

The **+** WITNESS

APRIL 4, 1968

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Frederick C. Grant

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Story of the Week

Grass Roots Progress in Unity Presented at Consultation

★ Unity at the grass roots grabbed the headlines as the Consultation on Church Union opened its seventh annual session in Dayton, Ohio on March 26. Representatives of ten denominations, which are now members, were presented with a 15-page study which implies that unity might be achieved faster if Churches worked from the bottom up as well as from the top down.

The document was prepared by the Rev. Kenneth G. Neigh, general secretary of the board of national missions of the United Presbyterian Church. Local mergers, establishment of cooperative interchurch councils and a banding together of Churches to tackle the city problems were all cited in the study.

Neigh told newsmen that while the consultation is debating the areas of faith and structure, aiming at one Church, "truly catholic, truly evangelical and truly reformed" they were "not fully aware of the progress now being made at the local level." He stated that it was his opinion that there would be a de facto union at the local level long before one big Church is fully realized.

The study presented a large number of instances of inter-

church cooperation. Among them is a policy commitment for joint action in local, urban situations by the board for homeland ministries of the United Church of Christ, the Executive Council of the Episcopal Church, and the United Presbyterian board of national missions.

Other areas of cooperation cited in the study:

- A united approach by the Columbia, Md., cooperative ministry, through which 13 denominations are "churching this new town development outside of Washington, D. C."

- The first ecumenically organized congregation in the United States, involving Episcopal, Roman Catholic, United Church of Christ, and United Presbyterian participation, at St. Mark's Church, Kansas City, Missouri.

- An agreement under which 10 denominations have to plan jointly through the North Amherst cooperative ministry in Buffalo.

- A widespread trend of merging congregations in rural areas.

Neigh did not propose that any specific action be taken on the study. However, he did suggest that it be kept "under review."

STAFF PROGRAM GROUP IS ANNOUNCED

★ Appointments to all but one of the new key positions created as a result of the recent restructuring of the staff of the Executive Council have been announced by Presiding Bishop John E. Hines.

Bishop Stephen F. Bayne currently director of the overseas department, has been named deputy for program and continues as first vice-president. Bishop J. Brooke Mosley of Delaware, has been appointed deputy for overseas relations. Warren H. Turner currently second vice-president has been named vice-president for administration.

Other new appointments are: Mrs. Robert N. Rodenmayer, director of the unit for professional leadership development; Mrs. Robert M. Webb, director of the unit for experimental and special ministries; Leon E. Modeste, director of the special program unit which was established by the Church to carry out the Church's special priority program to deal with the problems of the poor.

A seventh top appointment, director of the unit for diocesan services, will be announced.

The above group, plus the director of the department of finance, Lindley M. Franklin, and the director of the department of communication, William G. Moore, who will serve as ad-

visors, constitute the new staff program group.

This group, which Bishop Bayne will head, will be responsible to the Presiding Bishop and the Executive Council for central planning, decision-making, coordinating and carrying out the Church's general program. It will operate within the framework of policies and directives laid down by the General Convention and Executive Council.

Priests in Ghettos of Boston Link Poverty with Vietnam

★ The association of Boston urban priests, an organization of 70 Roman Catholic clergymen active in poverty areas, has issued a statement linking the Vietnam war to riots in American cities.

The statement called on the mayors of large cities to "appear among the most vocal opponents of current administration policy in Vietnam." It specifically asked Mayor Kevin White of Boston to "assume leadership" in forming a committee of mayors to oppose the war and to lobby for "a massive national effort to overcome the 'unfreedom' of our cities."

It also suggested draft exemption or occupational deferment for "black youth engaged in any role designated by black leadership as important for the growth and development of the black community."

"Serious attention" cannot be given to the Kerner committee's report on urban rioting without "a basic change in policy" toward Vietnam, the statement said. "The massive national effort required to solve the problems of the cities will not be initiated if current administration policies remain in effect."

Anti-poverty workers now are "in the impossible position

Miss Ruth Gilbert has been named to coordinate the Church's efforts involving programs directed toward the elimination of poverty in the U. S. The work includes liaison with the government's war on poverty and projects under private control.

Since 1964 she has been the director of the youth center of St. Mark's in the Bouwerie, New York.

of being called to give encouragement and hope to people who are not receiving the necessary help that the President and the nation promised them," the statement said.

