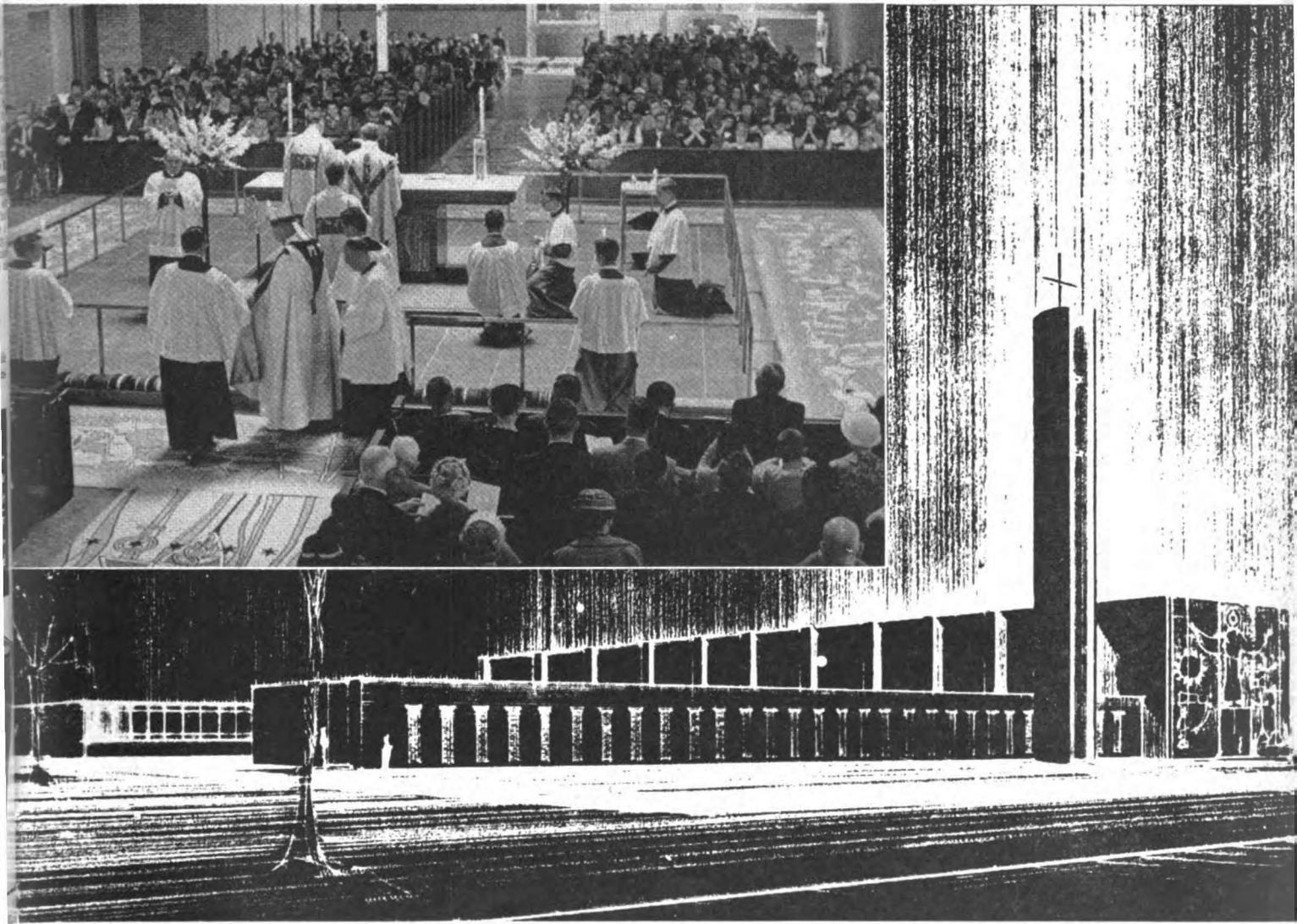


# The Living CHURCH

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November 1, 1959

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St. Paul's, Peoria: Christianity is a contemporary religion [p. 24].

**81st Anniversary Issue:**  
**Where does the Church stand today?**

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# ANSWERS

## TO LAYMEN'S QUESTIONS

By The Rt. Rev. James P. De Wolfe  
Bishop of Long Island

*A selection of Questions and Answers from Bishop De Wolfe's new book. This book may be purchased through any bookstore or direct from the publisher, price \$4.00 per copy. (Postage paid on cash orders)*

**Q:** *Why is Morning Prayer being omitted from the Sunday Services in some of our parish churches?*

**A:** The Book of Common Prayer provides an Order for *daily* Morning Prayer. Morning Prayer is a *preparation* for the celebration of Holy Communion, however, and ought not to usurp the place of the Holy Communion as the chief service in the parish church on Sunday. I certainly expect Morning Prayer to be read publicly in every church in my diocese on Sundays, and on weekdays if possible.

**Q:** *Is our Prayer Book printed in other languages and, if so, what?*

**A:** Translations of the Book of Common Prayer into French, Spanish, Portuguese, Chinese, and Japanese are in use chiefly in the overseas mission fields. These are complete and authorized translations of the Standard Book or, in the case of the Chinese and Japanese translations, they are taken from our Book of Common Prayer and from the Church of England Book. Parts of the Prayer Book most frequently used have been translated into Igorot in the Philippines, several Indian dialects in this country and in Alaska, the Eskimo language in Alaska, and several tribal dialects in Liberia.

**Q:** *Since the separation of the Anglican Church from the Papacy, the Roman Church has added to its dogma. Have any corresponding additions been made to the Anglican dogma?*

**A:** To the best of my knowledge, no additions to, or subtractions from, the Faith as formulated in the Nicene Creed have been adopted by the Anglican Communion during or since the Reformation in England.

**Q:** *Why is the word "Protestant" included in the name of the Church?*

**A:** After the American Revolution when it became necessary for the Colonial Church of England to deal with American law courts, the name "Protestant Episcopal" was adopted to signify that the polity of this Church is Episcopal (i.e., that our Church is a Church with Bishops), while at the same time our Bishops were not under the direction of the Pope, the Bishop of Rome. At that time, the word "Protestant" signified non-Papal, rather than non-Catholic as is the case nowadays.

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## LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

### Bread and Stones

In your editorial of October 11th, you make a plea for the bishops of the Church to speak out on the issue of the Church's beliefs. And indeed, they ought. But two things should be made clear.

First, the bishops have the responsibility of speaking out for the Christian faith, not that of telling laymen or clergy who are uneducated in the basis of the faith and perhaps unwilling to become so what they must think. The materials available to the bishops to study on the matters at hand are also available to the laity, and yet it is apparent that there has been little effort to understand the real causes of the present uncertainty regarding the Virgin Birth, Resurrection, Ascension, or other issues.

You state in the editorial that the petitioners and others were "disturbed by reinterpretations of the Gospel which seem to deprive it of its historical foundation." Yet in fact, the whole attempt of modern biblical study has been to examine this historical foundation. History becomes supremely important *just because it is so studied*. It is Christians who refuse to rest their faith on the historical evidence, as it turns up in an honest investigation, who desert history and historical foundations. As a matter of fact, the historicity of Christianity has *not* fallen under the impact of historical study of the Bible. It has been greatly strengthened.

F. EARLE FOX

General Theological Seminary  
New York, N. Y.

We, the undersigned, with *great gratitude*, wish to thank you for your editorial of October 11th, "Bread and Stones," addressed to the House of Bishops.

HAROLD F. LESLIE

DOROTHY JOANE LESLIE

Two of the 4,500 signers  
Wellesley Hills, Mass.

The editorial "Bread and Stones" is one of the best I have ever read in THE LIVING CHURCH or elsewhere. And may I add that your October 11th issue is the best that I recall reading for the past several years. I was particularly delighted in reading the article on James DeKoven with the picture of Racine where I spent four years.

QUINTARD JOYNER

New York, N. Y.

It is discouraging to see such an abundance of evidence that the courageous leadership in the Episcopal Church today lies almost solely with the laity.

Thus it is that more than 4,000 laymen must petition the House of Bishops to take a forthright stand on certain historical and theological truths which have been publicly and prominently questioned by a number of Church's clergy.

Thus it is that a layman — not a clergyman — points out the real tragedy of the

so-called "open Communion": that it is horribly unjust to ask the unconfirmed (and, one suspects, some of the confirmed) to take part in an act the significance of which is unknown to them.

Finally, it is, again, a layman who suggests one of the most promising means for further strengthening the unity of the Church: that priests occasionally celebrate the Holy Communion with or without the ceremonial customary in their individual parishes or missions.

Certainly, the Church must welcome the more positive role which the laymen are seemingly determined to play. But, at the same time, it is apparent that much of this stems from the failure of our clergy to provide any significant leadership.

DARWIN D. MARTIN, JR.  
Editorial Director, *Buick Magazine*  
Member, St. Columba Church, Detroit  
Grosse Pointe, Mich.

### The Presbyterian Preacher

THE LIVING CHURCH [October 18th] carries the story that at the ordination of the Rev. Douglas Reid to the priesthood in Trinity Cathedral, Cleveland, Ohio, in September, at the invitation of Bishop Burroughs, the preacher was a Presbyterian minister, the Rev. Ray McCleary, from Toronto.

With all due respect, I should be interested to know how a Presbyterian minister, committed to the doctrine of parity of orders, can declare (1) the duty and office of such as come to be admitted priests, and (2) how necessary that order is in the Church of Christ. Or, the other horn of the dilemma is: if he could adequately declare this, how can he morally remain a Presbyterian minister?

(Rev.) RAYMOND L. HOLLY  
Rector, Church of the Holy Spirit  
Brooklyn, N. Y.

How can a Presbyterian minister fulfill the requirement that the Prayer Book lays upon the preacher at such an ordination? Can he, who is not a priest, preach a sermon as required by the rubric (page 536) "declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office?"

We cannot fairly censure the Presbyterian minister as severely as those of this Church who were a party to such an illegal action. We must suppose that they at least know what is required of the preacher at such an ordination.

(Rev.) G. RICHARD TIEBEL  
Rector, St. Elizabeth's Church  
Floral Park, L. I., N. Y.

### Meek and Wrong

I was disappointed that you did not append an editor's note correcting Bernice Timmons' false assertion that the word "travail" in the Comfortable Words should be pronounced tra-VAIL [L.C., October 4th, and see also L.C., October 18th].

Impressionable clergy all over the map may fall for this bit of pseudo-scholarship and add to some of their other illiteracies in their reading of the liturgy.

Other clergy barbarisms that could be mentioned are "say-eth" instead of "seth" for "saith," and "propissiate" instead of "propishiate" for "propitiate."

The acme of ignorance is displayed by a

communicant I know who, misunderstanding the word "meet," regularly answers in loud and superior tones: "It is meek and right so to do!"

(Rev.) JOHN G. DAHL  
Rector, Church of the Messiah  
Detroit, Mich.

### Hypnosis

I cannot understand all of the negative letters about Fr. Wittkofski's work with hypnosis. Our rector has been overwhelmed with mail on the subject and there has not been a negative letter in the lot. I know this to be a fact, because Fr. Wittkofski has asked me to help him with the mail.

In the issue of October 11th, Dr. Henry P. Hare, Jr., like several others, misses the point. When a priest works with the commission of our Lord, that is, an *alter christus*, he is not playing God. Rather, he is doing the work for which he was ordained.

Too many psychiatrists endeavor to set themselves up as priests. At a recent healing conference of the Church a psychiatrist remarked that confession to the priest or psychiatrist should be complete. I suppose we



can expect some psychiatrists shortly to be administering the sacrament of baptism to patients on their couches.

When a priest works with the mind and soul of the person committed to his charge, he is working with the grace of ordination. This is something the medical doctor does not possess.

Dr. Hare is afraid that Fr. Wittkofski will bend the wills of people. Is it not the role of a priest to bend the will of the people to love for God and love for neighbor?

Last Sunday afternoon, a teenager from a distant city, unconscious and in convulsions, was brought to Fr. Wittkofski. She was pronounced by many doctors and psychiatrists as being beyond help. As a matter of fact, that day, four medical doctors refused the parents' call for help. Within a half hour, our rector had stopped the convulsions and aided the girl to regain consciousness. The girl went home completely normal.

There are many other such instances in and around here that I could write about, but space does not permit. Hypnosis is of great help to a lot of people; when used in the way advocated by Fr. Wittkofski.

(Mrs.) WILMA M. SHARP  
N. Charleroi, Pa.

### ACU CYCLE OF PRAYER

November

1. St. Andrew's, Encinitas, Calif.
2. Christ, Port Jefferson, N. Y.
3. Immanuel, Racine, Wis.; St. Philip's, Gascons, Quebec, Canada.
4. Trinity, Ossining, N. Y.; Church of St. Edmund the Martyr, Arcadia, Fla.
5. St. Elizabeth's, San Diego, Calif.
6. St. Leonard's House, Chicago, Ill.; Cathedral of St. Luke, Orlando, Fla.
7. St. James', Griggsville, Ill.; All Saints', Los Angeles, Calif.

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## BOOKS

### A Potent Means

**TWO GENTLE MEN: THE LIVES OF GEORGE HERBERT AND ROBERT HERRICK.** By Marchette Chute. Dutton & Co. Pp. 319. \$5.

For most people lyric poetry has two more or less related functions: enlightenment and diversion. A poem enlightens by stirring up the reader's emotions and thoughts, transforming, heightening, or clarifying them so that they acquire new significance. It diverts by engaging the reader's mind and sympathies with something outside his own experience. Though other media also do this, lyric poetry does so more economically and vividly, so that for the pastor and teacher the well-chosen lyric has always been a potent means of making truth more vivid and more emotionally compelling.

