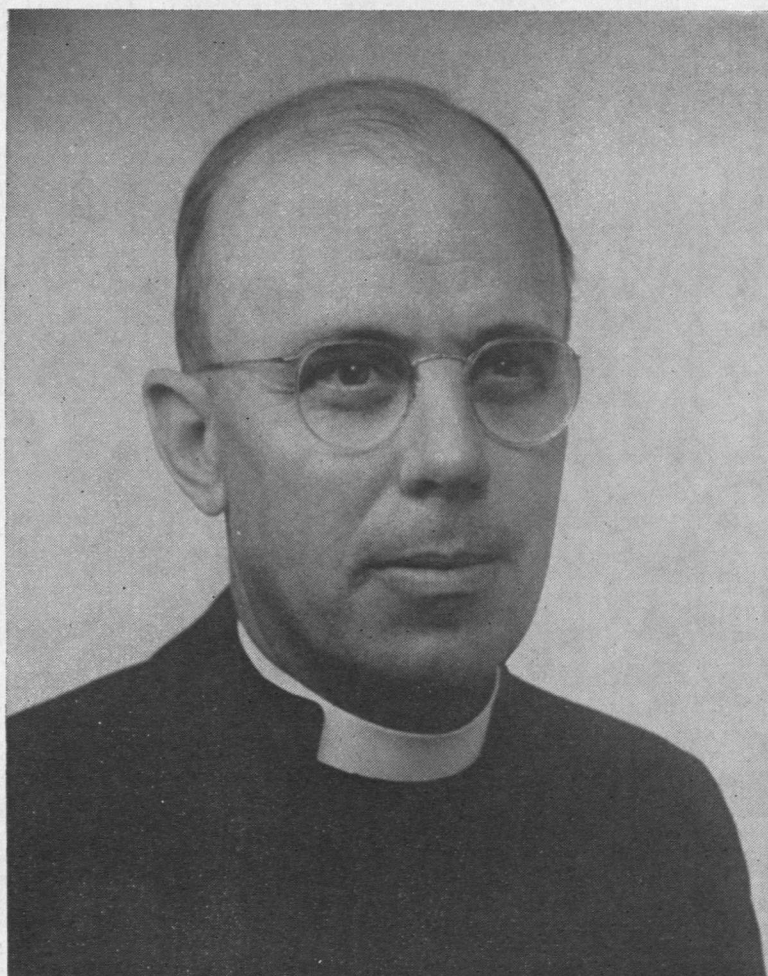


# The **WITNESS**

SEPTEMBER 29, 1960

**10¢**



**William C. Munds**

**A**FFECTIONALLY known as "Dr. Bill" throughout Wilmington, Delaware, he has resigned as rector of Christ Church after a long and fruitful career

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**John W. Day On Being An Episcopalian**

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## SERVICES

### In Leading Churches

#### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and  
sermon, 4.

Weekdays: Holy Communion, 7:30  
(and 10 Wed.); Morning Prayer,  
8:30; Evensong, 5.

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munion, 12. Wednesdays: Healing  
Service 12. Daily: Morning Prayer  
9; Evening Prayer, 5:30.

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11 a.m. Morning Service and Sermon.  
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NEW YORK CITY

Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11;  
Evening Prayer, 5.

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NEW YORK

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NEW YORK

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Chaplain

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Morning Prayer and Sermon, 11;  
Holy Communion: Wed., 7:45 a.m.

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For Christ and His Church

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## SERVICES

In Leading Churches

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Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

#### ST. PAUL'S

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Holy Days 11; Thursday, 5:30 p.m.

#### ST. PAUL'S MEMORIAL

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Wednesday and Holy Days 7 and  
10 A.M. Holy Eucharist.

Sacrament of Forgiveness - Saturday  
11:30 to 1 P.M.

## SERVICES

In Leading Churches

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Sunday Services: 8:00, 9:30 and  
11:15 a.m. Wed. and Holy Days: 8:00  
and 12:10 p.m.

#### CHRIST CHURCH, DETROIT

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The Rev. William B. Sperry, Rector  
The Rev. Robert C. W. Ward, Ass't.  
8 and 9 a.m. Holy Communion  
(breakfast served following 9 a.m.  
service.) 11 a.m. Church School and  
Morning Service. Holy Days, 6 p.m.  
Holy Communion.

#### ST. THOMAS' CHURCH

18th and Church Streets  
Near Dupont Circle  
WASHINGTON, D. C.

The Rev. John T. Golding, Rector  
The Rev. Joseph Tatnall

The Rev. Walter J. Marshfield

Sundays: 8:00 a.m. Holy Communion.  
11:00 a.m. Service and Sermon.

Holy Days: Holy Communion, 12:15  
p.m.

#### TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector  
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23 Avenue, George V  
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Services: 8:30, 10:30 (S.S.), 10:45  
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Saturday, Holy Communion at noon.

Wed. and Fri., Holy Communion at  
7:30 a.m.; Morning Prayer at noon.

Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.



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

## Story of the Week

### Controversy Over Religious Issue Still Dominates Campaign

★ Presiding Bishop Arthur Lichtenberger, and his predecessor, Bishop Sherrill, were among the one hundred religious leaders who signed the Guide In Politics aimed at giving voters guidance in the presidential campaign. The statement follows:

The exclusion of members of any family of faith from public office on the basis of religious affiliation violates the fundamental conditions of a free democratic society, as expressed in the spirit and letter of our Constitution.

The religious faith of a public officer is relevant to the conduct of his office . . . Inquiry regarding this relevancy is an exercise of responsible citizenship, if conducted in such a way as not to violate the Constitutional prohibition against any religious test for public office.

No citizen in public office dare be false either to his conscience or to his oath of office. . . . If he can not reconcile the responsibilities entailed by his oath with his conscience, then he must resign.

The fact that a major religious group has so far never furnished the nation with a candidate who won election to a particular public office does not obligate the voters to elect a candidate of that faith to that office solely to demonstrate our devotion to democracy.

No religious organization should seek to influence and dominate public officials for its

own institutional advantage.

Every person of every faith must be accorded full religious liberty, and no person should be coerced into accepting any religious belief or practice.

A candidate's faith, and his affirmations of it, as they bear upon his responsibilities in public office, should be viewed in their best light rather than their worst.

The public officer after his election is obligated to make his appointments to subordinate positions on a non-discriminatory basis using competence and record rather than religious affiliation as the criteria of selection.

If for reasons of his own he (the President) feels that participation in a particular religious ceremony is not in order, it would be contrary to the civic character of the American presidency for him to feel obligated to accept the invitation.

He (the President) will recognize that the values in historic faiths other than his own must be brought to bear upon the problems of the day.

#### Group Praises Kennedy

The address on the religious issue that Senator Kennedy delivered before ministers in Houston was praised by members of the new Citizens for Religious Freedom. They called it "the most complete, unequivocal and reassuring which could be expected of any person in his position."

The only question which re-

mains, a spokesman said, is "whether his statement is acceptable to his Church", whereupon he called upon the hierarchy of the Roman Catholic Church to join the candidate in his stand against "an ambassador to the Vatican, against unconstitutional aid to parochial schools, and against any boycott of the public schools."

The Protestant organization urged the bishops to take three further steps:

● Proclaim that all men everywhere should have full freedom to worship according to conscience, to witness to their faith, and to be free to win converts as a matter of right, and not a matter of toleration.