It accused "many legislators" of giving priority to the war and thinking of the urban crisis chiefly in terms of "riot control."

Since World War II, the priests said, the white power structure has spent \$904 billion on the military and 96 billion on education, health, welfare and community development.

"What can be said," the statement asked, "about priority and depth of concern in a nation which permits an expenditure of some \$300,000 for each 'enemy' killed in Vietnam as against less than \$50 for each person classified as 'poor' in our own nation?"

It said that the energies of the U.S. are being channeled "into a single, obsessive concern for military in Vietnam" while the effectiveness of the United Nations is being undermined, the U.S. increasingly identified "as a racist power," treaty obligations ignored and the national system of values "radically altered."

Growing numbers of young Americans, the statement said,

are "forced to choose jail rather than cooperate in what they consider an immoral venture."

"We have become a nation swift to label dissent unlawful, swift to narrow the options of a free people."

Besides calling for special exemptions in the black community, the statement criticized the present draft law for a "clearly unjust" deferment and exemption system and for failure to recognize the rights of conscience in judging a particular war. The association expressed support for conscientious objectors, for those who resist the Vietnam war and for priests and others who counsel or encourage draft resisters.

BRITISH CHURCHMEN DENOUNCE U.S. WAR

★ Ten Church of England bishops have signed a declaration calling on the British government to dissociate itself immediately from United States intervention in Vietnam.

At the same time, leader of all major Churches, plus Jewish and Buddhist agencies have jointly announced their support of a nationwide appeal for aid for war victims.

The latest declaration on Vietnam was sponsored by the British council for peace in Vietnam, whose chairman is Lord Brockway, often described in the press as a prominent left-wing politician.

Its signatories include the Church of England Bishops of St. Edmundsbury and Ipswich, Southwark, Worcester, Crediton, Hertford, Knaresborough, Stockport, Tewkesbury, Warrington and Woolwich; the Dean of Manchester; Canon John Collins, precentor of St. Paul's Cathedral, members of Parliament and leaders of other churches and of the Jewish community.

The document called for immediate dissociation by the Brit-

ish government from the United States intervention in Vietnam; unconditional ending of the bombing by the United States; and a settlement based upon the 1954 Geneva agreements, including the withdrawal of all foreign troops.

Comment on President Johnson's request for prayer came from the Rev. Kenneth Slack, a prominent Presbyterian who for ten years was general secretary of the British council of churches and is now minister at the City Temple, London.

Preaching from his pulpit, Slack said President Johnson's call to prayer on behalf of the Vietnam war was "dangerously near to a prostitution of religion."

The U.S. President, he said, had called the American people to prayer for faith and strength of purpose when the Vietcong attacks on Saigon and other cities brought the temptation "to turn from the tasks of duty and lay down the work that is ours to do."

"I am as disturbed by this," said Slack, "as I was when, a couple of years ago, Billy Graham commented on the widespread demonstrations in the United States against the war, and added, 'At this time when we have men dying in Vietnam, we must pledge our loyalty to America.'"

"The present intensification of the struggle . . . provides an occasion not for the use of prayer as a morale-booster, but for prayer that determination, courage and faith may be brought to the peaceful ending of the struggle."

FORMER GOVERNOR SENIOR WARDEN

★ G. Mennen Williams, former governor of Michigan, is now senior warden of St. Paul's Cathedral, Detroit.

MIXED MARRIAGE COMMISSION

★ Bishop Donald Hallock of Milwaukee will fly to England Easter afternoon to attend a meeting of the sub-committee on mixed marriages.

He will be the only Anglican from the United States to serve on the commission which was appointed jointly by the Archbishop of Canterbury and Pope Paul.

Fifteen persons from around the world are expected at this first session to be held at St. George's House on the grounds of Windsor Castle.

REPORT ON RIOTS REQUIRED READING

★ Bishop Anson Stokes of Massachusetts recommended the report of the national advisory commission on civil disorders as "required reading" in the Lenten season.

Chairman of the commission on church and race of the Massachusetts Council of Churches, he declared that "a spiritual and moral crisis" had been presented in the commission report.

"Lent is a time to look at moral and spiritual issues," the bishop stated, "and there is no more tremendous moral and spiritual issue before our country than this one of race."