The two poets whose lives are presented by Marchette Chute in *Two Gentle Men*, both of them 17th-century Anglican clergymen, are of special interest to all who teach and preach. George Herbert, intense and serious in his devotion to God and His Church, surprises and enlightens his readers by presenting the profoundest verities of our Faith in the most striking, yet the simplest and homeliest of images; Robert Herrick, though mild and conventional in his specifically religious verse, diverts and delights his readers with his graceful and innocent praise of some of the pleasantest things in God's creation. (He has been called pagan—as if only pagans appreciated pretty girls.) And because they were both men of peace in an age of bitter ideological conflict and open civil war they have a particular appeal for the 20th-century reader.

Marchette Chute's book is a pleasant and readable account of the two poets



and their times, soundly based on the best modern scholarship. It provides such ample social, political, and religious background that the general reader will have no difficulty in understanding the careers of Herbert and Herrick in relation to their society and the special problems of their age.

Though the author's purpose does not extend to analysis and scrutiny of their

poems in detail, she provides a good general description of them, refers to and quotes from a wide sampling, and prints a few of the best in full. This should encourage the reader to become acquainted with Herbert's *The Temple* and Herrick's *Hesperides* and *Noble Numbers*. And those who already know the poems will surely profit from this presentation of the men who created them.

A useful index and bibliography complete this very satisfactory work.

THOMAS R. DALE

### In Brief

**EARLY DAYS OF THE ORDER OF ST. HELENA** by all the Sisters with a foreword by William R. D. Turkington, Superior O.H.C. and O.S.H. Introduction and Epilogue by Alan Whittemore, O.H.C. Convent of St. Helena, Route 4, Newburgh, N. Y. Pp. 83. Illustrations. \$1 post-paid (proceeds for Sisters' Chapel Fund). An interesting account of the founding, etc., of one of the newer religious orders for women of the Episcopal Church. Interspersed with its deeper purpose are humorous touches: e.g., "A town [i.e., Helmetta. N. J.] composed solely of a snuff mill and a convent is bound to be unusual" (pp. 55-56).

### Books Received

**LIGHTNING MEDITATIONS.** By Ronald Knox. Sheed & Ward. Pp. x, 164. \$3.

**GOD'S IMAGE AND MAN'S IMAGINATION.** By Erdman Harris. Sheed & Ward. Pp. xiv, 236. \$3.50.

**THE DEAD SEA COMMUNITY.** Its Origin and Teachings. By Kurt Schubert. Translated by John W. Doberstein. Harpers. Pp. xi, 178. \$3.75.

**A COMMENTARY ON THE EPISTLE TO THE PHILIPPIANS.** By F. W. Beare. Harpers. Pp. ix, 182. \$3.50. (Harpers New Testament Commentaries.)

**THE ALMOST CHOSEN PEOPLE.** A Study of the Religion of Abraham Lincoln. By William J. Wolf. Doubleday. Pp. 215. \$3.95.

**A SHORT HISTORY OF THE [ROMAN] CATHOLIC CHURCH.** By Denis Meadows. Devin-Adair. Pp. ix, 246. \$4.50.

**THE PHENOMENON OF MAN.** By Pierre Teilhard de Chardin. With an Introduction by Sir Julian Huxley. Harpers. Pp. 318. \$5.

**FROM DEATH-CAMP TO EXISTENTIALISM.** A Psychiatrist's Path to a New Therapy. By Victor E. Frankl. Translated by Ilse Lasch. Preface by Gordon W. Allport. Beacon Press. Pp. xii, 111. \$3.

**THE REVELATION OF GOD IN HUMAN SUFFERING.** By Wayne E. Oates. Westminster Press. Pp. 143. \$2.75.

**RENEWAL IN RETREATS.** By John L. Casteel. Association Press. Pp. xi, 250. \$4.50.

**THE LETTER TO THE ROMANS.** A Commentary by Emil Brunner. Westminster Press. Pp. 168. \$3.50.

**IN HIS SERVICE.** The Servant Lord and His Servant People. By Lewis S. Mudge. Pp. 176. \$3.

**A PHILOSOPHY OF ADULT CHRISTIAN EDUCATION.** By David J. Ernsberger. Westminster Press. Pp. 172. \$3.75.

**THE WORD WAS GOD.** Book by Book Through the Books of Books. By Guenter Ruttenborn. Translated from the German by Elmer E. Foelber. Thomas Nelson. Pp. 228. \$5.

# The Living Church

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## THINGS TO COME

### November

1. All Saints
7. Annual Requiem Mass for departed members, Confraternity of the Blessed Sacrament and Guild of all Souls, St. Mary's Memorial Church, Pittsburgh, Pa.  
Election of suffragan bishop, diocese of California
8. Twenty-fourth Sunday after Trinity
10. Fourth Province Synod, Greenville, S. C., to 11th
15. Twenty-fifth Sunday after Trinity  
Day of Prayer for People and Church of South Africa, sponsored by Episcopal Churchmen for South Africa
22. Sunday next before Advent
26. Thanksgiving Day
29. First Sunday in Advent

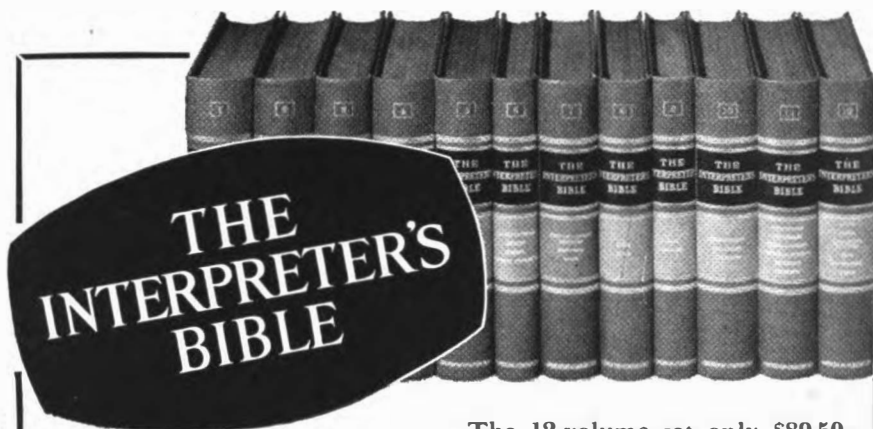
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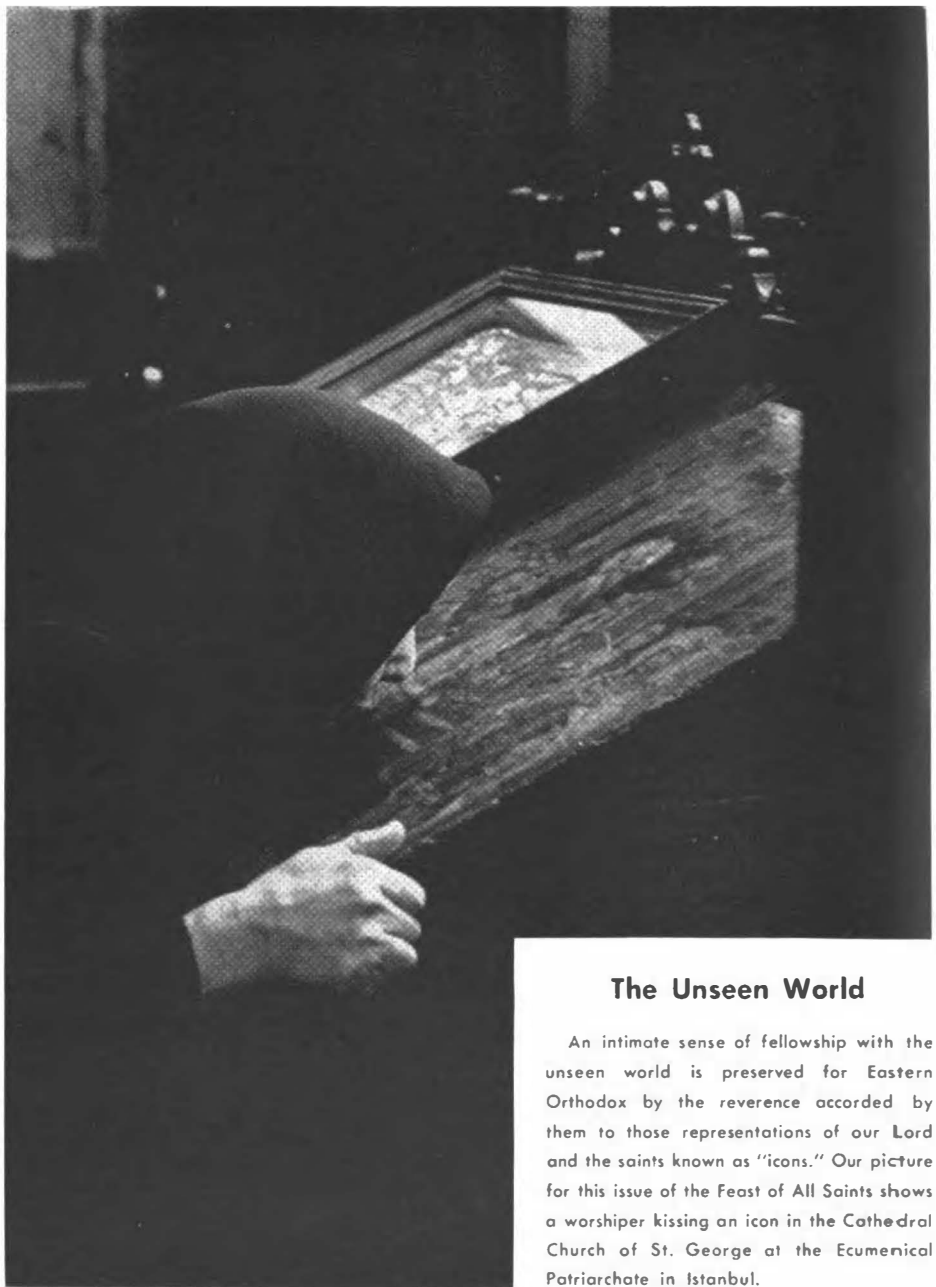
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### The Unseen World

An intimate sense of fellowship with the unseen world is preserved for Eastern Orthodox by the reverence accorded by them to those representations of our Lord and the saints known as "icons." Our picture for this issue of the Feast of All Saints shows a worshiper kissing an icon in the Cathedral Church of St. George at the Ecumenical Patriarchate in Istanbul.

May Christ our true God, at the intercessions of his all-spotless and all-blameless holy Mother; by the power of the precious and life-giving Cross; by the protections of the venerable heavenly Bodiless Powers; at the supplications of the venerable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-famous Apostles; of the holy, glorious and illustriously-triumphant Martyrs; of our venerable and God-bearing Fathers; of the holy and just Progenitors of God, Joachim and Anna; of our holy Father among the Saints, John Chrysostom, Archbishop of Constantinople; of Saint N., whose memory also we are celebrating, and of all the Saints, have mercy upon us and save us, as he is good and a lover of men.

# The Living Church

All Saints  
November 1, 1959

For 81 Years:  
A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

## The Task Before Us

by the Most Rev. Arthur Lichtenberger

Presiding Bishop



When I was elected Presiding Bishop a reporter asked me, "What do you hope to accomplish during your term of office?" I was tempted to answer in the words of the consecration service: "By the help of God, to maintain and set forward, as much as lies in me, quietness, love, and peace among all men, and diligently to exercise such discipline as by the authority of God's word and the order of this Church is committed to me." But that would have satisfied him even less than did the answer which I gave: "At the moment I haven't any idea."

What I am writing now is in no sense a policy statement, for whatever policies I may advocate now and in the years to come will be worked out in consultation with the bishops, the National Council, and with the members of General Convention.

But speaking now as president of the National Council, there is, I think, a major task before us. It is a present task and a continuing one: that each segment of the National Council define its purposes and objectives. We are undertaking to do this so that we will know clearly what the great issues and opportunities before us are and then can be objective enough to examine critically what we are doing to meet them. This is a process which will occupy the Church steadily now for some time.

We shall be asking ourselves such questions as these, to take only three:

(1) Should we concentrate a major effort in our overseas work in one area, and where should that be?

(2) Is it possible for the national Church to assist the dioceses in developing an effective program for parishes in this the time of rapid social change?

(3) Is the Council engaged in any

work which might better be done by the dioceses?

The National Council is charged by canon with responsibility for "the unification, development, and prosecution of the missionary, educational, and social work of the Church."

As Presiding Bishop I am the executive head of the National Council and therefore part of this team which must carry out the responsibility given to it by the Church. The president, through the National Council, appoints a number of officers to direct the work of the various departments and divisions that have been created. These are the people whose offices are at 281 Park Avenue South, New

York, at Tucker House in Greenwich, and in Evanston, Ill.

The National Council members are the elected representatives of the whole Church: the various officers are constantly working out in a variety of ways the broad policies set by the Council.

But we must continually ask ourselves in the most serious way: Is this what we should be doing for the sake of Christ and His Church and is this the way in which we should be doing it? For the Council members and the appointed officers these are the basic questions.

## SPECIAL REPORT

*In observance of its 81st anniversary THE LIVING CHURCH decided not to retrospect. Instead it looks to the future of the living Church by offering the thinking of informed Churchmen on issues of vital significance now and in the years ahead.*

Opening this special report is a statement from the **Presiding Bishop** (which appears on this page) written during the House of Bishops meeting in Cooperstown.