● Proclaim that the Roman Catholic Church will not attempt to force its teaching about medical practices and birth control on citizens of other beliefs.

● Acknowledge the full validity of the marriage of a Roman Catholic who has been married in a Protestant or Jewish ceremony.

In releasing the statement endorsing Sen. Kennedy's Houston address, the organization added, "Contrary to many expressed opinions, it was not the intention of the National Conference of Citizens for Religious Freedom to stir animosities, but rather to clarify certain of those problems which had become apparent in the current national situation."

It can be further reported that fully fifty percent of the news received daily by the Witness, from Religious News Service has been devoted to this

religious issue during the past month. Everybody says, "let's stop talking about it" but everybody is talking about it, even those who say let's stop talking about it.

## **DR. BILL MUNDS RETIRES AFTER LONG MINISTRY**

**By Arthur McKinstry**

*Retired Bishop of Delaware*

★ This month the rector of Christ Church, Wilmington, Delaware, retired, having reached the age of 68. William C. Munds was born in Wilmington, N. C., in 1892. Although he was baptised "William Capers" and thus named for a beloved friend of the family, Bishop Capers, the first Methodist bishop in that area, he was nurtured in old St James Episcopal Church in Wilmington.

Mr. Munds early adult life was spent in business and later, in community work in Cleveland, Ohio. His call to the ministry came to him sometime after his marriage to Miss Catherine Chubb, daughter of Dean Chubb of Ohio University. In 1924 he became a lay member of the staff of Emmanuel Church, Cleveland, and shortly thereafter, he began his studies for holy orders at Kenyon College and Bexley Hall. Dr. Munds was ordained deacon in 1927, and priest in the following year. He continued as a member of the Emmanuel staff until 1929 when he became rector of the Church of the Incarnation in Cleveland.

After an effective ministry, Dr. Munds was called to the rectorship of the Church of the Good Shepherd, Corpus Christi, Texas. During a ministry of eight years, the membership of his Texas parish more than tripled; the church building was enlarged and a beautiful parish house and community hall was built to serve the needs

of both the congregation and the community; many community organizations centering their programs in Munds Hall.

In 1942, a call was extended to the Texas rector by Christ Church, Christiana Hundred, Wilmington, Delaware. With the assurances of the vestry that their parish would give up rented pews and become a parish for all people, Dr. Munds accepted the call. During a ministry of eighteen years, Christ Church has grown from a parish of 150 communicants to one of well over 1,000 active communicants and 1,600 baptised souls. The parish income has increased by eight times and contributions to missions are ten times that of eighteen years ago.

In his first years as rector, Dr. Munds organized discussion groups which met in the homes of the members. These exciting sessions made religion vital for hundreds of people; many of these, new adherents. The Church School was made interesting and effective through the aid of able, paid teachers. The natural sequence was the erection of a handsome new parish house and educational building, including a beautiful chapel for children. The parish was also forced to increase the seating capacity of the church. Today, Christ Church is one of the strong congregations in the country.

In the three dioceses in which he has worked, William Munds has taken a prominent role in diocesan and community life. He has been a delegate to many General Conventions and has served as chairman of the committee on expenses of the House of Deputies. In the diocese of Delaware, Dr. Munds has been a member of the standing committee, the executive council and the board of examining chaplains.

The Rector of Christ Church has been awarded honorary de-

grees by Kenyon College and the University of the South. He has been on the board of trustees of Kenyon for many years.

Following his retirement, Dr. Munds and his charming and capable wife, and their daughter, Miss Elizabeth, moved to Wawasett Park in Wilmington. They are now communicants of the Cathedral Church of St. John.

## **JOHN L. O'HEAR IS NEW RECTOR**

★ Munds has been succeeded in the Wilmington parish by the Rev. John L. O'Hear, who has done an outstanding job for over a decade as rector of St. Paul's, Cleveland Heights, Ohio.

## **NEW SUFFRAGAN FOR COLORADO**

★ The Rev. Edwin B. Thayer, rector of the Ascension, Denver, was elected suffragan bishop of Colorado at a special convention held Sept. 8th.

## **DeWITT CONSECRATION IN DETROIT**

★ The Rev. Robert L. DeWitt will be consecrated junior suffragan bishop of Michigan by the Presiding Bishop on October 27 at St. Paul's Cathedral, Detroit. Co-consecrators will be Bishop Dun of Washington and Bishop Nash, retired bishop of Mass. Bishop Pike of California will preach.

## **NEW JERSEY CONFERENCE ON AGING PEOPLE**

★ A conference on aging people was held Sept. 22 at Trinity Cathedral, Trenton, sponsored jointly by the social relations department and Church Women of the diocese.

Speakers were Bishop Ban-yard, Canon Joseph Hall, head of social relations, and the Rev. Albert Van Duzen, rector of Grace Church, Merchantville.



# Deportation of Bishop Reeves Sets Off Wide Protests

★ Swift reactions were reported in Johannesburg following the deportation of Bishop Richard Ambrose Reeves of Johannesburg by the government.

Among the reactions were statements by Church leaders denouncing the government's action, and a proposal to hold outside South Africa a scheduled conference of South African Churches to discuss their attitude toward the government's apartheid policies.

The proposal was made by Archbishop Joost de Blank of Capetown, at a religious rally in Durban during which he denounced the deportation of Bishop Reeves as "a sign of unbelievable religious persecution."

Declaring that what "happened to Bishop Reeves can also happen elsewhere in South Africa," he told his hearers that "you may have to stand alone, with your bishops and leaders powerless to help with their presence among you."

The Archbishop announced that meanwhile he had cabled to the World Council of Churches in Geneva saying that the special conference of South African Church leaders scheduled to be held in Johannesburg in December to discuss the apartheid problem could no longer be staged there in view of what happened to Bishop Reeves.

Bishop Reeves was to have been one of the delegates to the conference in which all eight member bodies of the Council in South Africa are expected to participate.

Dr. de Blank said the conference must now be held in a place near South Africa where both Bishop Reeves and non-

white clergy would be free to come and go as they please.

"I cannot," he said in conclusion, "prophesy what may happen in the future. It may be that every Christian body in South Africa will speak out individually and jointly protest against any manifestation of religious persecution. If every Christian body spoke fearlessly, the situation could be transformed overnight."

Other protests against Bishop Reeves' deportation came from the Christian Council of South Africa; the Rev. A. E. Garrett, former president of the Methodist Conference in South Africa; and Dr. Louis Isaac Rabinowitz, Chief Rabbi of the Transvaal and the Orange Free State.

In a letter to Minister of Interior Tom Naude, the Christian Council, which represents 27 South African Churches and missions, excluding the Roman Catholic and Dutch Reformed Churches, called for immediate review of the government's action.

Mr. Garrett, speaking in Capetown, said the Methodist Church strongly supported Dr. de Blank's protest.

Chief Rabbi Rabinowitz, in a statement issued in Johannesburg, also appealed to the government to revoke its action against Bishop Reeves and permit him to return to South Africa.

"It is the sacred duty of all religious leaders," he said, "to speak out clearly on the ethical aspects of social problems. I would be false to my deepest convictions if I did not give an expression of my distress at the deportation of the Bishop of Johannesburg and the implications of that drastic step."