WORLD AFFAIRS THEME OF VIRGINIA WOMAN

★ Mrs. Theodore O. Wedel, associate general secretary for Christian unity, National Council of Churches, was the featured speaker at the March 27th social relations institute of the Episcopal Churchwomen of the diocese of Virginia.

The theme for the day at St. George's Church, Fredericksburg, Va., was "The Human Dimension in World Affairs."

She shared the platform with Charles H. Ryerson, an Epis-

copal layman who is working towards a doctorate in religion and society at Columbia University.

Ryerson's special area is India. He spent six years in South India — three, teaching at a college in Madurai, and three as a fellow of the Overseas Mission Society, after receiving a bachelor of divinity degree from Union Seminary, New York.

Recently he was in India studying the 4th general Indian elections. That visit was sponsored by the overseas department of the Church and the united board of world ministries of the United Church of Christ.

SPECIALIST JOINS PEACE CORPS

★ Reginald K. Ingram Sr. has resigned as director of social relations for the diocese of Washington. A specialist in community organization and labor relations, he has become deputy representative of the peace corp in Kuala Lumpur, Malaya.

BISHOP ROBINSON QUILTS LABOR PARTY

★ Bishop John A. T. Robinson of Woolwich has resigned from the Labor Party of which he was an influential member for 20 years.

He said he was leaving the party in protest against the British government's support of the U.S. military policy in Vietnam.

Bishop Robinson has previously attacked Britain's support of President Johnson's policies in Vietnam. Last October, preaching in Canterbury Cathedral, he told the congregation: "Christians may be divided about war in general, but I cannot believe that this Vietnam war can conceivably meet even the traditional tests of a just war . . ."

"I still find it incredible that not one individual has resigned from the Labor government on this issue."

EDITORIAL

How About Lowering Clergy Salaries?

AN EDITORIAL in *The Witness* of March 21 urged that clergy salaries be increased every year. Contrary to what the editorial states, however, it is possible that the cause of Christianity and the Church might better be served if year by year a clergyman's salary were lowered, until, in due course of time, he would be receiving no salary whatever from the parish in which he officiates.

Under such a plan, a man would upon ordination receive a full salary. This would be continued long enough for him to get his feet on the ground, to attain a measure of competence in his profession, and to assess the resources for secular employment in his community, after which the regular reduction of his salary would begin.

The first consequence of such an arrangement would be to weed out from the parish ministry the undedicated, the time-servers, and those who exploit their parishes by neglecting their parochial responsibilities while at the same time using the donations of the parishioners to finance their studies for advanced degrees or to pay for the immoderate indulgence of their hobbies. This would be the first step in a genuine renewal of the Church.

The second result of an annual decrease in stipend would be to force the clergy to augment their incomes by seeking part-time — and, ultimately, full-time — secular employment. From this it would follow that the clergy would become increasingly involved in the life of the secular world and serve as agents of its redemption from within the context of its ongoing life. Moreover, with a secular job to hold down, the clergy would of necessity become ruthless in cutting themselves off from the endless succession of meetings, conferences, consultations, and other time-absorbing and unproductive gatherings which, as things now stand, take up much of a clergyman's day. It goes without saying he would also have to give up much of the amiable but aimless social chatter which hides behind the name of "pastoral work".

A third by-product of regularly-lowered remuneration would be a greater ring of sincerity carried by the clergyman's preaching. Being relatively independent of the parish for his income, he would be free to preach with greater courage and deeper incisiveness on controversial issues; and gone would be the image of the clergyman as the kept man whose obligation is to bless the values of his culture. Surely this must have been in St. Paul's mind when he wrote II Thessalonians 3:8.

A fourth effect would be that the clergyman would himself increasingly share in the simplicity and privations of our Lord, who had no place to lay his head, and at the same time he would become at one with the least of Christ's brothers. Gone from the Church would be the anachronism of the clergyman who speaks on Good Friday of the excruciating sufferings of Christ, and who on Easter Monday leaves for a trip to Bermuda in order, as he says, "to recover from Lent."

To be sure, special situations and particular gifts would call for accommodations and adjustments. Perhaps special educational allotments could be provided for a clergyman's children; these might be paid by the diocese, much as similar payments are made by some mission-boards for the youngsters of missionaries. Perhaps some parishes would require the full-time administrative talents of a clergyman; but in such instances he would be paid as a business-manager. Perhaps a man with special gifts — in counselling, say, or teaching, or writing — could have his income augmented by grants from the bishop. Incidentally, both bishop and diocese would have more money available, since the parishes would be freed from much of the burden of salaries, and thus would have more to give to outside enterprises and at the same time be in a better position to provide more adequate remuneration to lay employees.