**Bishop Warnecke** is chairman of the Church's department of **social relations**, which he appraises on [p. 10].

The Rev. **Theodore Eastman** speaks about failures and responsibilities in **overseas missions** from the viewpoint of the loyal opposition to Church officialdom [p. 12].

Since you cannot talk intelligently about social relations or missions without talking about evangelism, **Bishop Campbell** was called upon to analyze this subject. He replied by reporting on a strategy for **evangelism** that is operating in his own diocese [p. 14]. (In 1953 the bishop carried his enthusiasm for this field of work to South Africa, where he toured the dio-

cese of Johannesburg as leader of an international evangelistic crusade.)

Laymen are essential to social relations, missions, and evangelism. The editor of THE LIVING CHURCH had already written a book (to be published in early 1960) on the layman's role in the Church. So an excerpt from one of **Peter Day's** chapters was a logical choice for a scrutiny of the **parish** as it really is in 1959 [p. 15].

While all the anniversary planning was in the works a relevant manuscript from the Rev. **Malcolm Boyd** [p. 17], interpreting the **public's view of the Episcopal Church**, arrived and was added to the list. Fr. Boyd, himself a refugee from the world of public relations (he worked in it and in mass media and entertainment for eight years before being ordained priest in 1955), is now the Church's chaplain at Colorado

State University

by PETER DAY

## The Great Facts

The likelihood that the next pastoral letter of the House of Bishops will deal with "the great facts of the Christian Faith," is strong as a result of action taken at the meeting of the House at Cooperstown, N. Y., October 17th to 21st. A resolution was adopted requesting the Committee on the Pastoral Letter to give consideration to a pastoral taking a positive approach to this subject.

In bringing in the resolution the Committee of Nine, which studies problems of differing Churchmanship traditions, used the word "suggest," but it was changed to the stronger word "request" on motion of Bishop DeWolfe of Long Island.

Previously the bishops had spent an entire afternoon in small group sessions discussing whether such a reaffirmation of the factual statements in the Creed was needed. It had been asked for by a group of 4,500 petitioners who had expressed alarm at published statements that sought to reinterpret such doctrines as the Virgin Birth, the Resurrection, and the Ascension. At the Miami Beach General Convention in 1958, the House of Bishops had taken no action on the petition.

Many of the bishops commented on the happy spirit of the meeting held on the shore of beautiful Otsego Lake in the midst of the flaming fall colors of the Adirondacks. Cooperstown is known not only for the baseball Hall of Fame, but also as the home of James Fenimore Cooper and has many associations with history and Americana.

In the concluding session Bishop DeWolfe remarked, "This has been a wonderful meeting of the House of Bishops. The fellowship and fraternity and the togetherness were at an all-time peak." He presented a resolution paying tribute to the Presiding Bishop for his wise and spiritual leadership.

### A Gigantic Bet

The sharpest differences at the meeting were in the area of theological education. The House has a special committee on the subject, which appears to show signs of dissatisfaction with the work and composition of the Joint Commission of General Convention on Theological Education.

In discussion of continuation of this committee, Bishop Bayne of Olympia called for a broader view of theological education. He said it should be concerned not merely with the seminaries but with all forms of ministerial training and with training for the ministry of the laity. "Anglicanism is a gigantic bet on the responsibility of an informed and participating laity," he said.

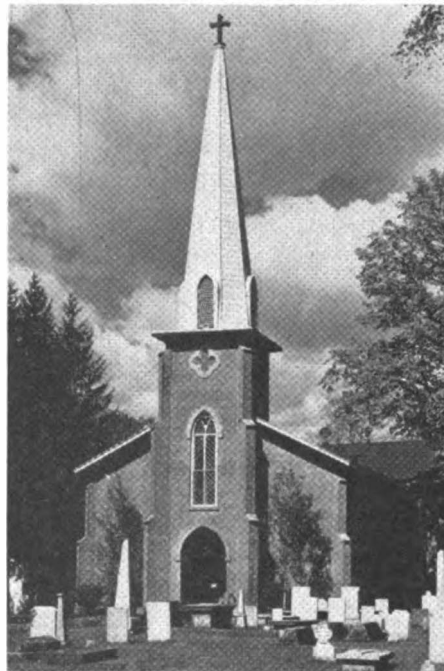
Any tightening of standards of admission to the ministry was opposed by a

series of speakers who felt that authority in this area should stay within the diocese and in the hands of the diocesan bishop to the full extent allowed by present canons. Bishops Campbell of West Virginia, Moody of Lexington, Kellogg of Minnesota, and DeWolfe of Long Island all spoke up for what Bishop Kellogg called "states' rights."

A set of questions raised by the committee pointed in the opposite direction, but no speaker defended the stricter view.

### Highlight for a Drama

The resignation of the Rt. Rev. Donald J. Campbell as suffragan of Los Angeles to accept the position as executive for development at the Episcopal Theological School, Cambridge, Mass., highlighted an issue which has been dramatized in recent months by the refusal of two seminary deans to accept election to the episcopate. When the minutes of a closed session were summarized in open session, it was brought out that the committee on resignation had unanimously recommended that his resignation be rejected. The committee's recommendation was reversed by



Frank Rollins

Christ Church, Cooperstown: Amidst flaming colors, fellowship and fraternity.\*

the House after debate in which it was brought out that his role was not just to be a money raiser but to make long range plans for strengthening the preparation of men for the ministry.

Whether it is proper for a bishop to resign the usual work of the episcopate to devote his life to the building of "broader and deeper standards of excellence" in theological education came to the floor of the House for a second time, when the committee on the Constitution

\*Christ Church was site of election of two new missionary bishops (see page 9).

unanimously reported its belief that, having resigned, Bishop Campbell would no longer be entitled to a seat and vote in the House of Bishops.

When the committee report was presented by Bishop Carpenter of Alabama, Bishop Campbell took the floor to give what he said might be his "swan song" in the House. He said:

"For nearly 11 years I have enjoyed the inspiration, guidance, and fellowship of this House. I haven't missed a meeting since my consecration. If it is necessary for me to withdraw, I shall miss this fellowship.

"Whether Don Campbell keeps his seat and voice is not very important. But whether a bishop who does this work has his seat and voice is important. If he can have the guidance of the bishops and can report to them on his work, it will add immeasurably to the importance and effectiveness of the job.

"This is the very problem this new work is designed to solve — the problem that the development of theological education seems to have no recognized place in this great Church of ours."

Bishop Campbell explained that, while he would be related to one particular seminary, his work will be designed to help them all. "It is designed to serve the whole Church — every diocese and every missionary district."

Bishop Hobson, retired, spoke in favor of continuing Bishop Campbell as a member of the House. He reminded the bishops that he always favored the taking of a vote away from retired bishops. Now that he was one of those "old fellows," he could say that it always seemed foolish to him to wake up a retired bishop when it was time for him to vote, although he had dosed all through the debate. But he felt that the House should continue to benefit from Bishop Campbell's keen mind.

Bishop Gibson, coadjutor of Virginia, argued that the issue was whether it was proper for a bishop to do this kind of work. He said:

"When we voted to accept his resignation yesterday, I thought we had settled this question. We are not deciding whether it was proper for Don Campbell to do it, but whether it was proper for a bishop to do it. Either we have a narrow interpretation of what a bishop ought to be doing or we have a broader interpretation that includes this kind of ministry."

At this time the question was put to a voice vote, which was so close that a standing vote was called for. But before this vote was taken, Bishop Gray of Connecticut came to the rescue with a resolution that Bishop Campbell be accorded a seat and voice but not a vote in the House, not on the basis of his constitutional right to such a seat but on the basis of the power of the House to invite any bishop to sit and deliberate with it. This resolution was unanimously adopted.

The question of secrecy in the session in the House of Bishops came up in connection with a series of amendments to



the rules of order. A rule that nominations for the office of Presiding Bishop be presented in executive session was challenged by Bishop Walter Mitchell, retired, who said, "This executive session business keeps growing." Bishop Welles of West Missouri, moved that the reference to an executive session be stricken out, saying that the secret could not be kept. When another bishop asserted that this was an affront to the dignity of the House, Bishop Welles replied that it had often happened before that the secrets of an executive session were promptly made known. Within three minutes, Bishop Stark of Newark inadvertently proved the point by revealing an incident that had happened in an executive session at the Miami Beach General Convention, before realizing that he was making it public.\*

Another blow to secrecy came when the bishops adopted a rule that smoking would be permitted in all sessions of interim meetings of the House except executive sessions.

## Saving the Reactor

At the start of the House of Bishops meeting, the campaign to raise \$360,000 for the purchase of a nuclear reactor for St. Paul's University, Tokyo, had apparently bogged down [see also, National Council story, p. 20]. Only \$176,000 in cash and pledges had been received.

During the meeting of the House, Bishop Peabody of Central New York, chairman of the nuclear reactor committee, personally canvassed the bishops and was so successful that he could announce that the cash and pledges total stood, by the end of the meeting, at \$275,678.

"We feel that it is reasonable to expect

\*The secret: When a series of bishops withdrew their names from nomination for Presiding Bishop, Bishop Sherrill remarked, "If this keeps up we're going to have to call for a volunteer to take the job."



Dr. Wright  
Elected to Nevada.

that we will have at least \$300,000 by the end of 1960," Bishop Peabody announced.

Presiding Bishop Lichtenberger then declared, "There is a source from which I believe the rest [\$60,000] can be obtained."

## First Bishop-Elect of Dominican Republic

Two missionary bishops were elected by the House of Bishops meeting.

The Rev. William G. Wright, D.D., director of the Home Department of the National Council, was elected Bishop of Nevada to succeed Bishop Lewis.

The Rev. Canon Paul A. Kellogg, rector of the English-speaking congregation of the Cathedral Church of St. John the Baptist in San Juan, Puerto Rico, and honorary canon of the Cathedral Church of St. John, Wilmington, Del., was elected the first Bishop of the Dominican Republic.

The resignation of four bishops for reasons other than age was an unusual feature of the meeting of the House of Bishops. The four were Bishop Bayne of Olympia, who has accepted appointment as executive officer of the Anglican communion; Bishop Lewis of Nevada, who was elected as Bishop Bayne's successor by the diocese of Olympia; Bishop McNeil of Western Michigan, who retired for reasons of health; and Bishop Campbell, suffragan of Los Angeles [see page 8].

Other matters discussed in closed session included Bishop Bentley's report of his missionary tour as director of the Overseas Department; the report of the Committee of Nine, which studies divergent Churchmanship traditions; "our agreement about ordinations," which may have had reference to a statement adopted a few years ago disapproving of inviting ministers of non-episcopal Churches to preach or participate in the laying on of hands at ordinations (such an ordination took place recently in Ohio); and the decision to discontinue the practice of having one Bishop serve both Haiti and the Dominican Republic.

## Palms and Candles

For the first time in American Church history, official forms have been approved by the House of Bishops for the blessing of the palms on Palm Sunday and the paschal candle on Easter Even.

The forms, prepared by the Standing Liturgical Commission, were included in an extensive revision of the Book of Offices, often called the "red book," of which previous editions had been published in 1940 and 1947.

The Book of Offices was first adopted in 1928. The 1940 book was authorized by a resolution of the 1937 General Convention and was originally designed for use on special occasions such as the dedication of various kinds of buildings.

The 1947 revision was put out by the Liturgical Commission without further action by General Convention or by the House of Bishops. (According to Canon 22, either the Convention as a whole or the House of Bishops alone may authorize "offices for special occasions.")

The present Book of Offices includes many offices that come under the heading of ordinary, rather than special occasions, as well as the narrower range of material in the original edition. A form of admission to communion for persons previously confirmed in other episcopal communions is the first item in the table of contents. Other offices are the Blessing of Married Persons, the Order for the Adoption of Children, the Form for the Setting Apart of a Deaconess, the Installation of a Bishop, the Admission of Lay Ministers, a Litany for the Church, the Founding of a Church, Benedictions for a long list of Church ornaments, and the Blessing of Houses.

## Blessing the Crèche

The changes recommended for the new book by the Liturgical Commission make up a 24-page document. In addition to the Palm Sunday and Easter Even ceremonies, based on ancient models, the revised book will contain a service for the blessing of the Christmas crèche.

A section on Christian vocation in daily work provides prayers and a litany for Labor Day "and other suitable occasions."

Many small changes are made in the other offices, and the blessings of altars, fonts, and Church furnishings are recast into "eucharistic" forms consisting of a prayer of thanksgiving, preceded in some cases by lesson, versicles, and responses.

The use of material from the book in any particular parish is subject to authorization by the Bishop of the diocese.

A service for the Secularization of a Church, used in the 1940 Book but later omitted was restored on amendment moved by Bishop Cole of Upper South Carolina. Another motion to publish in a separate book the offices in which only the bishop may be the officiant was defeated.

Bishop Stuart of Georgia presented the Liturgical Commission's report.