Meanwhile, A. J. Vander-

merwe, moderator of the Dutch Reformed Church of South Africa of the Cape Province, said his Church would refuse to participate in the projected conference of Church leaders in December if the venue were changed from Johannesburg to another site. Declaring that he was speaking in a personal capacity, but with full authority to do so, he said he would recommend to his Church's executive committee that it should not participate in a conference outside the Union.

"Why should a conference of South African Churches be held outside South Africa?" he asked. "I can see no reason why the deportation of Bishop Reeves should justify holding the conference outside the Union."

Dr. Vandermerwe declined to comment on the merits or otherwise of Dr. Reeves' deportation.

"Strong reservations" against holding the conference outside the Union were expressed also by Mr. Garrett. "I believe," he said, "that a venue outside the Union would wreck the conference before it started. A number of Churches might be unwilling to participate in that case."

The conference is expected not only to seek a better understanding between the Churches on racial matters, but to heal a growing rift between the Anglican and Dutch Reformed Churches over the question of apartheid.

## MISSIONARY RALLIES IN CHICAGO

★ Bishop Richards of Central America and Bishop Burrill of Chicago are the headliners at a series of five missionary rallies in the diocese of Chicago. The first was held Sept. 27 at the Cathedral of St. James. Others are being held at Morris, Wheaton, Rockford and Winnetka.

# Headquarters For National Council Announced For Mid-Manhattan

The National Council of the Episcopal Church in the United States has acquired title to property located at the northeast corner of 43rd Street and Second Avenue in the Borough of Manhattan as the site for its new headquarters building. In making the announcement, the Rt. Rev. Frederick J. Warnecke, Bishop of the Diocese of Bethlehem and chairman of the Council's Committee on Housing emphasized that "... We are building for the future in the growing center of this great city on a corner which is two blocks from the United Nations, two blocks from Grand Central Terminal and five blocks from the East Side Airlines Terminal."

A twelve to fourteen story building of contemporary design is planned, with the most prominent feature a two-story Chapel at street level. The Chapel, which will seat several hundred persons, will be open to the public as well as the Council's staff in one of the fastest growing sections of New York City. An information center on the life and work of the Episcopal Church is also planned for the street level floor. Remaining floors of the building, on a site 125 feet by 75 feet, will provide office space for some 300 officers and staff employed by the National Council who are presently housed in three separate locations in New York and Greenwich, Connecticut. In addition a number of agencies affiliated with the Episcopal Church will occupy office space in the building.

The present headquarters building at 281 Park Avenue



*BISHOP WARNECKE of Bethlehem who announced plans for new headquarters in New York*

South has been occupied since January 1, 1894, and has long been inadequate to the growth of the Council which is the administrative arm of the Church's General Convention.

The Committee on Housing was appointed two years ago by the Rt. Rev. Arthur Lichtenberger, Presiding Bishop and President of the Church's National Council. In this period the Committee has guided the Council in making a number of decisions. Among them, to keep the Council headquarters in the metropolitan New York area, to build its own building rather than to lease space in the Interchurch Center on Riverside Drive and to seek a central location in the city. The Council recognized that no other city offered as many advantages for the daily business operations of the Church as New York.

Bishop Warnecke announced at the same time that arrange-

ments have been made with the George A. Fuller Company of New York to clear the land and construct the building; with Adams and Woodbridge, Architects, of New York to design the building; and with Griswold, Heckel and Keiser Associates, interior-designers of New York to plan the space. The total floor space will be approximately 100,000 square feet in addition to the Chapel space.

The land on which the building will be erected is 125 by 75 feet and cost an estimated \$1-million. The cost of the building is estimated at \$3½-million, according to newspapers, though no figures have been released by the committee.

## PROTESTANT FAILS TO GET JOB

★ The Evangelical Press Association of Bavaria sharply criticized the city council of Guenzburg for retracting the appointment of a prominent Munich physician as medical director of the local hospital because the association said, he is a Protestant.

Dr. Konrad Dietrich was selected as the best qualified of 59 applicants for the post, but the council later rescinded the nomination. It said that "certain local conditions which have to be taken into account" would not permit a decision in his favor. The council subsequently appointed a Roman Catholic to the medical post.

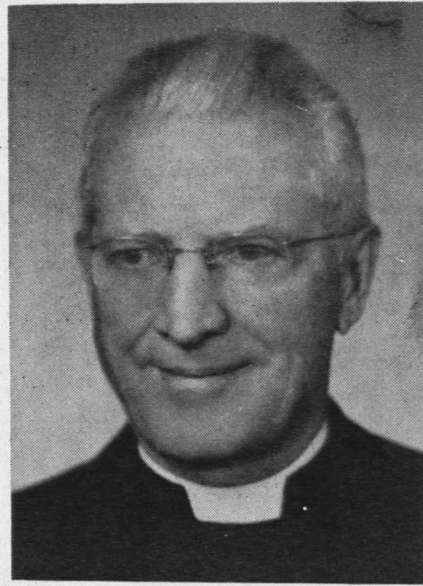
The Protestant press group called the council's action in regard to Dr. Dietrich an obvious violation of the West German constitution which forbids any discrimination on grounds of religion. It charged that the council had acted under "pressure" from regional Catholic quarters.



# I AM AN EPISCOPALIAN

By John W. Day

THE FORMER DEAN OF GRACE CATHEDRAL, TOPEKA, KANSAS, TELLS WHY HE IS AN EPISCOPALIAN. IT IS AN ADDRESS DELIVERED TO THE MEN OF ALL SOULS, BILTMORE, NORTH CAROLINA, AND IS PUBLISHED AT THE REQUEST OF MANY THAT HEARD IT.



John Warren Day

I AM an Episcopalian because I was born into a family of Episcopalians, was baptized, confirmed and ordained deacon and priest in the Episcopal Church. I was born and raised in Boston, on an island of Protestantism, located in a sea of Roman Catholicism. As a small boy, in defence of "the faith" I was engaged in many a fist fight with boys of Roman Catholic families. Although not particularly conscious of it then, I had to fight for (in Pauline terms) "the glorious liberty of the Gospel of Christ."

Until I entered college the Episcopal Church was the social center of my life and of my sisters and brothers, one of whom is a priest of the Church. I sang in the boy choir, served as an acolyte and later on, as a lay reader. As an adolescent I took part in amateur theatricals (Shakespeare and modern drama), learned to dance in the parish hall, played on the basketball team, took lessons in fencing, and participated in amateur boxing matches.

From the time I became a conscious being I learned to love the Church and never have been tempted, even in a small way, to leave it and affiliate with another.

As a student I attended a Church college (St. Stephen's, now Bard) and received my A. B. degree. I attended the Episcopal Theological School in Cambridge, Mass., and received my B. D. degree in 1916. The more I studied the Bible and was instructed in theology and Church

history, the more I became convinced that of all Christian bodies, the Protestant Episcopal Church had more to offer me and people generally, religiously speaking, than any other Christian communion. After forty-one years of active ministry and three years in retirement, I am still of the same mind.

I am an Episcopalian because the Episcopal Church has its roots in Scripture. When our Lord commanded the Apostles to go into all the world and preach the Gospel, the primitive organization, which became necessary to carry out his command, was at first varied and many, Congregational, Presbyterian, and Episcopal, but it was not very long before the early Church Fathers developed an organization that was practical and effective in meeting the task of evangelizing in a pagan world of many religions, cults and superstitions. The orderly arrangement adopted by them was led by Bishops as successors to the Apostles, Priests or Presbyters, ordained and commissioned by the Bishops, to carry on the work of the Church locally, and Deacons to assist the Priests or Presbyters, until such time as they were trained and experienced enough to be ordained Priests.