Such a plan, of course, would have drawbacks, of which the chief, it has been pointed out, would be that only men of "pure gold" would be drawn to the ministry. But pure gold men respond to high challenges. Such pure gold men are already entering the non-stipendiary perpetual diaconate. When religious orders offering

security and comfort were declining, Ignatius Loyola had no trouble attracting pure gold men by the hundred; and he offered them nothing but the opportunity to give up everything *ad majorem gloria Dei*.

— William S. Hill

*Rector of St. Paul's,
Lansing, Michigan*

Anglican Teaching on Church and Ministry

By Frederick C. Grant

THIS SUBJECT is often discussed in dialogues or "trialogues" with both Protestants and Roman Catholics. Its relevance is specially evident in conversations with the latter, in view of the important statements issued by the Vatican Council. A new book has just appeared at Oxford, written by the Anglican observers at Vatican II, and edited by Canon Bernard C. Pawley of Ely. Its title is "The Second Vatican Council: Studies by Eight Anglican Observers." Two of its chapters, viz. III, "The Church", by Professor Eugene Fairweather of Toronto, and IV, "The Ministry", by Bishop Moorman of Ripon, head of the Anglican delegation, are especially relevant to our present subject. And so of course are the two documents, the Constitution *De Ecclesia*, "On the Church," and the decree of the Vatican Council "On Christian Unity." These may be found in the volume entitled, *The Documents of Vatican II*, edited by Walter M. Abbott, S. J.

Our Anglican volume, we may say without exaggeration, is a candid and sympathetic appreciation of the great undertaking of the Roman Catholic Church to restate its teaching in terms the modern world can understand, with a pastoral rather than a legal or apologetic point of view. For four centuries, now, all the Churches have formulated their doctrines under the title once borrowed by a brave propagandist who entitled his book "Christianity Defensively Stated." The trouble with this device is that "defensive" often slips over into "offensive" — in both meanings of the word. The venerable Mother of all Western Christianity has now set a better example, one that all our ecumenical efforts ought to

emulate. That would be to achieve genuine catholicity, bounded and sustained by deep love and genuine mutual understanding.

As conceived by Anglicans, the Church is by nature Catholic; there can be only one Church; where more than one are found, it is only by separation of geographical or intellectual or doctrinal groups, compared with which the whole Church is the all-embracing Body of Christ on earth. Much of its separation and cleavage into divisions has grown out of administrative or political or theological divergence. We now recognize, today, the part that political and even social and economic factors had to play in the so-called Reformation. To let these antiquated barriers still divide us, long after the political or economic excuses have faded away, is childish — or worse.

Debt to Judaism

AS CONCEIVED by Anglicans, the Church is the extension of the Incarnation, the channel of divine grace, the continuing presence of Christ in his Body. Its historical origins are directly derived from the Old Covenant, the entrusted revelation and the divinely inspired worship of the ancient Jewish Temple and Synagogue. What is called Anti-Semitism — it is really Anti-Judaism — is treachery, betrayal, and denial of the fundamental assets of the Christian Church. The basic conception of the Church as "the People of God" is taken over from Judaism, and cannot be used without embracing, at least potentially, the people of Israel.

At the same time, Anglicans hold that the Holy Scripture is to be interpreted with freedom of scholarship. This is no example of "Modernism" or "Liberalism" under the influence of the nineteenth century; it is in our blood, and always has been. Robert Grosseteste, Bishop of Lincoln in the 13th century, long before the Reformation, was an independent biblical scholar, and a very good one. The poet Coleridge, no theologian, early in the 19th century, set forth the modern view of the Bible and urged his readers not to stumble over its difficulties, but to read "what finds you." It is still a good rule.

In brief, our theology is naturally historical and liberal. I realize that a new generation has arisen that despises "liberalism". But they only misunderstand it. They were led astray forty years ago when certain theologians — who believed very little — called themselves "liberals".