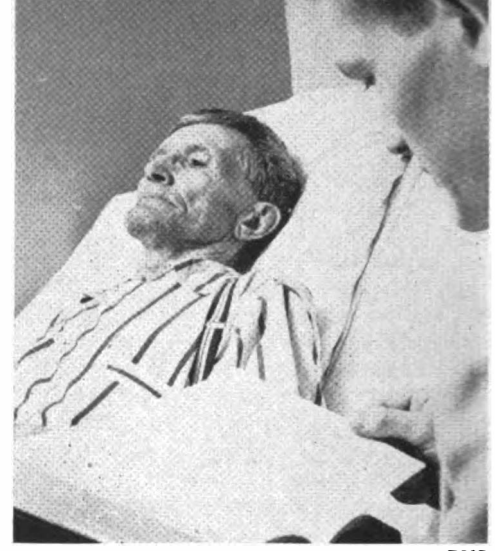
## INTERCHURCH

### Rome Cancels Two Meetings

A conference of Roman Catholic and Eastern Orthodox, scheduled for next summer in Venice, has been called off by the Roman Church. (A somewhat similar conference of Roman, Protestant, and Anglican theologians scheduled for Assisi has also been cancelled.)

Press reports quote officials of the Vatican's congregation for the oriental Church as saying that too much publicity had created "false and unrealizable hopes" of

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Episcopal Church Photo

RNS

"Christian Social Relations reach out to the world about us, to the unchurched, to the friendless, to the hurt and the wounded . . .

# Department of Christian Living

by the Rt. Rev. Frederick J. Warnecke

Bishop of Bethlehem  
Chairman, National Council's  
Department of Christian  
Social Relations

**In reviewing the Church's new social relations strategy,  
Bishop Warnecke raises questions about the whole National Council  
structure — and proposes some provocative answers.**

**O**n that great day when St. Peter confessed Christ as the Son of the living God, Christ pictured his Church not in a defensive role, but on the attack. Our Lord said, "The gates of hell shall not prevail against it." Here is a picture of the Church moving against the entrenched forces of evil. The place of battle, then, for the Church is the world. The Church is the attacking army of God and our churches are our bases where we are trained, supplied with God's power, and given our marching orders. The scene of Christian operations, both individually and corporately, is the world in which we live.

That world today is fluid, mobile, changing. It is often also tense, frustrated, questioning. It is certainly an exciting, stimulating, wonderful world! To pursue our military metaphor, the strategy and tactics of the past cannot successfully cope with the new present. The slow moving units and the tables of formation of the Christian army of another day cannot deal with the quicksilver present. This is as true in the Episcopal Church as it is in business, in government, or in the military forces of the United States.

The Department of Christian Social Relations of the National Council of the

Episcopal Church thinks of itself as the "Department of Christian Living" of the Church. For behind that name "Christian Social Relations" there is concern with total human life — because God is concerned with total human life. Nothing is alien from Him. He created all of life and He wills to redeem all of it. The function of a Department of Christian Social Relations is to make clear this relevance. To use another title, CSR is a department of evangelism, reaching out to the world about us, to the unchurched, to the friendless, to the hurt and to the wounded as well as to the strong and the committed.

The Department of Christian Social Relations hitherto has been organized in the typical pattern of the National Council departments of the Episcopal Church. There are three divisions: one with responsibility in the areas of health and welfare services; a second in the realm of Christian citizenship; and a third working in the problems and opportunities of the city and suburban church and in the industrial context of our life. The director of the Department through his office also guides the work of the Church in world relief and in refugee and related programs. Each division is guided by several members of National Council, appointed

to this responsibility by the Presiding Bishop. Each has a small professional staff. Each has a number of advisory members from the Church at large.

It is significant that two of these three divisions are of recent origin indicating that the Department has tried to adjust itself to changing conditions. Nonetheless in the spring of 1959 it was felt that once again CSR should examine its structure and its strategy. During the summer, the National Council members assigned to the Department, the executives and professional staff, and some of the advisory members of the divisions gathered at the conference center of the diocese of Bethlehem for three days of discussion, prayer, and worship. The Rev. Dr. Albert Mollegen of Virginia Seminary brought us a richly suggestive theological background for our work. Dr. Edwin Espy of the National Council of Churches vividly described the sociological setting of life today.

These were honest and soul-searching sessions. The present work of the Department was examined critically. The image that the Church has of this Department was discussed with frankness. It was noted that often our work has been an ineffective pattering on the edges of the true power structures of life. The Chris-



Jean Speiser



RNS

as well as to the strong and committed."

tian Church is not a decisive factor in most American community and national questions. It was recognized that many Churchpeople are annoyed by this emphasis of the Christian gospel in all of life. Others think of Christian social relations in terms of Christmas baskets of food for the hungry and old clothes gathered for the poor. Too often the Church seems to feel that when it has passed a resolution in a convention about a social issue it has dealt with that issue. Most of the Church is simply ignorant and unaware that a national — or a diocesan — Department of Christian Social Relations exists!

#### Beyond Breast-Beating

But all the time was not spent in self-examination or in breast beating. The group attempted to think through the purpose committed to it not simply by the canons of the Episcopal Church, functioning through General Convention and the National Council, but by the gospel itself. Here we could only humbly say that the purpose of a Department of Christian Social Relations in a Christian Church and in life can be nothing less than to help the Church — and in turn, on behalf of the Church — to carry the redemptive gospel of Christ to the total world and to its culture. One will immediately comment: That is the task of the Church! So it is! Yet no smaller goal can be accepted by a department of Christian living!

Accepting this definition as the broad Christian statement of our purpose for being, functions began to clarify. The Department must try to state and to apply Christian doctrine and truth in terms that are relevant to life today. It must attempt to relate Christianity in both judgment and in healing to our culture. So there must be honest fact-finding about our culture and about the Church as it is today in such a culture. Too much in the Church we have planned and acted in a factual vacuum! Facts must be gathered,

coördinated, and made available to the Church. Christian analysis of politics, economics, human relationships, and international affairs is basic to the establishment of effective lines of strategic action by the Church.

Then there must be communication of this to the Church. The natural lines of Episcopal polity are through the dioceses and then to the parishes. For any national organization to leap over the diocese and its bishop is not only to court practical disaster but to deny what we are — an episcopal Church. Therefore the Department must make itself available to the bishops and support in every way diocesan departments and all diocesan institutions and groups with responsibility and concern in this area. Obviously this ought to be done in collaboration with other departments of National Council. For each department of National Council could take the definition we have accepted for ourselves and make it its own. Certain areas are committed to the various departments, but the goal is the same for all. It is the saving gospel of Jesus Christ which the National Council is proclaiming, not the existence of any department.

If diocesan departments are to be strengthened and ultimately parish life influenced in this way, then it seems obvious that leadership training will be necessary. This is an area in which the Department of Christian Education has had a good deal of experience and one where collaboration seems eminently wise and practical. Personnel placement and recruitment for specialized employment in agencies and institutions of the Church also can best be conducted with other departments of National Council.

The conference felt that in CSR there is a temptation to become activist and forget that the foundation of all Christian activity is in the life of the Holy Spirit of God. We wish therefore to deepen the spiritual life of the Church in ways relevant to today's culture. Prayer and wor-

ship, sacraments and meditation, reading the Holy Bible and preaching, all undergird with God's grace the work of the Church in CSR as they do in every human endeavor.

#### Infiltration of Devotion

Out of these functions — and others more obvious were discussed and accepted also — came program priorities. The first priority is to strengthen in every way possible the life and work of diocesan departments of CSR. A second task will be to interpret the facts of our culture in terms of Christian faith. We then hope to analyze and to act in those problems of American life which are related to where we live and work: family life, the aging, mobility, loss of community, juvenile delinquency, alcoholism, tensions between groups, industrial problems, automation and growing leisure, vocation in daily work . . . the list is endless for it touches life not for an hour on Sunday mornings but every day and every hour of every day. The program plans for the infiltration of devotional practices into all that we do, for the furtherance of retreats and quiet days, of worship and liturgy.

This is obviously a bold and large program even when spelled out all too briefly and inadequately. Is it a futile dream, a typical conference proposal? How can it be implemented by the smallest department in relation to staff and budget of the National Council?

Obviously anything said in this connection is preliminary and in a sense, premature, for decisions relating to organization are made by the General Convention, by the Presiding Bishop and the National Council. Yet it may be helpful to share the thinking of such a concerned group which, while it speaks only for itself, makes a number of basic points about the structure of National Council.

A more fluid structure within the organization of the departments of National Council seems to be needed. At present when a new program is proposed, a new division is set up with staff and supporting budget. This pulls more and more priests out of the parochial ministry and adds to the cost of the administrative work of the Church. Also we frankly should face the reluctance of the Church to kill a division when it has served its purpose — as well as the strong sense of self-preservation of the personnel involved!

#### "Crash" Programs

Two possibilities are suggested. Within a department while there must be primary responsibilities to carry on day to day work, there might well be certain "crash" programs in which the total available staff of a department, under the guidance of its director, work together to achieve a distinct and specific goal. By agreement with the directors of other departments, staff members of several departments might well work together in such programs. To

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# Our "Depersonalized" Mission

*How can a Church so alive in some areas  
be so lethargic about overseas missions?*

by the Rev. Theodore Eastman

Overseas Mission Society  
Executive Secretary

South African Railways



What should our commitment be in emerging Africa and Asia?

*The mission of the Church cannot mean less than the whole Church bringing the whole Gospel to the whole world.*

*To think of missionary activity (whether to the islands of the far seas or to the unevangelized masses of Great Britain or America) as a kind of "optional extra" to be undertaken by those who are enthusiastic for that kind of thing, is to make complete nonsense of the Gospel. God gave his only-begotten Son, and he gave him to be a missionary. Christ has but one Church, his Body, and through that Church in its totality he gives himself to men.*

**S**o did the 1958 Lambeth Report restate the irreducible truth about the Church's one, eternal purpose.

The Episcopal Church, our own segment of Christ's living, giving Body, most certainly contributes to the totality of that purpose. But it is essential to our health and to our integrity that we frequently ask, "How faithfully; how well?"

A careful analysis of the missionary life of the Church reveals much vitality, many strengths. Episcopalians are playing leading roles in ecumenical efforts to restore the broken Body of Christ, so that truly the *whole* Church may bring the Gospel to the world. Revolutionary strides have been made in the field of Christian education. Our bold, controversial, experiment is being carefully watched, evaluated, and, in some instances, imitated. In college work we are highly respected and very effective with a host of new approaches and pioneer projects. And perhaps no other Church has developed a more creative attitude toward the problem of alcohol and alcoholism.

When we turn to our mission overseas, quite a different story is told. Here we have been followers rather than leaders. Here we have been doing only an adequate job, not an exciting one. Some statistics serve as shorthand to prove the point.

In America, Lutherans, Presbyterians, and Episcopalians stand in about the same



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**Bishop Bayne: With his appointment, greater missionary responsibility to U. S. Churchmen.**

financial, social, and educational bracket. Their standards should be comparable. The United Lutheran Church, which is one-third smaller than the Episcopal Church, last year spent about the same amount of money on foreign missions as we did, but had one-fourth more missionaries overseas. The United Presbyterian Church, only one-third larger than we, spent almost three times as much money on its world missions and had three times as many missionaries in the field. Even the Presbyterian Church in the United States, less than half our size, spent one-third more money and sent out one-fourth more missionaries. None of these Churches count Alaska or Hawaii as overseas fields. The Episcopal Church does. Together these two districts account for one-fourth of our overseas personnel.

Statistics are tricky things to play with and one shouldn't put too much stock in them. But they can indicate trends and general comparisons, as these figures certainly do. They give substance to the often-voiced belief that the Episcopal Church isn't missionary-minded.

If this is the picture, truly in focus, then what is wrong? How can a Church so alive in some areas of its life be so lethargic in others? If the mission of the Church is one, how can its vitality be so fragmented and spotty? There are historical, theological, and practical reasons. Only a few can be touched upon here.

Christianity in America has had to face a gigantic task of evangelism within a rapidly expanding country. Our energies have in large measure been needed at home. Likewise, it is only recently that the United States has become truly international in outlook. The political isolationism of our nation couldn't help but spill over into the Church. Those aspects of the mission closest to home were naturally the first to be adequately cared for.

The non-Roman Churches are at a

turning point theologically — particularly in their theology of mission. Unfortunately, the Episcopal Church has not fully participated in the current theological conversation which is restyling the 20th century mission from its 19th century predecessor. Even in the area of Christian education, where most of the recent theological wrestling has taken place in our Church, and where there is deep concern for the purpose of the parish, little has been done to relate parish life to the total, indivisible mission. A transforming missionary motivation is yet to be found.

Much of our apathy appears to be the direct result of poor communication. Churchpeople simply are not aware of the facts, the problems, the issues, the needs, the rationale of the contemporary mission in a rapidly changing, often hostile world. Devoted laymen who are up-to-date on the dynamics of the group are appallingly ignorant about the mission of the Church. Certainly part of the problem is the fact that the Episcopal Church stands almost alone in its impersonal method of missionary support.

These then are some of the factors which have tended to blunt our missionary thrust into the world. They are factors — not excuses. Other Churches have had to face and deal with the same or similar problems, and still they are far ahead of us.

One word of caution: Whatever accounts for our missionary lethargy, it is not simply the fault of "281," nor of the men who represent and serve us overseas. We are a democratic Church whose national leadership truly reflects the will of the people. Ultimately we have no one to blame but ourselves — parish priests and people.

New approaches to Christian education and college work came when an aroused Church demanded them and set about to accomplish them. A similar determination is needed now in our mission to the world.

God is faithful despite any faithlessness in His people. His Spirit blows where He wills, and there are many evidences that He is presently at work amongst us. If our response is sufficient, we face an era of missionary awakening in the Episcopal Church.