Although the Protestant Episcopal Church has an Apostolic Ministry, yet it makes no arrogant claim to be the only Church approved and inspired by our Lord in his command to the Apostles.

## Historic Church

I AM an Episcopalian because the Church emphasizes and holds to historical continuity, not as the saving grace of her existence, but rather as an important historical fact, holding to the belief that if St. Paul had given a ring to St. Timothy when he ordained him and later conferred upon him the rank of Bishop, that ring, if it had been passed on down through the Christian centuries, might readily be on the finger of the Rt. Rev. M. George Henry, Bishop of the Diocese of Western North Carolina. This is not a claim, but it is a reasonable assumption.

I am an Episcopalian because the doctrine, discipline, and worship of the Episcopal Church give full expression to my religious instincts for God, goodness, and immortality.

The Episcopal Church does not set up any articles of confession of faith, other than the Apostles' and Nicene Creeds, the interpretation of which has not been frozen into a rigid and unvariable confessional, such as the Roman Church adopted at the Council of Trent in the 16th century, the Lutherans in the Augsburg Confession in the same century, and the Presbyterians in the Westminster Confession in the 18th century.

Our Church does not limit the expression of doctrinal truth to any century. It leaves open to the working of the Holy Spirit the possibility of new interpretations and the addition of new truth.

## Church's Discipline

I AM an Episcopalian because the Church does not and has not created a series of disciplinary minutiae in regard to card-playing, drinking, and dancing. However, it does have a very comprehensive and demanding discipline, namely, the Ten Commandments and the Double Commandment of our Lord. If a member of our Church adheres to this moral and religious code of behaviour, he will not have to treat his conscience as a moral itch, but rather as a personal principle, saturated with the motives and guidance of the Church's accepted discipline.

I am an Episcopalian because the worship of the Church as contained in the Book of Common Prayer is both satisfying and comprehensive. It does not depend upon the temporal mood of a particular minister in leading the people in a religious service. It has a liturgy which carries the faith in every service. By means of it the members of the Church learn about the faith and discipline of the Christian religion unconsciously.

In the confession of faith in the Creeds, in the prayers, in the confession of sin, in the General Confession, in the forgiveness of sin in the absolution, and in the singing of hymns, the liturgy, that is, "words and ceremony," present the faith of the Church at every service.

In other words, the liturgy is in constant educational process for everyone exposed to it. The liturgy and the Book of Common Prayer do not rule out of order the use of extempore prayer, both in private and public devotions, but they do present an historical treasure of worship that has the experience and sanction of centuries of use and practice. Occasionally one finds a critic of the liturgy as contained in the Prayer Book, who would reduce it to "the reading of the minutes of the previous meeting" or to "canned prayers." Yet the same critic takes no offense at the reading over and over again of familiar passages of the Bible such as the 13th chapter of First Corinthians, the Sermon on the Mount, the 19th and 23rd and 121st Psalms. Again, the same critic takes no pleasure in criticizing the repeated singing of hymns having the same words and the same musical setting. Neither does he express criticism for eating the same menu for breakfast week after week and month after month. He may even love to hear and see a great drama, such as Hamlet, presented time after time and a great musical masterpiece, such as Rachmaninoff's Piano Concerto No. 3 in D Minor played over and over again. Why should he feel critical of the liturgy of the Supper of the Lord or the Holy Communion Service or Morning Prayer and Evening Prayer as contained in the Book of Common Prayer?

The printed word in liturgical form, used by millions of the faithful for more than 400 years in the language of the people, as found in the Prayer Book, has become the common prayer of Church people in public worship, distilled from the spiritual fountains of many ancient usages and liturgies before the 16th century.

The fact that about 85 per cent of the Christian people of the world use liturgical forms of prayer and worship certainly should be a significant indication of the spiritual and religious value of the printed word in the form of prayer. It was a natural tendency on the part of the early Church Fathers to develop a liturgical form of service because their religious forefathers, the Jewish people, in their worship, followed a similar design both in their synagogues and in the temple services.



### Democratic Freedom

I AM an Episcopalian because the Episcopal Church accepts the Bible as the inspired word of God and the authority of history and tradition. It does not set up a Pope either personal or paper as an infallible authority.

It is often said that the Roman Church was willing to sacrifice practically everything for authority and Protestantism everything for freedom. The Episcopal Church has both authority that comes from history and experience and the freedom of the glorious liberty of the Gospel of Christ.

In her desire to have both authority and freedom, the Episcopal Church in her constitution and canons set up a democratic polity or governing organization by making General Convention, meeting once every three years, the final human authority in doctrine, discipline and worship. It is composed of two houses like the government of the United States — a House of Bishops and a House of Deputies. The House of Deputies is composed of an equal number of clergymen and laymen, four of each from every diocese and one of each from every missionary district. No law or canon can be approved as binding on the Church unless it is, by concurrent vote of both Houses, accepted by General Convention. Under the rules of order of the House of Deputies a vote by orders can be demanded at any time on any question and a majority in both orders must be had before acceptance by the House.

The same division of authority extends into a diocese and also into a parish. In a diocese the Diocesan Convention elects a Bishop and sets up its canons and rules of order in conformity with the General Constitution and Canons. Again, all legislation must be approved by a concurrent vote of clergymen and laymen with the laymen in most dioceses numbering about three to one of the clergy.

In a parish the Parish Meeting, which convenes regularly once a year, and can be assembled more often, is the representative authority for the Church members of a given parish and not the rector or the vestry.

There are many similarities between the polity of the Episcopal Church and the government of the United States because two-thirds of the "Founding Fathers" of the United States and its government were members of the Episcopal Church, making for democratic freedom in both organizations.

From what I have said about the polity of the

Episcopal Church it can readily be seen that ours is a conciliar Church and not a confessional body, such as the Roman, the Lutheran, and the Presbyterian Churches.

### Liberal Church

I AM an Episcopalian because the Church is "liberal" in its interpretation of the Bible. Our Church does not consider the Bible an infallible authority. For this reason the Church was not caught up in the Fundamentalist-Modernist controversy of the first part of this century which caused so much denominational erosion by way of name calling, un-Christian attitudes and behaviour.

The Episcopal Church accepts the Bible as "the progressive revelation of God to man through men" and is persuaded that "it contains all doctrine, required as necessary for eternal salvation through faith in Jesus Christ our Lord."

I am an Episcopalian because the Church is sacramental and not sacramentalist. By this I mean she accepts the two sacraments, ordained by our Lord, that is, Baptism and the Lord's Supper. Our Church does not, in her formularies, tend towards sacramental mysticism, as does the Roman Church, which can so easily result in superstition and abuse.

Our Church does not attribute any magic to the water used in Holy Baptism nor to the bread and wine used in the "Supper of the Lord." These material things are outward and visible signs of inward and spiritual grace. They are not objects of worship but rather means to the end that we may be drawn closer to Christ.

I am an Episcopalian because the Church has a doctrine of the Church as "the extension of the incarnation" that is, as the Body of Christ doing his work in the world today. This concept of the Church inculcates individual and social responsibility, missionary zeal and the ideal of Christian stewardship.