But you cannot be a liberal unless you believe something, and then go on to recognize the right of others to dissent, though you may try to persuade them to share your more enlightened outlook! "Persuade" is the word: not "coerce." In that sense, Anglicans have always been liberals. That is to say, almost always. Henry VIII was no liberal, but he was not much of an Anglican. He was chiefly a rancorous and rebellious Catholic. Real "Anglicanism" grew up in the late 16th, 17th, and 18th centuries, especially the 17th, when both the Caroline Divines and the Cambridge Platonists flourished.

One striking feature in Anglicanism is its lack of any "founding fathers", leaders who worked out a theological system to which all members were required to subscribe. We recall Archbishop Wm. Temple's reply to a query at an ecumenical gathering on the Continent: "Luther we know, Calvin we know, Zwingli we know — and we certainly know Thomas Aquinas; but who is the theologian of Anglicanism?" Temple rose and smilingly replied: "Our theologian is Plato." — really an excellent answer, considering what Dean Inge called "the Platonic element in English religious thought."

Three Orders

WHEN WE COME to the problems of the ministry, we are as conservative as the ancient Church Fathers. As the Preface to our Ordinal (the ordination services in the Prayer Book) states very clearly:

"It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church, — Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority."

The careful statement, "from the Apostles' time," means what it says: not from the day of Pentecost, but since the Apostolic age. Modern historical research into Primitive Christianity confirms this statement, and its sound caution.

Obviously, there is variety in the ministry as reflected in the New Testament; but the basic forms are derived from Israel — and even their titles: Diaconos, Presbyteros, Episcopos, Greek

terms for Jewish offices: the attendant at the Synagogue; the Elder in the Jewish community, functioning at divine worship; and the Overseer or President of the Congregation. But in addition to these, the needs of the time, especially in the world-wide Graeco-Roman mission field, produced new forms and modes of expression. The ministry was no scheme drawn up on blueprints or in secret sailing orders, but grew as time went on. We believe that the real Creator of the ministry, and even of the wider range of sacraments and channels of grace, was God the Holy Spirit.

It is not necessary to force the texts of the New Testament to yield the pattern of 2d century — or 3d or 4th or 10th or 13th or 16th century — Church organization. Out of the immensely powerful spiritual force that swept into the world with Jesus' life, death, resurrection, glorification, and the coming of the Holy Spirit, the young Church set about creating and perfecting its forms of worship, its ministry, its teaching, its confession, and its mission to the world. That some forms were influenced by later Jewish details of worship, or by Graeco-Roman religion, is not strange. The whole world was a melting-pot, and the ideas that influenced the Church were just as legitimate then as were those in the ancient Semitic world of the 13th or 10th or 8th century B.C., or the social ideologies or the one-world-conception of today with its concern for justice and the care of the needy. This is God's world, and it is still growing. What He saw in the Garden and pronounced "very good" (Genesis 1.31) was not destroyed but continued and increased. In fact, the Gospel of John adds, "My Father worketh hitherto, and I work" (John 5.17). God's work with men never ceases, and the materials and the methods change, at His bidding, as time marches on.

Biblical Usage

THE TECHNICAL terminology used in distinguishing the "general" priesthood from the "special", the "charismatic" from the "instrumental", is not used in Anglican theology, though the phrase "a royal priesthood" (found in I Peter 2.9) is common enough. Anglicans as a rule shy away from the phrase "priesthood of all believers." The reason for this is probably that it is mainly a late, i.e. a 16th century, term, used for polemical purposes, chiefly against papacy and episcopacy.

Our preference is for biblical usage and the

simplicity of ancient patristic terminology. We think it is reading too much into the two or three texts of the New Testament which can be interpreted to support it, to use it as a fully biblical term. Moreover, the term seems to imply that the priesthood is derived from the laity, a conception that arose in the post-Reformation period. The idea that the ministry is delegated from the laity, or representative of the laity, was contrary to the whole hierarchical principle, characteristic of Anglicanism and really inherited from the early and later patristic and then the mediaeval Church polity.

Bishop Moorman's chapter in our recent volume on the Vatican Council begins with the statement that "Christianity was conceived and born in a community which was essentially hierarchical. It is, therefore, natural that the Church should itself have evolved some hierarchical structure. This was something which took time" (p. 85).

The social and political radicalism that accompanied some branches of early Protestantism, even down to the 17th century and later — indeed, never absent from the left wing — was enough to discourage use of the term and its implications in the Church of the Via Media. It is not unlikely that Anglican distaste for such terminology and its connotations had something to do with the purely historical and institutional conception of the ministry.