These are the signs:

- A growing interest among ordinary Churchmen in Africa and Asia where the Episcopal Church has had comparatively little responsibility in the past.
- A desire for deeper personal ties with the mission overseas, reflected, for example, in recent spontaneous companionships developed between domestic and overseas dioceses.
- New zeal in the seminaries, evidenced by Southwest's offer to give refresher courses for the clergy in Mexico and Central America and by Virginia's hope to establish and nurture a sister seminary in Africa or Asia.
- The emergence six years ago of the Overseas Mission Society, an unofficial association of Episcopalians devoted to recalling the Church to the centrality of its mission.

➤ The 1958 General Convention, which, while not revolutionary in its action, was unusually preoccupied with questions of great missionary significance. Convention did not deal decisively with these problems, but at least it grappled with them.

➤ The National Council's Committee of Conference on Overseas Missions, appointed as a result of the last General Convention, consisting of 12 very distinguished Churchmen, thoroughly examining every aspect of the mission in order to recommend ways in which this Church can witness more effectively.

➤ New ventures within the Overseas Department, such as a pioneer conference for professors of missions in our seminaries, a thorough restatement of our over-all missionary strategy, new programs to expand personal relationships and responsibilities between Churchpeople here and those overseas, a recent and prolonged world tour by the director which will certainly result in new insights and evaluations.

➤ The appointment of an American bishop as Anglican Executive Officer, a good indication that greater missionary responsibility is to pass to the Church in America.

➤ Addition to the Christian Education Department of an officer solely responsible for missionary education.

➤ Selection of a man with international experience and great missionary understanding as the new editor of *Forth*.

There are, however, enigmas of proportion to match the greatest zeal that a fresh awakening may produce.

Are new kinds of missionaries needed for a revolutionary age? Where are they to be found and how shall we support them? What training is needed?

What should our commitment be in emerging Africa and Asia? Should there be realignment of traditional Anglican responsibility and support? Would increased involvement elsewhere mean holding the line or diminishing work in our older fields? Can we make a special contribution to the whole Anglican mission out of our experience in traditionally Roman Catholic areas?

How can new phenomena, such as the American layman abroad, be used in the prosecution of the mission?

Where rests the responsibility for mapping missionary strategy? How can we make use of the untapped experts at large in the Church?

How can the great minds of the Church be set to work on developing a theology of mission? What is the key to missionary education? Can it be integrated into the total educational process of the Church? How is this related to the problem of promotion and the dissemination of news?

How can we increase our missionary giving to move us out of our miserable ranking of 32d among 45 Churches?

Such are some of the questions now being faced by a handful of people responsible for carrying out the mission overseas. But until the Church in its totality is concerned with these things, she cannot fully be faithful to her calling. And totality must include you!

# *Finding the Messiah*



There can be no end of the Sword of the Spirit Movement, says the author.

**When a congregation experiences a “spiritual breakthrough,” things happen in the community outside**

**by the Rt. Rev. Wilburn C. Campbell**

**Bishop of West Virginia**

**I**n a world of mass media and communications, we are relearning an old truth: There is no substitute for personal encounter. Label it as you will — face-to-face diplomacy, summit meetings between key leaders, person-to-person, or (as some wit has phrased it) “eyeball-to-eyeball” — the fundamental principle is the same.

God Himself teaches us this truth in His Incarnation.

St. Andrew never heard of “the Madison Avenue boys,” but he knew the answer to Peter’s problem when he personally sought out Peter and said, “We have found the Messiah” and brought Peter to Jesus.

The Church has labeled this truth “evangelism,” and over the years has urged its people to put this truth into action in various ways which can be generally described as “visitation evangelism.” Sometimes, I fear, the use of such an old

and technical word as “evangelism” builds up an emotional roadblock in the minds of listeners.

Possibly there is merit in repackaging and relabeling this truth. I am not one to stand on traditional vocabulary in an age of vivid and fluid phrases.

No fresh jargon, though, should gloss over basic truth. Gadgets, gimmicks, and the fresh approach are no substitutes for the basic fact that personal encounter is, as always, the best way to achieve fuller understanding, willing cooperation, and ultimate conviction and commitment. And the achievement of these goals is still the primary task of the Church.

#### **Listen to Lambeth**

Listen to Lambeth of 1958: “The state of our world. . . is such that evangelism is the Church’s greatest responsibility and privilege. Evangelism is not. . . the task

of a few. It is for every Christian” (Lambeth Conference Report, page 275).

Our General Convention of 1958 repeated this challenge and urged the Church to this task. Many dioceses and parishes with mounting intensity are engaged in teaching and implementing with action this truth of personal encounter and evangelism.

Here in the diocese of West Virginia we are in the midst of a three-year specific program of evangelism. We are describing it as the “Sword of the Spirit Movement.” We have not placed our confidence in a new phrase (which, in fact, we did not coin); nor have we tried to come up with a gimmick which is supposed to increase church attendance.

Our sole purpose is to deepen the lives of convinced Christians, beginning with the clergy; to help congregations achieve a feeling of belonging to the new re-

deemed community, members one of another (or to recognize what all is implied by this technical theological phrase); and to stir congregations to renewed vigor in reaching out to the unchurched and the hostile, becoming in truth evangelists.

We have brought years of study, praying, and preparation to these efforts. Many programs suggested by the General Divisions of Laymen's and Women's Work have been examined and much of their material is being used and found most helpful. The experiences of participation in programs of other dioceses, including that of the diocese of Johannesburg in 1953, were shared by the bishop and the clergy.

Emphasis on stewardship, retreats for clergy and laity, parish life conferences and missions, group life laboratories and conferences for clergy, schools of religion for the laity — all these efforts purposely preceded our Sword of the Spirit Movement.

Failure to have such preparation, praying, and planning will generally stymie serious evangelism and will usually result in producing a hollow gimmick. We are convinced that evangelism is the fruit of conversion, that it comes naturally from hearts that have found the Messiah and are on fire to go out in personal encounter to those who seek and need but have not found. Evangelism is not just a "job" to be given to the laity to keep them busy ringing doorbells or ushering.

After these years of calculated preparation some of the clergy were invited to a series of small conferences to consider if the time was ripe for a diocesan emphasis on personal evangelism and how we should go about it. This "shared leadership" is vital. Any diocesan effort must be desired by those who must do the leading.

Out of such meetings, including a conference of all the clergy, final plans (subject to year by year adjustments) were agreed upon. The Sword of the Spirit Movement came into being at the diocesan convention of 1957 which unanimously acclaimed and endorsed the plans and purpose.

#### No Completion or Ending

We cannot say what will be the final results of the movement. Who can measure the length, depths, and heights to which a Spirit-filled Churchman will go? Emphatically there is no end of the Sword of the Spirit Movement after three years. This is basic in our thinking. There can be no completion or ending.

Yet there are some factors we believe must be considered in any successful effort at evangelism — in addition to what has already been said about preparation.

First: you cannot fit the Holy Spirit into a man-made chronology or time schedule. This is heresy and also futile. Therefore we have no "target dates," even though we talk generally of a three-year emphasis. Ours is

a "movement" not a whirlwind campaign measured by work accomplished, cards handed in, and congregation attendance and giving. We are prepared to accept the fact that some congregations are not ready for certain activities. New priests coming into the diocese are unfamiliar with our movement and often find that nothing has happened to the congregation now committed to their charge. This means they must start right from the beginning regardless of what other congregations are doing. Some clergy are simply unable to relate to this movement and, therefore, nothing can happen within their congregation. We do not criticize but are content to wait for the Holy Spirit to move them, but we do keep all such cases in our prayers and offer them up before the Throne of Grace.

#### Beginning with the Clergy

Second: fundamental first steps must be taken regardless of time. The first step involves "converting the converted," beginning with the clergy. How can the shepherd lead if he be lost? This need was expressed by the clergy themselves and has resulted in a deeper spiritual awakening among many of them. If no other result came from our movement, this one alone would have made it worth while.

So our "first emphasis," or first year, was to develop a deeper sense of the call to a devout and holy life among the clergy. They, in turn, sought to cultivate a small inner circle, or nucleus of men and women to be a "saving remnant" or "crusaders."

Until this is being done, the priest and congregation are asked to go no further. It also means that this emphasis is never finished!

Third: the second phase, or year, is designed to bring a parish alive. The whole congregation becomes involved in rethinking and working on the total ministry of the whole congregation. Why bring in the unchurched to a congregation that doesn't know what the Church is and where nothing is really happening? Something vital must be happening within the congregation before strangers are brought to Christ.

Fourth: the final phase or emphasis should be where the "spiritual breakthrough" of a congregation begins to become evident and things happen in the community *outside* the congregation.

On the assumption that the first two phases are being carried on in our diocese we are preparing a "Crusade Week" in every area for the fall of 1960. Teams of clergy will move into these areas for teaching, preaching, and pastoral calling. This will involve all the members of every congregation.

During Advent 1960 the bishop will visit every area, six nights a week and twice on Sunday, for services of confirmation and rededication. By Christmas of 1960 we hope that many in West Virginia will begin to be led by the Holy Spirit into a new relationship with our Lord so that they will be able to echo St. Andrew, "We have found the Messiah" and bring them to Jesus.

Sword of the Spirit aids and materials prepared by the West Virginia Commission on Evangelism are available upon request to the Bishop of West Virginia, 1608-A Virginia Street, E., Charleston, W. Va.

# The Introvert:

**a parish that exists  
not to minister, but to be  
ministered unto, and which  
isn't going to give its life  
as a ransom for anybody**

by Peter Day

From the standpoint of the dynamics of the Kingdom of God, where the parish is, there is the Church of Christ. There isn't any other place for it to be.

And yet, the parish in 20th-century America is commonly far removed from any conscious or purposeful dedication to the redemption of the secular community in which it lives. All too often the parish of today exists not to minister, but to be ministered unto, and it isn't going to give its life as a ransom for anybody.

This a great period of prosperity in the life of the parishes of the Episcopal Church. Most of them are growing according to every index of success. Their membership is on the rise, the Sunday school is bursting at the seams, old debts are being paid off, new ones are easily floated for ambitious new building projects, men and women are active in parish groups, financial contributions are increasing, and people are praying, studying, and working harder than ever before.

There is, however, a curiously introverted quality about the entire enterprise. Typically, the parish measures its progress, not according to the norms of its service to community and world, but according to the norms of its own size and financial strength. Similarly, it measures the usefulness of its members, not by their service to community and world, but by their service to the parish itself.

The parish of today — especially the vigorous, optimistic parish springing like a mushroom in modern suburbia — is typically in the grip of a godless dynamism. It is, as someone has said "of the world, but not in it." It can get excited about suburban affairs when it has an institutional stake in a zoning problem or in a

This article is a condensation of a chapter in Mr. Day's book, *Saints on Main Street*, to be published early next year as Seabury Press's Lenten Book for 1960. It is used here by permission of Seabury Press.



RNS

The Christian is like a small child helping to weed the garden

proposal to assess non-profit corporations for fire and police services. It can get roused up about "combating juvenile delinquency" when it sees an opportunity to lure respectable young people into youth activities that may lead toward capturing them as members. But unless the parish sees some gain to itself as an institution in a particular course of action, it is unlikely to do anything about it.

The vigor and vitality of which the parish is capable when it is seeking its own ends is truly phenomenal. It is one of the leading success-institutions of our day, and merely to be given a place in the lower echelons of its leadership is a valuable bit of recognition for a fortunate man or woman trying to put down roots in a new community. The only thing missing is outgoing action which would make the world suspect the presence of its Saviour in the parish.

Such a parish is in the grip of a godless dynamism, not because it is godless, but because the forces which drive it into action have little to do with God's ends. When James and John laid claim to a position of honor at the side of the Lord in glory, they were not denying their faith in Him — quite the contrary. They were just mixed up about the implications of their faith for their personal goals and activities.

There are many other parishes in which the problem is not godless dynamism but godless feebleness and frustration. The membership list may be static or declining, the Sunday school may be puny, money may be hard to come by, the church building may be getting shabbier and shabbier. Anxiety about failure according to the world's standards can be just as intense a preoccupation as a frenetic drive toward success. Such a parish cannot lift up its head to look at its mission in the community and world because it is so busy trying to keep itself alive.

Who is going to recall the parish to the central purpose defined by its Lord: Ministering to mankind, not being ministered

unto, and giving its life a ransom for many?

If everybody in the parish leadership is being parish-centered, nobody is left to speak up for the Gospel: neither the priest nor the laymen.

It is the task of priest and people alike, and of the parish corporately, "to preach good news to the poor, to proclaim release to the captives and recovering of sight to the blind, to set at liberty those that are oppressed," not merely in terms of some grand scheme for a better social order, nor in the promise of a great future consummation of history, but in those daily testimonies to God's continuing love and concern which, like the healings of Jesus, meet today's needs for the men and women of today.

The most central witness which the parish gives the world about the nature of the Church of Christ is in the relationships among its own members. As the public relations men say, you can't do too much about the external public relations of an industrial firm unless its internal public relations are in good shape. Unless Christians love each other, they are going to find it very difficult to exhibit the love of God to the world.

The time for Christianity to bear fruit is today, not tomorrow. This theme runs constantly through the preaching of Christ. The plan being developed by the planning group cannot possibly be big enough and Christian enough to justify any unchristian actions within the group. The smallest action that is truly paradigmatic of the Gospel here and now is more important in the Kingdom of God than the grandest strategy for the future that the mind can conceive.

#### God Needs No Buildings

The world, after all, is in the hands of God. He does not need money, nor church buildings, nor missionary programs, nor Sunday schools. He does not even need parishes, vestries, guilds, and discussion groups. There is nothing we can do either to advance or retard the coming of His Kingdom. He gives us our little areas of importance for our sakes, not for His. What we do with our projects is secondary to the spirit in which we tackle them.