### Comprehensive Church

FINALLY, I am an Episcopalian because the Church is comprehensive. In the spectrum of worship one may find services so simple in form as to confuse them with those of "low-church" Methodism and by the same token, one may find services as elaborate in ritual and ceremony as anything in the Roman Catholic Church.

In the economic and social spectra one finds in our membership the poor and the humble, existing on the lowest possible living scale and at the same time members who have accumulated great

wealth. The same thing is true socially and culturally. The Anglican Communion of which the Episcopal Church is a part, is the largest English speaking Church in the world, with people of every race and nearly every nationality members of it.

Because of her comprehensiveness the Church is often called a *Via Media* between Roman Catholicism and Protestantism. It is true that for the past half century both the Anglican Communion in the world and the Episcopal Church in this country have made significant contributions to the ecumenical movement. The first president of the World Council of Churches was the late William Temple, Archbishop of Canterbury, and the first president of the National Council of the Churches of Christ in America was Henry Knox Sherrill, the retired Presiding Bishop of the Episcopal Church. Bishop Sherrill is now one of the four associate presidents of the World Council of Churches.

To summarize briefly: I am an Episcopalian

- Because I was born and raised in the Church.

- Because the Church is rooted in Holy Scripture.

- Because she has Historical Continuity.

- Because her Doctrine, Discipline, and Worship give full expression to my religious instincts.

- Because she accepts the Bible as the inspired Word of God and necessary to eternal salvation.

- Because the Church is democratic in her government.

- Because she is liberal in the interpretation of the Bible.

- Because she is sacramental and not sacramentalist.

- Because she has a doctrine of the Church as the Extension of the Incarnation.

- Because of her comprehensiveness.

## The Mind of God for His Creation : Series

# Clawing and Stealing To Get To The Top

By Terence J. Finlay

Rector of St. Bartholomew's, New York

*"Thou shalt not steal."*

ONE of our leading newspapers carried an advertisement of a current motion picture; the scene is set in Times Square, with a young man walking into the Square carrying numerous suitcases. The inscription at the top reads: "A motion picture for everyone who has ever been caught in the wild, frantic Rat Race." After listing the two main characters, it goes on: "Two young hopefuls ready to claw, steal, or do anything to get to the top."

I realize that this is an advertisement to attract business; but I suggest to you that either it reveals an attitude of mind on the part of the ad writers, which has a very poor conception of the moral values of young people coming into New York, or else it is a true description of the attitude of mind which young people coming to New York must possess if they are to succeed.

During the past five years it has been my experience to encounter a great number of

"young hopefuls" who have come into the city of New York; many of them have become associated with St. Bartholomew's Church through our Community Club, through our confirmation classes, through our Young People's Fellowship and our Young Adult Fellowship. I have never met any finer young people anywhere in the world, and I do not believe that most young people have the low sense of moral values described by the writers of this particular advertisement. But it does reflect, even if it is a reflection only of the mind of the advertisers, a certain attitude with regard to the moral values of life: that if one is to succeed, he must disregard the Ten Commandments, and claw, or steal, or fight his way to the top.

Is the Church wrong? Is Christianity so far out of date in proclaiming that these ten great laws, given centuries ago to the children of Israel through the mouth of Moses inspired by God, maintained and perpetuated through the teachings not only of the Jewish people but of



Christian congregations down through the years, are still valid today? Are we just mouthing words which have no real meaning to those who come to church Sunday by Sunday? Are we deluded in feeling that these laws are just as vital and alive today as they were when they were given to the children of Israel, and that we break them at our public and individual peril?

### Value of Property

THIS Commandment was given when the Israelites were in flight from Egypt. They had few possessions, but what they had, they cherished. God realized that these people must learn the value of individual property, no matter how small and insignificant it seemed to be; and so he said through Moses, "Thou shalt not steal." There were grave penalties for those who stole from their neighbors on this flight from Egypt through the forty years of travail in the wilderness, before the people came into the Promised Land. In reading over the early history of this country, it is clear that, although there were no organizations for the prevention of crime in those days, people respected the property rights of others. Those who are interested in the stories of the old west know that for the cowboy, his horse and saddle were his most prized possessions; and the designation of "horse thief" could lead to a lynching. "Thou shalt not steal" was a law very much obeyed in the early days of the growth and development of this country.

What has happened that this Commandment is no longer so highly regarded? First of all, what is stealing? A simple but good definition is: "to take by stealth or force that which is not your own." If you feel that this law is a just one, why is it so frequently broken in our day and generation? We must lay the blame on the desire in the hearts and minds of people of all ages and in all walks of life to acquire things which they see other people possess. Stealing is one way of getting something we desire and do not possess. Secondly, stealing has a strange fascination in that it is a way of getting something for nothing; so people will break this law.

### The Important Thing

OUR newspapers report daily the theft of material possessions. If the thing stolen is of small material value, the crime is called petty thievery; if the value is great, it is called grand larceny. But the size of the thing that is stolen is not important. The thing that is important is that it is not the property of the one who has

taken it. The trend of modern advertising is to stimulate in the hearts of people the desire to have everything, in a material way, to satisfy their pleasures. There are some terrible revelations of people who commit theft after being for years in responsible positions. What makes them do this? It is apparently the desire, over which they have no control, to have the money or the goods that pass through their hands; so they break this Commandment.

### Intangibles

THEN there are those who steal intangible values. There are probably many people who would not be guilty of stealing material possessions but who have been guilty, at one time or another, of stealing these intangible values. It is stealing to destroy a person's reputation or to drag some one's name down into the mire, through gossip, through envy or malice, because he holds a more exalted position. As Shakespeare, in his wonderful way, put it:

"Who steals my purse steals trash . . .

But he who filches from me my good name  
Robs me of that which not enriches him,  
And makes me poor indeed."

There is a third type of stealing — stealing from God. You ask, "How can a man steal from God?" Read again the prophet Malachi: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. . . . I gave you the gift of life. I gave you health, I gave you friends, and you have robbed me of your devotion. You have thought to pay me off by giving me a tithe or a burnt offering. I do not need tithes or burnt offerings. What I need is a dedicated, consecrated, life, given to service in the community."

God needs our worship, and we should respond to all that he has given to us by giving ourselves, our souls and bodies, to him. This is our bounden duty and service. When we do not give it, then we have robbed God of what he deserves.

How are we to make amends if we have broken the eighth Commandment in any way whatsoever? Let me close with the story of Zaccheus, a publican, who sat at the receipt of taxes. Zaccheus had become wealthy by defrauding the people. Then he went out to see Jesus. In one day life changed for him, for to his amazement, Jesus said to him, "Today I must abide at thy house . . . Today — not tomorrow, not when you have had time to go and set your house in order, but today!" When Jesus came into his house,

Zaccheus realized that he had not only stolen material things, but that he had stolen from God. So he asked what he was to do; and he promised Jesus: "If I have taken anything from any man by false accusation, I will restore it to him fourfold." What an admission of guilt! Jesus said to Zaccheus — this little man who in one day had become a great man: "This day is salvation come to this house."

When you hear this Commandment, "Thou shalt not steal," will you realize that, if you have robbed God of his due, it is time to make restitution if you want salvation — that is, wholeness of life—to come to you today.