Lay Leadership

BUT NO ONE should assume that Anglicans ignore the place of the laity, either institutionally and legally or in the pastoral and educational work of the Church, or the right of the laity to speak out, to teach, to write and expound, especially in such fields as biblical research, evangelism, social reform, or the whole area of applied Christianity in civil government, legislation, and institutional development. The abolition of slavery in the British Empire was only one instance of creative lay leadership in Anglican circles.

The whole far-flung modern social reforms, and the social theory that inspired them, were championed by many Anglicans. Some of them, chiefly in Anglican circles (as in England), prove that apart from any notion of lay priesthood the rank and file of churchmen brought about real reforms in modern society and in law. This seems to us to be adequate proof of the validity and the efficacy of the principle of Christian

justice and order, without any theological exposition or attribution of technical ordination.

In fact, much of modern reform championed by the Anglican Churches has been achieved by anti-clerical groups, or at least by groups in which the clerical emphasis was more or less neglected. This is one more characteristic of Anglicanism, viz. our principle of pragmatism: if a proposal works, well and good; theological theory, if necessary or desirable, can come later. From the days of King James, sponsor of the Authorized Version of the Bible, the Anglican Church has insisted upon a minimum of these doctrines. The saving principles are few and simply stated. Without saying much about it, Anglicanism has virtually achieved a lay-theology, summarized — somewhat inadequately — in the Thirty-Nine Articles, a document never yet stressed to its full range.

The Prayer Book

OUR DOCTRINAL SYSTEM is contained in the two creeds, the Apostles' and the Nicene, and the Catechism — supplemented now by the Office of Instruction. Our lay theology, and our lay ministry, is summed up in the *Lex Orandi lex Credendi* est: "The rule of prayer is our rule of faith." Our chief theological textbook is still the Book of Common Prayer. This doubtless seems to many of our fellow Christians a very loose and unsatisfactory arrangement. But it works, and has worked for four hundred years.

Repeated efforts to introduce more elaborate systems of theology, from various sources, as at least a supplement to Anglican simplicity, have provided "movements" and "tendencies" but have never won the allegiance of the majority. Neo-Orthodoxy, for example, is one of the latest movements to penetrate Anglican theology. But it is already on the way out. In brief, we are not a Church much given to theological speculation. Our interests are practical, and our scholars and theologians are not held by any short tether of dogmatic definition.

Where Authority Lies

WHERE THEN is the authority of the Church to be found? It is in the whole Church, headed and led by the bishops; we have an "episcopal" order. Curiously, that is our name, here in the United States and also in Scotland, whence our earliest orders were derived. But this means that the voice of the Church is heard in the assemblies of the bishops, especially at Lambeth

every decade. But even this is not an infallible voice. The bishops must be supported by the Church as a whole, and the most powerful support of the statements made by our bishops is not their official authority but the confirming voice of the whole Church.

This is no principle derived from modern democracy. It is as old as St. Augustine, with his *securus judicat orbis terrarum*: "the whole world judges soundly." It is even older than that: St. Paul had to appeal for support from others, and from the "traditions" already proclaimed and handed down in his young churches. If the Apostles' Council (in Acts 15) is cited as an instance of plenary apostolic authority, let it be noted that the case under consideration was not doctrinal but practical, the admission of

Gentiles without requiring their circumcision; and the basis of the solution thus achieved was simply the biblical example of the Gerim found in the Old Testament. These resident aliens were admitted to the Holy Land on condition that certain simple rules were observed (according to Leviticus 17), rules that the Apostles closely followed.

The Church was clearly the New Israel, non-theological, biblical, historical, and appealing to tradition. The sanction affirmed by the Council was simple enough: "It seemed to the Holy Spirit and to us." Later councils demanded a more concrete authority, but for St. James and his fellow assembled apostles in Jerusalem, this was enough. Again, the pragmatic principle: the solution worked.

The Wilderness And The City

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Mrs. Eleanor Y. Strobe
Parish Secretary
St. Stephen's Church
35 South Franklin Street
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PEOPLE

Clergy Changes: —

ANDERSON, GENE R., formerly rector of St. Andrew's, Leonardtown, Md., is now rector of St. Mark's, Highland, Md.

ANTHONY, ROBERT W., formerly assistant of St. Barnabas, Warwick, R. I., is now rector of Christ Church, West Haven, Conn.