The Christian helping God is like a four-year-old child helping to weed the garden. He will probably do nearly as much harm as good, but it is good for him to be helpful.

"Ye are the light of the world," said Jesus. What we have to offer represents our stewardship of the Light that is in us. During the week, at home, at work, in recreation, in our social and political life, in casual personal contacts, and in civic and fraternal associations, we have had the opportunity to permit the Light of Christ to shine out so that men might see it and glorify our heavenly Father and His.

Luckily for us, God did not accept us

for our record of transparency to His Light. He accepted us as we were, and continues to accept our marred and cloudy offering of ourselves as a part of Christ's offering of Himself.

The parish is the place where we are incorporated into the body of Christ through baptism and the place where we express and renew our relationship with him in the Holy Communion — the parish, that is, as the Christian congregation, the local unit of the kingdom of God. To the extent that it is a full and vital unit of that kingdom, it will be aware of and active in the larger relationships of the Church — the diocese, the national Church, the Anglican Communion throughout the world, the work of coöperation and the search for unity with the members of Christ in other Christian Communions. But all these things begin within the parish at the altar of God. They are relationships "in Christ," not alliances with other like-minded men.

#### Rich and Naked

By the same token, because the parish is the Church, it cannot leave missions to missionaries or social service to social workers. When these things are regarded as outside interests in competition with more immediate intraparochial concerns, the parish may say, like the Church of the Laodiceans, "I am rich, I have prospered, and I need nothing," but in the eyes of God it is "wretched, pitiable, poor, blind, and naked."

The parish of today is inescapably involved in social relations. It is a social institution living in a social setting from which it could not escape if it tried. The question is not whether it will have social relations, but whether these relationships will be Christian — whether, in the things it says and does in its encounters with the world, it will give expressions to "some Gospel," will allow a ray of the light of Christ to shine forth from its heart.

#### Central Responsibility

This task cannot be a side issue, the responsibility of a committee consisting of those who have a special interest in charitable enterprises or social theory. It must be a central responsibility of the effective parish leadership, clerical and lay, as high on the agenda as the Sunday school, the maintenance of the parish plant, and the every member canvass.

It is to be hoped that the next decade will see a rebirth of missionary and social concern in this country of comparable scope to the rebirth of concern with Christian education which had characterized the past decade. We know today that the parish without a vigorous program of educating children in the faith is a dead or dying parish. Ten years hence we may know that the parish without a vigorous program for advancing the Church's mission in community and world is also a dead or dying parish.



# As Others See Us

by the Rev. Malcolm Boyd

The image of the Church cannot be changed unless the Church itself undergoes changes.

What do people think of the Episcopal Church? What image or picture appears in the mind of the man in the street when someone mentions the Church or when he reads about it in the paper?

Mind's-eye images of the Church are numerous. Some of them are good, some bad. Some harmonize; some conflict.

The Church's identification with a particular class of society — the upper class — has proved to be a bad image. Indeed, it is significant that the *Christian Century*, commenting on Bishop Bayne's appointment as executive officer of the Anglican Communion, noted especially that "he has taken every opportunity to discredit the image of his Church as the religious refuge of the socially elite."

Apparently there are now two dramatically opposed images of the Episcopal Church relating to its class structure. The first is described in Vance Packard's new best seller *The Status Seekers* (David McKay Company, 1959). The author, in his description of persons included in "The Real Upper Class," includes only one clergyman: the Episcopalian. In his discussion of "the most elite clubs" in the U. S., he writes that "an applicant not only has to be a Protestant but the right kind of Protestant — Episcopal." Listing leading preparatory schools for boys, Packard observes that "five Episcopal schools plus Middlesex are considered most fashionable in most circles."

He documents his charge of "upper-class fascination with the Episcopal Church" with a number of research items.

"A sociological analysis made of the leading wedding announcements involving socially prominent families in the *New York Times* revealed that three quarters of the weddings taking place in known Protestant churches occurred in Episcopal churches.



Credit: Jorge Wilson-Walker

One image of the Episcopal Church: A "high-class stuffiness."

"E. Digby Baltzell found, in his study of Philadelphia society, that two thirds of the Philadelphians who were in both the *Social Register* and *Who's Who* were Episcopalian.

"Corporate executives are ten times as likely to list 'Episcopal' as their religious preference as are Americans at large."

Mr. Packard underlines his image of the Episcopal Church as occupying the top rung of social prestige and influence by entitling one of his chapters "The Long Road from Pentecostal to Episcopal."

A different image of the Episcopal Church is described by Hartzell Spence in a recent issue of *Look*. He starts out by agreeing that "the Episcopal Church in the United States has always attracted the carriage trade." He says:

"But amid the Ivy League-suited men and the women in furs who long have characterized Episcopalians as scions of hereditary position, a new element is noticeable: the plain middle class. In the present generation, Episcopalianism in America finally is becoming the denomination that its theology has always intended it to be: a truly universal Church appealing to all kinds of Christians. . . . Generally speaking, anyone today is sincerely welcome to the Episcopal Communion who finds spiritual quickening in the venerable tradition, the Prayer Book and the liturgy of the Church, all of which uniquely characterize the denomination as one in spirit with Roman Catholicism. The Church is surging forward with a dynamism previously unknown to it in all its long history."

Messrs. Packard and Spence have also introduced us, in the context of their remarks, to another extremely important image factor — perhaps the most important — of the Episcopal Church: its Catholicism and its Protestantism. Mr. Packard, in the course of discussion about the social image of the Church, contributes throughout his book to the "Protestant" image of the Church simply because he classifies the Episcopal Church as Protestant. On the other hand, Mr. Spence contributes to the "Catholic" image of the Episcopal Church, not only in the text of his *Look* article but in his art work illustrating it. Photographs show us several monks of the Order of the Holy Cross as well as Sister Jean, of the Sisters of the Society of St. Margaret, at work in the Lower East Side Mission of Trinity Parish, New York City.

The tension between the "Protestant" image and the "Catholic" image of the Episcopal Church is constantly being felt. The mass media (particularly religious editors of newspapers) know the tension only too well from firsthand experiences. For example, a very thorny, trying question which is not nearly so insignificant as some persons might imagine concerns a priest's title. Is he Father or Mister?

A good image of the Episcopal Church is its image of social concern. On many

Continued on page 26

## ROME CANCELS

Continued from page 9

reunion in the near future. They also said that some Protestant groups had asked for invitation to the Venice meeting.

Speaking of the cancelation in a speech at the Episcopal Church's House of Bishops meeting, Archbishop Iakovos, head of the Greek Archdiocese of North and South America, appeared undisturbed by the cancelation. He said that the pope had never seen fit to send a letter to the Ecumenical Patriarch inviting him to send representatives to the meeting. The Vatican Radio had earlier reported that the gathering would bring together 10 Roman Catholic and 10 Orthodox theologians on a strictly informal level. [See next week's L.C. for details of Archbishop Iakovos' speech.]

A possible connection between the cancelation and publicity given to a conversation between Orthodox and some Roman Catholic journalists at Rhodes during the World Council of Churches executive committee meeting was seen by some observers.

The Assisi conference was to have included representatives of the Roman Church and a number of Protestants and two Anglicans, the Rev. Reginald H. Fuller of Seabury-Western and the Rev. Alan Richardson, English New Testament scholar.

The Very Rev. Charles U. Harris, dean of Seabury-Western, told the L.C.:

"The cancelation of the meeting at Assisi is tragic. There were real possibilities for creative discussion on the part of Roman and non-Roman theologians. It would, I believe, have been the first such meeting since the Reformation. The fact that the Roman Catholics would have been hosts would have made it especially significant. Both Dr. Fuller and myself are greatly disappointed."

## JAPAN

### The Watery Invasion

The U.S. Episcopal Church, through its Committee on World Relief and Interchurch Aid, has appropriated \$10,000 from existing funds for Japanese typhoon relief. At the same time [see page 23], the National Council asked Churchpeople to make contributions through the Presiding Bishop's Fund for World Relief.

Church and rectory property damage in Japan amounted to about \$20,000. Charles Perry, L.C. Japan correspondent, sent this report on October 15th, when the Japan Church had not yet heard the news about the U.S. Church's relief money:

Half of Japan's ten dioceses — and especially Kyoto, South Tokyo, and Mid-Japan suffered heavy damage with typhoon Vera's coming ashore on the night of September 26th. Hurricane-strength winds and torrential rains, accompanied by a 30-foot tidal

wave which washed away parts of the sea walls near Nagoya and Yokkaichi, produced the worst storm disaster in living memory: 5,000 people dead or missing, a million and a half homeless.

The Nippon Seikokai reported no loss of life among its clergy and laity but damage to church property and to the homes of Church members was extensive. In Nagoya alone among Church folks five houses were totally destroyed, 17 half destroyed, and 42 flooded, affecting in all 252 Churchmen.

About \$20,000 damage was done to church and rectory property in the two dioceses of Mid-Japan and Kyoto. In Mid-Japan the two hardest hit places were the see city of Nagoya and Gifu. In Kyoto diocese, Yokkaichi and Kuwana were the most battered. In Yokkaichi the house of the American priest John Lloyd is still invaded by water with every high tide; and Paul Hayama, assistant rector, lost \$1,000 worth of books and a motor scooter, to say nothing of his household effects, when a tidal wave hit his house. In Kuwana the rectory was so badly smashed up it will have to be rebuilt entirely; and the church was flooded to the top of the altar.

In South Tokyo diocese the damage was not so widespread but the Kofu area, as usual, suffered, and there was damage to both the church and rectory, only recently repaired after the typhoon in mid-August. Paul Rusch reports extensive damage to KEEP and its outstations [L.C., October 11th]. There was some damage in Kobe diocese, especially in the Tokushima area on Shikoku Island.

People in Japan and abroad were quick to send aid. Church World Service within 24 hours of the disaster was sending food, clothing, and medicine to Nagoya. The Nippon Seikokai parishes throughout the nation took a special collection for the flood victims on

the first two Sundays in October. The Anglican Church in Canada promptly sent \$5,000 for immediate relief and rehabilitation. Meanwhile the residents of the Nagoya and Yokkaichi districts are busy repairing their dikes to keep the tides in Ise Bay, pumping out their still inundated wards, and scooping the mud out of their streets.

## ENGLAND

### New Fellow

The Archbishops of Canterbury and York and the Bishop of London have appointed the Rev. Canon Kenneth Cragg, canon-residentiary of St. George's Collegiate Church, Jerusalem, to be a fellow of St. Augustine's, Canterbury. Canon Cragg, author of *The Call of the Minaret*, is an Islamic expert. He will remain a canon of the Jerusalem church and will visit the Middle East regularly.

## DEACONESSES

### Central House Blessed

On October 12th, 30 deaconesses, three candidates to the office of deaconess, and friends gathered for the blessing of the Central House for Deaconesses which is located at 1906 Orrington Ave., Evanston, Ill. They came from West Missouri, Chicago, New York, Arizona, Dallas, Washington, West Texas, West Virginia, Southern Virginia, Southwestern Virginia, South Florida, Massachusetts, and Michigan. Bishop Street, suffragan of Chicago, celebrated the Holy Eucharist in the house chapel.

After the blessing of the chapel, the congregation followed the bishop through the house in the blessing of various rooms.

Later in the day the deaconesses went by chartered bus to DeKoven Foundation, Racine, Wis., for the annual meeting of the National Conference of Deaconesses and the Corporation of the Retiring Fund for Deaconesses, and a retreat.



Bishop Street and Deaconesses  
Blessing of the rooms.

Digitized by Google  
The Living Church

## BRIEFS

**GRACIE AT VOORHEES:** Roofs of six buildings at Voorhees Junior College, Denmark, S. C., were damaged by Hurricane Gracie. A large pine crashed onto one building, driving a hole in the roof. Trees were uprooted, windows smashed, and the campus littered with debris. Flooded basements caused damage to oil burners. Voorhees is sponsored by the Episcopal Church.



**NEWSMAN MAKES NEWS:** A former news editor of the *London Church Times* has been named Minister of Labour by Prime Minister Macmillan. He is Mr. Edward Heath, who entered Parliament in 1950.



**ARMED WITH A BIBLE:** President Eisenhower inaugurated National Bible Week by welcoming at the White House members of the Laymen's National Committee, which sponsors the observance. His statement: "In front of our church in Washington there is a statue of John Witherspoon, the clergyman who signed the Declaration of Independence. He stands there brave and confident — armed only with a copy of the Bible. I know this book was the source of his faith and the inspiration of his service to his country." [RNS]

## Home from England

The Rev. Canon Alden Drew Kelley has been appointed to the faculty at Bexley Hall, the divinity school of Kenyon College.

Since 1957, Canon Kelley has been sub-warden and librarian at St. Augustine's College in Canterbury, England, the central college of the Anglican Communion. Canon Kelley will terminate his work in England in June and join the faculty at Bexley Hall in the autumn of 1960.

Before going to St. Augustine's, Canon Kelley was for 12 years president and dean of Seabury-Western Theological Seminary.

At Bexley, Canon Kelley will be associated with the Rev. Robert J. Page in the teaching of theology and ethics. He will hold the rank of full professor.

## St. Nicholas, Postponed

St. Nicholas' School, Trinidad, Colo., has had to postpone its opening, which was scheduled for September [L.C., April 12th]. A boarding and day school for boys, the proposed institution is under the jurisdiction of the diocese of Colorado. The Rev. Christopher Pratt, rector, reports that "a change of locale has partly to do with the postponement of the opening."