## Talking It Over

W. B. Spofford Sr.

WITH the papers full these days of charges, back and forth, about bigotry we might as well keep in mind that it is not all on one side. Let a Protestant say that he is not for Mr. Kennedy because he is a Catholic and, if he is prominent (like Norman Vincent Peale for example) he is the victim of an organized attack by Roman Catholics. Yet there are sound reasons in the opinion of many people why Senator Kennedy should not be supported just because he is a Catholic. We have run three articles setting forth these reasons; two by the Rev. Joseph Wittkofski, rector of St. Mary's, Charleroi, Pa., formerly a Roman Catholic priest, and the other by the Rev. John Baiz, rector of Christ Church, Warren, Ohio. So if you wish to have that point of view ably presented I'd ask you to dig up these issues of June 9, June 16 and August 18 — and don't send for back copies because there aren't any left.

What this is about is a piece that appeared in the September 11, 1960, issue of *Our Sunday Visitor*, a weekly of the Roman Catholic Church which is edited for family reading. It features a column called "Right and Wrong" by Father Ginder, otherwise unidentified. It tells of the experiences at an Episcopal theological seminary of the Rev. John Clarence Petrie, at present rector of St. Martin's Episcopal Church, Clewiston, Florida.

The seminary is not named, but since Petrie and I were students there at the same time, I can fill in the gap — it was the Berkeley Divinity School. On entering the school, writes Petrie,

"I was suddenly catapulted into the atmosphere of a theological seminary literally saturated with left-wing talk. Ours was a simple gospel, that is, where social ills were concerned. It was the gospel according to Marx, fully inspired and infallible. The dogmatic certitude of this gospel was in startling contrast to the Gospel which the Church had been preaching for nineteen centuries."

There were a few students and a couple of professors at Berkeley at the time who were concerned about social ills. This concern increased during our seminary days as we learned more about the Gospel of Jesus Christ. We became, in those years in the second decade of this century, advocates of trade unionism, of civil rights, of world brotherhood. And I might add that it was a lot tougher to stand for these things in those days than it is now when ever Mr. Nixon pledges his support to organized labor.

Likewise Senator Kennedy, hardly a Marxist, in this sixth decade of the century, is for trade unionism and civil rights. He is labeled by Father Ginder, elsewhere on his page in the *Visitor*, as a "Liberal". And it is because a lot of Episcopalians believe him to be just that, that they are going to vote for him. Some of them have told me that they are not too happy about the way the Senator spells out "world brotherhood", but Nixon's spelling is even worse, so they are going along with Kennedy.

To return to Petrie and Berkeley, he writes further that he was taught there that "Since Christ was only a man, his marriage views were of no value." It is at this point that I would consult a psychiatrist if I could find one in these parts. Petrie did not "leave" Berkeley at the end of a year, as Father Ginder states. He was fired by Dean William P. Ladd.

Could that possibly have anything to do with his present condemnation of the seminary?

He went to another Episcopal seminary, was ordained and became curate in a New England parish. He played around with the rector's wife. The rector was unhappy about it and soon died — some said at the time of a broken heart. Then Petrie married the rector's widow.

Could this have anything to do with Petrie now saying that Berkeley had taught him that "Christ's marriage views were of no value"?

Maybe we don't need a psychiatrist after all.

Anyhow, after two columns of ranting by Petrie against one of the finest of our seminaries,



Father Ginder ends his column with this paragraph:

"Of course, this in no way is to be construed as an attack on the Episcopal Church for which Rev. Petrie (sic!) retains a deep affection."

Petrie's deep affection, Father Ginder, is indicated by the fact that when he married his rector's widow in 1927 he became a minister of the Unitarian Church. He remained in that ministry until 1949 when he returned to the

Episcopal Church as vicar of Christ Church, Harlan, diocese of Lexington, Kentucky. Some Episcopal ecclesiastical authority goofed, I'd say.

These facts have gone to Father Ginder, columnist of *Our Sunday Visitor* in a letter. And my last sentence is:

"Your column is an attack on the Episcopal Church, whether you disclaim it or not — and an attack at a very unfortunate time I think."

## A Prison Chaplain Talks to an Inmate on WINE, WOMEN AND SONG

By L. W. Harman

*A Prison Chaplain In England*

RECENTLY there have been programs on radio and television which have helped the public to realize that a criminal can be a professional at his own job and that his crimes can be consistent with a way of life which is thought out, exciting, satisfying and rewarding — at its own level. Often I have sat in a man's cell and found myself wondering who was the fool. Then one thinks again and the true values come clear. But this has to be faced: there are other ways of living which satisfy if one has no knowledge of the love of God revealed in Christ.

All too often the man with whom the chaplain has to do has no knowledge of what we take for granted — love, faith, grace. He lives a way of life which has its own attitudes and standards. These standards are not those of right and wrong but of success and failure. That is why he thinks of himself, when he comes inside, as a failure, a misfit, and not as a sinner. That is why he centers on himself and has no thought or care for those he may have hurt.

There are other types who find themselves in prison, but the hard core of our men and women have a way of life which is different from that in which the chaplain has been brought up and he must begin by accepting this as a fact.

### The Wine

WHAT can the chaplain really hope to do? There are fascinating lines of research which might be explored but in this article I want to make one suggestion by way of an incident which happened.

I opened a cell door, put my head inside and asked for permission to enter.

"Come in and welcome, chaplain," said the inmate. "But let's get this straight: I can't talk religion. Wine, women and song is my motto."

"Thank God I've found a Christian at last," I said as I shot the lock and sat on the bed.

"Me? Christian? You've got me wrong. What I said was . . ."

"I heard you right. That's my motto too. Wine, women and song: what more can you ask of life?" Plainly he thought something was adrift so I settled down and took up the argument.

"You say 'Wine.' But if I said 'What's yours?' you'd order black and tan. Right?"

He demonstrated just what he could do with a pint. "But," I said, "it isn't the drink you want; you're not thirsty; there's a jug of water over there if that's the trouble." The look he gave the jug was expressive.

"No, it's what it does to you; the feeling you get. After a few pints you begin to feel yourself; you can say what you think, do what you like, stand up for yourself. Is that about it?"

"Dead right, chaplain. It's not only in here but outside when you've got no job, no place to go to, no one to talk to; shoved around, moved on — you get browned off and you need something to keep you out of the river."

"Just how I figure it out myself. That's why I took up with religion. You must have noticed: in every church there's a table and on that table

there's a cloth. On that cloth, maybe every day, there will be prepared bread and a cup of wine. Our Lord knew exactly how things are and he used to gather his friends around him for a meal — just something to eat and drink. He told us to do the same when we felt low or needed a bit of company.

"Do you remember the wedding he attended? They ran out of drink and he provided some. 'You've kept the best bottle to the last', they said.

"He always provides the best. All you need to do is to share a cup with him and you feel a man again. He sometimes said: 'I've come to give you life.' Whatever you make of his words you can't mistake what he did, and still does. At his table there is life, refreshment and good company. If that's what you want, the Church has it and it's on the house."

### The Women

"You may be right, chaplain, but the Church is no place for me; there's the women."

"Women! What do you know of women? Are you married?" He fairly shook with laughing. "Married? Me That's not my way."

"Exactly. Then don't talk to me about women. You know nothing about them. It's not until you've taken on a woman for life, for better or worse, for richer, for poorer, that you know anything about women. Not until you've put up with the same woman in all her moods and not until you've had her put up with you in all your stupidities and laziness; not until you've had your own kids and brought them up together, can you talk about women.