BAKER, HAROLD R. has retired as rector of Immanuel, Racine, Wis. due to illness.

BURTON, JOHN C., formerly associate rector of St. Mark's, Columbus, Ohio, is now rector of St. John's, Cambridge, Ohio.

CHRISTIE, ELMER B. will retire as rector of Epiphany, Seattle, Wash. July 1. He will move to Olympia and keep busy doing supply work.

COFFIN, LEWIS, formerly priest in charge of churches in Luverne and Pipestone, Minn., is now rector of St. Peter's, Williston, N. D.

COLEMAN, KENNETH R., formerly chaplain to Episcopal students

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THE WITNESS

at Yale, is now rector of Trinity, Cali, Colombia.

COLLEY, DANIEL R., formerly rector of St. Paul's, Bantam, and vicar of Trinity, Milton, Conn., is now rector of St. Peter's, Monroe, Conn.

DURKEE, FRANK L. 2nd, formerly assistant of St. Thomas, Washington, D. C., is now on the staff of the economic development agency of the U.S. department of commerce.

EVANS, A. RALPH, formerly assistant at St. Alban's, Washington, D.C., is now vicar of St. Barnabas, Baltimore, Md.

FENWICK, JAMES, formerly vicar of Trinity, Anoka, Minn., is now rector of St. Paul's, Owatonna, Minn.

GLENN, C. LESLIE, is now sub-dean and a canon of Washington Cathedral, D. C. He was rector of St. John's, Washington, '40-'56 and '30-'40 was rector of Christ Church, Cambridge, Mass.

GORSUCH, JOHN P., rector of St. Timothy's, Yakima, Wash. becomes rector of Epiphany, Seattle, Wash. July 1.

KENDALL, MICHAEL S., formerly curate of St. John's, Stamford, Conn., is now curate of St. John's, Waterbury, Conn.

MORRISON, ROBERT, formerly rector of Christ Church, East Tawas, Mich., is now rector of St. Joseph's, Detroit.

NORRIS, ROLLIN, formerly vicar of the Resurrection, Fridley, Minn., is now associate rector of Christ Church, Cranbrook, Bloomfield Hills, Mich.

PAULSON, E. WILLIAM, formerly rector of St. Philip's, Sulphur Springs, Texas, is now rector of St. Philip's, Putnam, Conn.

PLANKEY, GARY G., formerly assistant of Our Saviour, Elmhurst, Ill., is now rector of Holy Trinity, Skokie, Ill.

POELEMEIER, GRAY, formerly rector of St. Christopher's, Roseville, Minn., is now priest in charge of St. Matthias, St. Paul, Minn. He is studying for an advanced degree at U. of Minn. and assistant to dean in charge of planning and programs.

POND, CHARLES M., formerly vicar of St. Timothy's, Chicago, is now rector of St. George's, Chicago.

SALSBURY, ALFRED, formerly assistant of Trinity, Alpena, Mich., is now rector of Christ Church, East Tawas, Mich.

SHEFFER, RICHARD S., formerly curate of Trinity, Miami, Fla., is now vicar of Our Savior Mission, Palm Bay, Fla.

TURNER, RAYMOND F., formerly rector of All Faith, Charlotte Hall,

Md. is now vicar of St. Philip's, Aquasco, Md.

VAN UANTEN, PETER, formerly vicar of St. Luke's, Detroit Lakes, Minn., is now priest in charge of St. John's, Worthington, Minn. and in charge of missions in Luverne and Pipestone.

ZADIG, ALFRED T. K., formerly assistant rector of Trinity, Bridgeport, Conn., is now rector of the parish.

ZIEGENFUSS, C. WILLIAM, formerly curate of St. James, Orlando Beach, Fla., is now canon of Christ Church Cathedral, New Orleans, La.

Ordinations: —

MACK, ALAN was ordained priest by Bishop Hallock on Feb. 10 at Christ Church, Whitefish Bay, Wis. The trial liturgy was used for the first time at an ordination in the diocese.

NORTH, ROBERT was ordained priest by Bishop Kellogg on March 30 and is in charge of the Epiphany, St. Paul, Minn.

WARD, CLIFFORD A. was ordained priest by Bishop McNairy on March 31 and is in charge of Grace Episcopal and 1st Congregational churches in Montevideo, Minn. The congregation worships in the Congregational church with Episcopal services.

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