## EPISCOPATE

### The Forthright Archbishop

by BILL ANDREWS

A gray, gay, and forthright Archbishop of York met the press in Chicago, October 20th, and sent reportorial pencils into high gear with a series of frank comments on a wide range of subjects. For example:

- ✓ The significance of the pope's ecumenical council has been overrated.
- ✓ The archbishop would be willing to accept the pope as "first among equals," a sort of Presiding Bishop, but not as infallible.
- ✓ Some of the effect of Billy Graham's British crusade have been harmful, and some claims for its effect are fantastic.
- ✓ It is inconceivable that the British Conservative Party will win a fourth successive general election.

The Most Rev. and Rt. Hon. Arthur Michael Ramsey, D.D., was in Chicago to deliver the Hale Memorial Lectures entitled: "From Gore to Temple," and to receive the doctorate from Seabury-Western Theological Seminary.

Asked by a reporter to comment on the ecumenical council called by the pope, the archbishop said that it is clearly going to be entirely a Roman Catholic council, and that it does not "have nearly the significance some people thought when it was first reported — and misreported. On the other hand, the present pope seems one of great Christian goodwill and charity. Where charity exists, results are incalculable." He said it was most unlikely

that the Eastern Orthodox would take part in the council.

Asked about unity among Protestants, he said that such negotiations as the Church of England is conducting with the Methodists might bear fruit in time. He said the best thing about the negotiations was that the negotiators were not in a hurry and didn't think of the differences dividing the Churches as trivial. He was asked if English Methodists ordained women and replied, "No. It would be difficult for the Church of England to unite with those who ordain women."

This led to a question about the Church of Sweden, and the archbishop said the situation was delicate. He pointed out that the secular government had passed a law authorizing the ordination of women, but that there were now no women clergy in the Swedish Church. He said he didn't know whether women were likely to be ordained.

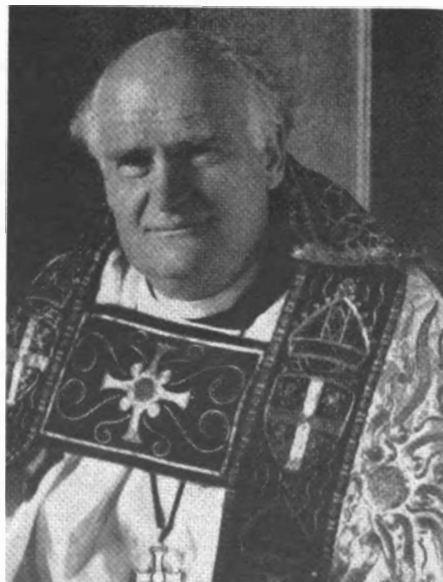
Then came the question about the effect of the Graham campaign in London, and the archbishop's reply had a ring and a snap:

"The Graham crusade produced a number of converts to Christianity. I don't know how many. It strengthened the fundamentalist cause, and I regard this as harmful. It did bring some converts, but it repelled many thoughtful people who can't hold such impossible 'biblical views.'"

A reporter said that Dr. Graham attributed the increase in attendance at British seminaries in part to the crusade. Dr. Ramsey replied:

"There has been an increase, but there is not a shred of evidence to connect this with Graham's work. It is quite fantastic to connect them. I know many seminarians, and some of them have never even heard of Billy Graham."

A reporter asked: "If the pope invited you to speak to his ecumenical council, would you accept and what would you say?" The archbishop replied:



The Archbishop of York: From Temple to Gore and from Graham to Khrushchev.

"Yes, I would accept on the same principle that I would address any Christian group. I would tell them that the Anglican Communion is part of the Catholic Church of Christ. I would also tell them that I would be willing to accept the pope as a presiding bishop, but not as infallible. I would be willing to call him *primus inter pares*, first among equals."

About recent British elections:

"The meaning of the Conservative victory is that the Labour Party has not impressed the English people with its capacity to be a working alternative to the Conservatives."

He said there was also a reluctance to swap horses in mid-stream, considering the live problems of foreign relations at this time. Then he added the prediction that the Conservatives could not win the next election.

Asked how he thought the chance of war between the west and the Communist nations could be reduced, he said it was most important to establish personal relations, man to man, with the Russian leaders and "elicit the love of peace which is in every human heart. We must get past ideology to the individual." He felt the Khrushchev visit to the United States "had done something to get foreign affairs into the human wave length and off the ideological wave length."

A reporter asked, "How can we believe anything Khrushchev says?"

Said the archbishop, "No human being is a 100% liar. We can come to know when he tells the truth through greater familiarity with the man. The more coming and going the better."

In answer to a question about the unity of nations, Dr. Ramsey said that a sovereign superstate was "neither possible nor desirable. However, the sort of international unity which we have among the Atlantic Treaty nations could be intensified, and there must be some willingness to limit sovereignty in the interest of peace. Nations must be willing to abide by international agreements even when, as in such issues as disarmament, it is inconvenient. This is necessary to make peace possible, and this will be the great Christian issue in world affairs."

He expressed no enthusiasm for elaborations of international law or an international police force.

A reporter asked about Bishop Bayne's new work:

"Many high-faluting phrases about his new position have been uttered which are quite incorrect. He has been called 'director of the Anglican Communion,' and this is not correct. His office is going to be that of an organizer helping the interest of a common Anglican strategy. For example, money is raised for missions throughout the Anglican Communion, but we have no common strategy about where it is wisest to put the resources we raise. Bishop Bayne will have to deal with such questions."

On faith healing, Dr. Ramsey said:

"There has been a revival in the Church

of England of the ministry of healing. We are anxious that the gifts of healing in the Church should be used with emphasis on the restoration of the whole personality, body, soul, and spirit, to the peace of God and to avoid isolating bodily healing as a stunt."

A reporter asked if he implied that there was such a thing as a gift of healing, and His Grace said firmly, "There is not the slightest doubt of it."

A lady reporter brought up the subject of birth control, and Dr. Ramsey responded at length, obviously seeking to avoid misquotation. He said it was "utterly wrong to marry with the intention of avoiding or long-delaying parenthood." He pointed out that contraception could not be considered a central issue by itself — that it could be approved only in subordination to the overriding concern of the Church with the Christian family. He said that Lambeth had approved the use of contraceptives in the frame of reference of Christian family planning.

Speaking of the influence of the Church of England, he said, "For 25 years there has been a good deal of falling away from religion in Great Britain. In much of the industrial areas the Church has never made much impact." But he did see signs of hope in two facts: (1) a revival of religious interest and adherence to the Church in the universities; and (2) a marked revival in "the really good parishes."

On only one question did he give what the reporters felt was an evasive answer. A reporter asked if he was high or low Church. His Grace replied, and repeated when reporters tried to cross-examine him on the point: "I am the Archbishop of York and father in God to the whole Church."

## LAYMEN

### Last Salute

A 19-gun salute and the sound of taps ended the brief funeral service for General George C. Marshall at Arlington National Cemetery. General Marshall, who died October 18th, was 78 years of age.

The Rev. Canon Luther D. Miller, canon of Washington Cathedral and former Chief of Chaplains of the U. S. Army, conducted the service at the Fort Myer chapel. Canon Miller met General Marshall when they were in China.

The general's military and civil service was marked by many honors. He served as Chief of Staff during World War II, and gave his name to the program that brought recovery to western Europe — the Marshall Plan. He received the Nobel peace prize for the plan in 1953. He served as Secretary of State and later as Secretary of Defense during the administration of President Truman.

He resigned as Secretary of Defense in 1951, and retired to his Leesburg, Va., estate, and later moved to Pinchurst, N. C. The Rev. Franklin Moss, Jr., of St. James', Leesburg, participated in the funeral.

## Cyril Buckwell of Cheriton

News of the death of Mr. Cyril D. Buckwell, well known to many Church-people for his advertising work, has just come to THE LIVING CHURCH. He died June 24th, at the age of 88.

Upon being informed by THE LIVING CHURCH of Mr. Buckwell's death, Mr. Gordon Fearey, secretary of the Church Pension Fund, wrote:

"I am sorry to learn of the death of Mr. Buckwell who assisted us in connection with the advertising of the three subsidiaries of the Church Pension Fund [Church Hymnal Corporation, Church Life Insurance Corporation, and Church Fire Insurance Corporation] from approximately 1936 through 1953. He was helpful in handling all solicitations of advertising accounts for the *Clerical Directory*, then *Stowe's Clerical Directory*, from 1951 through 1953. He had a tremendously wide acquaintance among those dealing in religious materials.

"He was troubled with deafness and his wife was unwell for many years before she died in about 1955. I was most impressed with his cheerfulness and courage in spite of adversities."

Mr. Buckwell served THE LIVING CHURCH as its advertising representative in the east for many years. His connection with THE LIVING CHURCH and with THE LIVING CHURCH ANNUAL (now the *Episcopal Church Annual*) dates back to the 1940s. He also handled a number of English advertising accounts for THE LIVING CHURCH.

The name of Mr. Buckwell's firm, Cheriton Advertising Service, stems from his boyhood in England, where he was raised in the Cheriton rectory.

His daughter, Belle Buckwell, who has taken over the service, writes: "I hope you will understand the delay in telling you about my father's death, as there has been so much to do moving 'Cheriton' [from New York to Clifton, N. J.]

Mr. Buckwell was born in England. He arrived in the U.S. during the blizzard of 1888, learned to be a "gentleman farmer," and then joined an export firm where he received business training. He formed the Cheriton Service in the 1930s.

## CONNECTICUT

### New Chancellor

Justice Raymond E. Baldwin has resigned as chancellor of the diocese of Connecticut, because of his increased duties as Chief Justice of the Supreme Court of Errors of the state of Connecticut.

Justice Baldwin has served as chancellor and legal advisor to Connecticut's bishops since 1949. In accepting the resignation, Bishop Gray of Connecticut expressed his official and personal gratitude for Justice Baldwin's lengthy and effective service.

Dr. Albert G. Jacobs, president of Trinity College, Hartford, has been appointed by the bishop as chancellor.

He was professor of Law at Columbia

University from 1937 to 1949, provost of the university from 1947 to 1949 (serving under President Eisenhower), and chancellor of the University of Denver from 1949 to 1953 when he assumed the presidency of Trinity. He is the author of various books in the field of law.

## NATIONAL COUNCIL

### Reactor Reaction

by JEAN MARIA LAGUARDIA

Only about one-third of the \$360,000, estimated as the Church's contribution toward its gift of an atomic reactor to St. Paul's University, Tokyo had been received by National Council, by September 30th, members heard at their meeting in Seabury House, October 13th-15th [see also p. 9 for more reactor news, and last week's L.C. for more Council news].

Of the \$122,223.83 cash received, almost \$4,000 has come from the General Convention. A little more than \$9,000 has been spent for expenses in connection with the campaign for funds, so the net cash received totals \$112,943.08. Contributions have been received from almost every diocese and missionary district, and some \$54,000 is still due from the 33 dioceses which have pledged specific gifts.

Retirement of Council employees, including missionaries, also came in for attention. The Presiding Bishop was authorized to extend the employment, for one year at a time, of staff employees reaching the mandatory retirement age (set in 1953 at 68 for women and 72 for men) whose special skills and experience make them valuable beyond those ages. The retirement allowance of Council pensioners was raised by 20% as of January 1, 1960; the present allowance is \$1,250 a year for single and \$2,250 for married pensioners.

Council accepted a report from a seven-member committee of the Department of Christian Social Relations which has been studying retirement plans for deaconesses, which included recommendations that, "in addition to Social Security, provision of annuities for the Deaconesses under 65 should be provided for them by their employers in terms of age and years of service." For retired deaconesses now over 65 the committee recommended "that provision for supplementary aid may be necessary and should be determined on the basis of need."

A resolution defining the Church's participation in the Broadcasting and Film Commission of the National Council of Churches evidenced National Council's increasing concern with the strategy and policy governing all of its activities (a concern most clearly manifest in the lengthy discussion of the Overseas Department; L.C., October 25th). The Council "informed" the BFC (in response to a BFC request) of its belief that it is "essential"

Continued on page 23

## Birthday of Tomorrow

When this issue of *THE LIVING CHURCH* was in an early planning stage, one of our editorial staff brought in a set of proposals for an interesting nostalgic issue. "It is," he said, "our 81st anniversary number, and we could certainly round up a number of articles about the Church in the years since 1878."

That idea died aborning. Someway, November, 1959 doesn't seem a time for looking backward for a nation, a Church, or a magazine. We don't want to talk about 81 years enshrined in type and paper and leather and dust. We want to talk about a birthday — a birth of tomorrow, next year, year 82 of a magazine which has always been concerned with today and tomorrow.

So we got on the phone and called up some people who, we believed, could contribute to our understanding of where the Church is today and what the tomorrows on the horizon look like.

You can take Fr. Boyd's and Peter Day's contributions as a sort of penitential preparation, if you like. You can go on to solid interpretation on a broad scale in Fr. Eastman's article and the essay by Bishop Warnecke. And then you can get in Bishop Campbell's article a glimpse of a bright, new, vital approach to an old problem that still needs solution.

Finally, we think you will get a most useful insight into the state of the Church by a careful reading of Presiding Bishop Lichtenberger's comment on the problems which he faces as president of the National Council.

If you get even one new idea from these articles, then this anniversary number of *THE LIVING CHURCH* has a reason for being. We hope you will discover many more than one.