"A Christian knows what he is talking about when he talks of women because he takes on a wife for keeps and he doesn't slink off, or bust up his home, or go squealing to be let out, when things go wrong. He gets on with it and finds his own way through. You'd better do something about your motto — or get married!"

"Hitting hard, aren't you, chaplain?"

"Trouble with you is that you're too flabby," I answered.

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### AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

*Late Rector of St. Alban's, Washington, D. C.*

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THE WITNESS

Tunkhannock, Pa.

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### The Song

"Well, what about song. Can I sing?"

"You may be able to. I wouldn't know till I hear you in chapel. But what have you got to sing about? It's pathetic to see youngsters today trying to hot up the old drivel and beat some life into the dreary old tunes. They've nothing to sing about; nothing that means anything to them. Now we Christians have God to sing about; God and all he has made and done — creating the world, saving his people, making things new. Can you wonder we sing? The more you think about God and the better you know him, the more you want to sing. The Christian is lucky; he has all the big things in life to sing about."

So in brief, the conversation went. The point I wish to make is this: the chaplain must take a hint from Ezekiel and "sit where they sit"; He must accept another way of life and show it up for what it is; he must learn another language and use it naturally; he must present his Christian faith and principles in concrete instances and in actions rather than in theological or ecclesiastical terms.

In short — become a disciple of the Master who did precisely these things for us and our salvation.

And this he can do because, as he soon finds, in our natures we are all the same. The rogue, the drifter, the thief and the murderer—we are all wanting to live our own life. Some have always been pushed around and they have come to hate; others have never had it good and they snatch at what comes their way; others are for a good time and they go all out for what they want.

The chaplain's only hope is to give them what they really want in a way they can take it; then, slowly, to trace the good things of life to their source.

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## The Meaning of The Real Presence

By G. A. Studdert-Kennedy

10¢ a copy.

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The Witness — Tunkhannock, Pa.

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## PEACE CONFERENCE IN PRAGUE

★ Delegates and observers from many countries of the east and west gathered in Prague, Czechoslovakia, for the third Christian peace conference, early this month.

The conference gave major attention to the problem of nuclear armaments and discussed plans for the All-Christian world peace conference to be held in Prague in 1961.

About 150 delegates attended the four-day sessions. Among them were Dr. Joseph Hromadka of Prague, a member of the central committee of the World Council of Churches; Pastor Martin Niemöller of Germany; Dr. H. Gollwitzer of Berlin; and Dr. Emil Fuchs of Leipzig, East Germany.

Countries represented at the conference were Great Britain, Australia, Belgium, Czechoslovakia, Denmark, France, Holland, Italy, Japan, Yugoslavia, Canada, Cuba, Hungary, East Germany, West Germany, Norway, Poland, Austria, Greece, Sweden, Switzerland, the United States and the Soviet Union.

The Soviet Union delegates included a representative of the Russian Orthodox Church who spoke on "The Orthodox Churches and Peace."

The conference concluded with an ecumenical service at the Czech Brethren church of St. Salvator.

An attack by an Anglican churchman on the use of nuclear weapons evoked cheers at the conference. Canon John Collins of St. Paul's Cathedral in London said, "Christians can never identify themselves with demands whose realization would mean the use of nuclear weapons and the mass murder of mankind."

Canon Collins was greeted by more applause when he added that Christians, regardless of what country they came from,

should urgently seek ways and means of helping mankind find a way out of current tensions and predicaments.

## ROANOKE CHURCH HAS FIRST SERVICE

★ The congregation of St. Elizabeth's, Roanoke, Va., had the first service in their own building on Sept. 11th. The new congregation was organized in 1958 and held services in the chapel of a Presbyterian Church while building the first unit of their own plant, a chapel and a church school wing, now completed, at a cost of \$84,000. The entire plant, when finished, will cost an estimated \$250,000.

The Rev. Walter D. Edwards Jr. is the vicar.

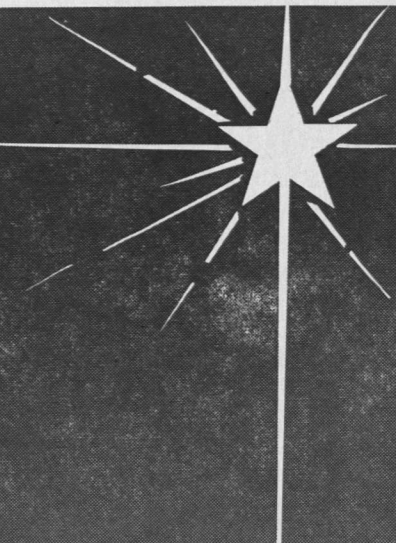
## CANON WARREN LEADS CLERGY CONFERENCE

★ Canon M. A. C. Warren, head of the Church Missionary Society of the Church of England, was the headliner at a clergy conference attended by 249 clergy and their bishops from the five dioceses of the Carolinas.

His four lectures were on the nature of the opposition to Christianity; how to meet the opposition; an analysis of the new nation of Nigeria and the relation of the Church to it; methods of the missionary enterprise.

## LIVE TOPICS DISCUSSED BY TRENTON MEN

★ Men of St. Michael's Church, Trenton, N. J. have set up a series of lively subjects for meetings to be held following corporate communion on the third Sunday for each month, Sept. through June. They are alcoholism; church architecture; nuclear energy; the sacraments; missionary work; Lenten devotions; history of their own parish; what the Episcopal Church stands for.




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## BRITISH SHOCKED BY PRELATE'S DEPORTATION

★ The deportation of Dr. Richard Ambrose Reeves, Anglican Bishop of Johannesburg, South Africa, came as a shock to the British public.

The Archbishop of Canterbury said he was "deeply sorry that Dr. Reeves is not being allowed to continue his work in South Africa."

The Rev. Michael Scott, a former Anglican worker in South Africa until declared persona non grata by the government for his anti-apartheid stand, denounced the deportation of Bishop Reeves as a "mean-spirited action on the part of South African government."

Speaking on behalf of the African bureau in London of which Bishop Reeves is president, Scott called on the British government to "protest most strongly against this treatment of one of its leading citizens."

Canon L. John Collins of St. Paul's Cathedral, London, another leading foe of apartheid, in a statement said: "The Church must not take this lying down. This is an attack on the Anglican Church as a whole."

"The bishop's only crime," said Canon Collins, "has been to work for the well-being of his fellowmen — who happen to be black."

## CANON WEDEL LEADS CLERGY CONFERENCE

★ Canon Theodore Wedel, president of the House of Deputies, led a clergy conference at Gethsemane Cathedral, Fargo, N. D. Sept. 14-15.

## PACIFIC SEMINARY HAS LARGE ENROLLMENT

★ The Church Divinity School of the Pacific enrolled 56 juniors and special students when it opened on Sept. 14th. Total enrollment is held to 160 but when the development program is completed with new dormitories and class rooms the school will be able to accommodate 250 students.

Two faculty members are on sabbatical leaves: Prof. Charles

F. Whiston is teaching at a seminary of the Church of South India, and Prof. Greer Taylor Jr. is in the East doing special studies on the Pauline Epistles.

## BISHOP MOSLEY TOURS NORTH DAKOTA

★ Bishop Mosley of Delaware is touring the district of North Dakota, Sept. 27 through Oct. 5 as an observer for the National Council. He is also the headliner at several meetings.

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## BISHOP SEES CHURCH FAILING IN EAST

★ Christianity's greatest handicap in the East is the incomparably patronizing attitude of westerners to the people in those lands, declared Bishop Michael Hollis, who served as the Church of South India's first moderator from 1947 to 1954.

Western missionary boards are sometimes the last refuge of colonialism, and thus Christianity is largely equated with everything western, he told the annual meeting of the Anglican Church of Canada's executive council.

Too often in the west, the former Anglican Bishop of Madras said, there is the unconscious assumption that "God speaks to India only through London, New York or Toronto."

The prelate of the CSI, which represents the most successful Church union in history, said

that two world wars and the failure of the west to find the key whereby people can live together in harmony had convinced millions in the east that their eastern faiths were superior to Christianity.

He warned that these eastern faiths were even becoming missionary-minded towards the western world. The west, he added, must learn humility and must beware of power over others, especially the power exercised by the possession of money.

Anglican bishops, priests and laymen from all over Canada attending the council's sessions also were told of the difficulties nourished by Church disunity in the east, where in Hong Kong alone there were 63 branches of the Christian faith operating among 3,000,000 Chinese.

Bishop Hollis is now professor at United Christian The-

ological College in Bangalore, a post he has held since 1955. For five years he had been Anglican Bishop of Madras when he was named first moderator of the CSI at its formation 13 years ago by a merger of Anglican, Methodist, Presbyterian, Congregational and Reformed groups.

In an interview after his address Bishop Hollis said the sects now invading mission fields were a judgment on older Churches because they were meeting a need the longer established denominations had failed to meet. He called for a "breakthrough in friendship" between the Churches and the sects.

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# PEOPLE

## CLERGY CHANGES:

CHARLES T. HULL, rector of St. Paul's-by-the-Lake, Chicago, since 1927, has resigned effective Dec. 1 to retire from the active ministry.

BAYARD S. CLARK, formerly rector of St. Bartholomew's, Nashville, Tenn., is now a canon of Washington Cathedral.

GEORGE LAIB, formerly ass't of the Advent, Cincinnati, is now on the staff of the industrial commission, Sheffield, England.

RICHARD A. HENSHAW, formerly rector of Our Saviour, Cincinnati, is now on the faculty of Bexley Hall, Gambier, Ohio.

ALANSON HIGBIE, formerly rector of the Advent, Cincinnati, is now rector of St. Paul's, Burlingame, Cal.

EDWARD N. BURDICK 2nd, formerly chaplain at the University of Maryland, is now rector of St. Luke's, Granville, Ohio.

DAVID K. MILLS, formerly curate at All Saints, Pontiac, Mich., is now rector of Our Saviour, Cincinnati.

ROBERT L. THOMAS, formerly on the faculty of Radford College, Radford, Va., is now director of education in the diocese of S.W. Va.

ROBERT C. BATCHELDER, a Congregational minister, is now on the staff of the Detroit Industrial Mission.

FREDERICK K. SMYTHE, formerly rector of All Saints, Valley City, N.D., is now superintendent of the Standing Rock and Fort Berthold Indian reservations with residence at Mandan.

ELLIOTT L. SORGE, formerly in charge of churches at Oakes, Guelph and Ellendale, N. D., is now in charge of St. Stephen's, Fargo, N. D.

CHARLES W. HENLEY, formerly in charge of churches at Grafton and Park River, N. D., is now canon at Gethsemane, Fargo, N.D.

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LEWIS B. SHEEN, formerly rector of the Holy Spirit, Orleans, Mass., is now archdeacon of New Bedford, diocese of Mass.

GILBERT S. AVERY 3rd, formerly on the staff of Trinity Parish, New York, is now rector of St. John's, Roxbury, Mass.

ROBERT W. GOLLEDGE, formerly ass't at the Atonement, Westfield, Mass., is now rector of the Messiah, Auburndale, Mass.

F. LEE RICHARDS, formerly rector of Trinity, Whitinsville, Mass., is now rector of St. Stephen's, Cohasset, Mass.

JAMES S. WHITAKER, formerly curate at Trinity, Portland, Me., is now rector of St. Paul's, Bedford, Mass.

## LAY WORKERS:

THOMAS P. GOVAN, chairman for faculty work of the division of college work of the National Council, has been granted a year's leave of absence to teach at Brown University.

ELIZABETH DICKEY, who has been director of United Service Organization in Richmond, Va., is

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now associate director of the same organization in Seoul, Korea.  
HAROLD W. LYNN Jr. is now principal of Colegio Episcopal de Panama in the missionary district of the Canal Zone.

## ORDINATIONS:

JEFFREY CUFFEE, on the staff of the Good Shepherd, Hartford, Conn., was ordained deacon by Bishop Gray on Sept. 6. FREDERICK T. HAWES was ordained perpetual deacon at the same service and has been assigned to a new mission in Madison, Conn.

JOHANNES MOHRINGER was ordained priest by Bishop Craine on July 25 at St. Peter's, Lebanon, Ind., where he is vicar.

## DEATH:

FREDERICK L. ERICKSEN, 77, organist and choirmaster of Emmanuel, Baltimore, for 48 years, died August 5. He was widely known for the carol programs he gave annually at Christmas.

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**Lewis W. Bailey**

*Layman of Simsbury, Conn.*

In a recent poll of voters it was learned that the subject of greatest concern to them is our relations with Soviet Russia. The voters seem to realize that the incoming administration must be one which will seek to pursue such policies as will lead to world peace. The most powerful nations in the world today are our own and the Soviet Union. If friendly relations are maintained by these countries, then world peace is as-

sured. In order to keep on friendly terms we must be willing to negotiate with them at all times. There is no need for us to continually charge them with insincerity. Nothing is gained by this. We must realize that there is no safe alternative to world peace. An atomic war would destroy civilization, according to eminent scientists. Let us therefore follow our great leader, the Prince of Peace, in preventing war and ensuring a peaceful world.

**Mary Elizabeth Roe**

*Churchwoman of Austin, Texas*

In regard to your "funny campaign slogans" I must protest. I do not think the "Hail Mary—Yo'all" is funny or even faintly amusing. I think it is irreverent. After all it refers to the birth of our Lord. I do not believe in worshipping the Virgin, nor do I believe in the assumption of the Virgin, but I do believe that all Christians should venerate her. Moreover such a slogan would deeply offend the Roman Catholics who, while we may deeply differ from them, are our Christian brethren.

I hope to see a retraction or apology or some sort of remedial statement in the Witness soon.

*Editor's Note:* The slogan was sent to us by a bishop and since we have such a high regard for the office we thought it was all right to print it. Now we have another on the other side, sent to us by a seminary professor. And since we have a high regard also for those holding such exalted positions, we figure it is all right to pass it on also:

Mr. Nixon has let it be known that if elected he will appoint as secretary of state a Negro nun named Ginsburg.

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**Charles T. Hull**

*Clergyman of Chicago, Illinois*

I was a curate at the Church of Our Saviour, Akron, Ohio, when the Witness was founded by Bishop Johnson, the Rev. George Parkin Atwater and others. The magazine has been my primary sources of information about the Church and the religious world during all those years.

I congratulate you on what you have done with the Witness and I am sure that Dr. Atwater would be proud of it to say nothing of Bishop Johnson.

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