*THE LIVING CHURCH* also wants to speak in its own voice about the present and the near-future of the Church. Here is how they look to us. . . .

## Discontent in Laodicea

*And to the angel of the church in Laodicea write. . . . I know your works: you are neither cold nor hot. . . . So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth. Revelation 3:14f.*

Pious parsons by the thousands have lambasted Anglican congregations with this text for centuries. The God of the Hard Truth put it into many minds to scald with the acid of John's words the encrusted complacency of masses of Episcopalians.

And if, as is certainly true, a scattering of saints who were hot with the faith sat in the seats beside the luke-

warm, it was not those saints who resented those sermons.

Perhaps we Episcopalians still live in Laodicea. If we do, a most forgiving God has contrived to make us conscious that Laodicea has become a shabby place to live. It is like the fashionable suburb of the 1920s, now beginning to get a little rundown. It isn't quite the respectable place to live anymore. There are places where the wind blows more sweetly and the company is better and the sun shines more brightly.

If we have not yet moved from Laodicea, we are at least beginning to think about it.

Let's look at the record.

One of the most damning and most true indictments of the Episcopal Church is, as Fr. Eastman shows in his article, that it has shamefully slighted the work of foreign missions. The Episcopal Church has been rich in money, manpower, and talent, but it has given grudgingly to its foreign mission of all three. Worst of all, members slipped into a mood of indifference and apathy. It was possible to go to some parishes for years without hearing a warm-hearted missionary sermon, without meeting a tired, tanned man from the back country on a begging speaking tour, without hearing a prayer offered for missions at a Sunday service. It became the lonely task of a handful of enthusiasts to keep even the smoldering tinder of private intercession for missions alight in the Church.

The Episcopal Church still has to prove itself a missionary-minded Church. We see less grounds for self-satisfaction in this field than Fr. Eastman does in his article. Notably we think he let the last General Convention off too easily. The 1958 General Convention gutted the asking program for support of the overseas mission by chopping millions from the capital funds request.

And yet — we think something real and good is moving in the Church. If nothing else, more and more people are finding the overseas mission a subject important enough to argue about. We think it was a good thing that General Convention asked National Council to survey the overseas work, that National Council appointed a committee to do so, and that the last three National Council meetings have been enlivened by vigorous debate between Bishop Gray of Connecticut, chairman of the surveying committee, and Bishop Bentley, head of the Overseas Department of National Council. From the clash of views has come no little light. We hope that the day may come when parish vestries will hotly dispute the issues of missionary strategy with the same enthusiasm as they now debate Churchmanship (hazily defined), architecture (very little understood), and budget (all too well understood in all too narrow a frame of reference).

More realistically and immediately, we look for a rising concern with missions to all parts of our crowded world, which will make the next General Convention aware that "practicality" and "realism" can only be served by a real missionary advance.

Fr. Eastman believes that the appointment of Bishop Bayne to his strategic post in the Anglican Communion will help involve the Church in the United States in the worldwide mission of Anglicanism. We hope

he is right. Among Christian lands, only the United States has the massive resources to wage the missionary battle on terms giving much hope for success.

We have little to add to what Bishop Warnecke has written about Christian social relations. But we would like to underscore a few points.

Deeply and profoundly, the problem of Christian social relations is a grass-roots problem. It is an individual problem, a parish problem, a diocesan problem. It is only incidentally a national problem.

#### Wrathful Vestryman

This was dramatized in our home diocese of Milwaukee recently. Milwaukee is a northern city, a progressive city. Its Negro and Indian and other minority groups vote and send their children to schools that have long been unsegregated. Compared to many other cities, its racial tensions have been minimal.

Yet in the enlightened year of 1959, a vestryman of a Milwaukee parish has resigned in wrath because the rector accepted a perfectly valid letter of transfer carried by a life-long Anglican from the island of Barbados, because this particular Anglican has brown skin.

Officially, repeatedly, firmly, and almost unanimously, the official organs of Church government and the official spokesmen for the Church have spoken on the racial issue. They have proclaimed the Christian doctrine of the brotherhood of man and the fellowship of the Church.

Racism in the Church has lost all substantial support. But we delude ourselves if we believe that its poison has been removed from the whole Church. Much teaching is still needed, much prayer and example, and even in the North, some share of the heroic witness which has been borne by southern clergy in the very face of organized prejudice.

The Church is beginning to see that racial discrimination is not something entirely apart from other problems. It is only one aspect of the tendency which dies hard in the Episcopal Church to think of the Church as a social elite. It must have seemed to many suburban Episcopalians that last month's conference of inner-city clergy overstated the case when it said that, if the Church neglected its mission to the broken neighborhoods of the inner-city, it was in danger of losing its soul. This was not overstatement, not exaggeration.

Better than we could phrase it, Archbishop de Blank of Capetown put the truth on the line in a speech which the writer of this editorial heard the same night that he wrote these words. The archbishop said, "No Church is worthy of the name unless it contains a cross section of its community, unless it gives a place to the broken, the poverty-stricken, the unhappy, the homeless, the outcast."

This is not theory; this is reality. This is no 20th century social gospel; this is the historic Gospel of Jesus Christ. Christian social relations is not summed up by a resolution or a contribution to an institution. It is the living relationship of the Christian with his neighbors in his community and with the members of the all-inclusive Church in which he worships.

It is a joyous duty to report that neither Christian education nor liturgics are today live and divisive issues on which Churchmen take sides according to traditional churchmanship lines.

As evidence, we offer the minor controversy about Bishop Pike's recent customary. This produced, in sheer volume of words, more debate than any other issue before the Church since General Convention. But the amazing thing about this controversy was the unanimity of the partisan Church press, whether Anglo-Catholic or liberal evangelical. The American Church Union's magazine editorialized on the subject mainly by quoting from the *Witness*. From both sides of the old churchmanship lineups came a unanimous reaction, which can be summed up as: "It's a little alarming to see a bishop speak up concretely on such specific issues, and we don't like some things he said, and we fear for parish independence, but, after all, Bishop Pike is on our side on the issues that count."

#### Signs of Progress

There are three points on which we feel sure that progress has been made. They can be stated briefly, but they are not less important because of that.

First, there is a real stirring in the ecumenical movement. In the Eastern Orthodox world, there has been a fuller participation and a franker facing of difficulties involved in Orthodox-Protestant relations, and this is unqualified good news to Anglicans, who are bound to both groups by close ties of love.

Even Rome is speaking in new terms, kinder terms, of those not under papal obedience. It seems a real probability that we are entering a period in which it will be possible for Roman and non-Roman to speak of the real issues dividing them without unnecessary rancour.

And we shed no tears for the setbacks received by the unity-now movement. Our Presbyterian friends in Scotland may have done Christendom a service by rejecting a too-easy compromise which could only have masked continuing disunion. The silence of our own Commission on Approaches to Unity reflects, we hope, a sobering consciousness of the great barriers between us and our Protestant brethren when we think in terms of organic unity or inter-communion. We believe the reduction of emphasis on such unity moves will make it easier for all of us, Anglicans and Orthodox and Protestants, to come ever closer together in the tasks that brother Christians can share long before they achieve the fullness of agreement which is a precondition of organic unity.

Second, there is a genuine upsurge of interest in Scripture in the Church. It is becoming the normal thing to start a conference on almost anything with a session of Bible study. Adult classes have revealed to hosts of astonished Episcopalians the fact that Holy Scripture is exciting, instructive, and tensely relevant to the everyday problems of everyday people.

We have far to go to catch up to our Baptist and other Bible-centered friends. But more and more Episcopalians are finding that the Word of God is a word for today. We are hopeful that somebody will soon put out a devotional commentary on the Bible,

concentrating not on the critical and historical scholarship about the Bible, but on the traditional Christian readings of the life-meanings of the great and disturbing Book.

Our third point is related to the second. Anglican priests are beginning to learn to preach! We don't mean that we are producing a few giants of the pulpit — the cold last half of the 19th century produced a Phillips Brooks. We mean that parish priests are more and more coming to sense and believe in the power of the proclaimed Gospel. They are reading more books about preaching. And these books are, almost without exception, hammering home the point that all good Christian preaching is biblical preaching.

The term, "ethical homily" is falling into a deserved disrepute. The staid intellectualism of the scholarly dissertation is giving way to the call of the lover. The cautious hedging of a too-real faith is giving way to a shout of joy over its reality.

This, too, is a trend, not an accomplished fact. But the reality of the trend is with us, and the fire of the Spirit is spreading.

This Church of ours is, we think, moving slowly and hesitantly, but still moving toward a tomorrow of beauty, danger, power and challenge. The near past is dead and unmourned. The old past of the primitive Church begins to catch up with the Church and enrich it with the heritage of the living Christ.

The Episcopal Church may still live in Laodicea. But that rumble in the distance sounds like the heavy wheels of a moving van.

*Deo gratias!*

## A Wife's Mite

This is a true story which we commend to your attention when you are preparing to sign your next pledge card.

In a depressed industrial community, we knew a woman whose husband was working only part-time. The family lived in real poverty in a small cottage. The husband was completely without interest in the Church.

The woman and her children began to attend the Episcopal church, and there she and the older children were confirmed.

When the next Every Member Canvass came around, a canvasser called and reported back to his priest, "Mrs. So and So took a pledge card, but don't count on anything from her. She says her husband won't give her any money to support the Church. She did say she'd try to get some jobs doing housework so she could give a little."

Within a few days, the woman's completed pledge card came to the church in the mail. It was for \$85 a year! And it was paid entirely out of money this already-hard-working housewife and mother earned by going out to scrub other people's floors.

Speaking of another poor woman who gave to her Church, Jesus Christ said that she put in more than any of the rich people, "for they all contributed out of their abundance, but she out of her poverty put in all the living that she had" (Luke 21:3f).

## NATIONAL COUNCIL

*Continued from page 20*

for the Church to cooperate "as fully as possible" with the Commission; and that the Episcopal Church and other member NCC Churches should have a "reasonable" share in programs which speak for all member Churches.

The statement also told the BFC that the Episcopal Church intends to continue producing and presenting its own radio and television programs "which we believe will assist our parishes in their evangelistic outreach in their several communities," and that the Episcopal Church will keep other Churches informed, through the BFC, of Episcopal Church radio and television activities. Cynthia Wedel, Council member who is head of the Broadcasting and Film Commission, declared her support of the Episcopal Church's statement.

Episcopal Church world outreach was stressed with the adoption of a resolution supporting the World Refugee Year which called on dioceses, parishes, and Churchmen for active participation by "offering special prayers for refugees and other homeless people: by being active in the resettlement of refugees" and by contributing gifts to the Presiding Bishop's Fund for World Relief. The Presiding Bishop

expressed his hope that the resolution would be widely publicized throughout the Church. The Rev. Almon S. Pepper, director of the Council's Christian Social Relations Department who presented the resolution, also announced that \$10,000 had been given by the Church from the Fund for the relief of victims of the recent Japanese typhoon [see page 18].

Tabled for action at the December meeting was a request from the CSR Department to change its name to "Department of Christian Living" [see also, page 10], since it felt that the proposed name would "more directly stress the emphasis of the total program toward the mission of the Church to the whole of life."

### Stewardship Education

Aspects of the Promotion Department's work stressed by Bishop Hallock of Milwaukee, chairman, in his report to the Council, included the success of the new stewardship education program being carried on by Mr. Robert M. Jordan of the Episcopal Church Foundation which has so far covered 18 dioceses. Since the Foundation now needs Mr. Jordan back, Bishop Hallock announced that the Council would "take over with a man of its own" whose appointment would be announced at the December meeting. The

Council was also informed that the first monthly clergy mailing, which includes all National Council materials in one packet, was ready to be sent.

The Council heard that the 1959 Church School Missionary Offering received as of September 30th amounted to more than \$360,000. A total of \$450,000 is expected by March 31st.

The Council designated, upon recommendation from the Youth Division, a new training center for women workers in Mexico City as the object of a 1960 Youth Offering. Adopted as the object of the 1960-61 "Birthday Thank Offering" was St. Mary's School in Springfield, S. D.

The Council approved a resolution offered by the General Division of Laymen's Work which announced that the Laymen's training courses for the next three years will be:

1960: Recruitment for the ministry and for Church work.

1961: The general Church program.

1962: Visiting and neighborhood work.

The Rev. Dr. William Wright, director of the Home Department, spoke to the resolution by asking that all Council departments and divisions be directed to be more interested in evangelism and do more of it. Bishop Bayne of Olympia replied by asking: "What other possible

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principle could the Christian Church have except evangelism?" The Presiding Bishop assured the Council that the laymen's evangelistic emphasis was "part of the total approach" of National Council departments and that they are "united" in this approach.

### WOMEN

Reporting for the General Division of Women's Work, which held its board meeting at Seabury House, just before the Council meeting, Mrs. Arthur M. Sherman announced that some \$143,000 had been appropriated to date from the UTO's revolving loan fund for missionary districts.

### ARCHITECTURE

## Peoria Contemporary

The new St. Paul's Church, Peoria, Ill., has caused a great deal of comment inside and outside of the parish. The architecture [see cover] is a radical departure from the romantic 19th century building previously occupied by the congregation.

Says the Rev. Canon Gordon E. Gillett, rector:

"The natural question is: 'Why did you decide to build a contemporary building?' The first answer is in the word 'contemporary.' Christianity is a living, vital religion. It is a 'contemporary' religion and, as such, should express itself in contemporary language.

"We can, and do, admire Gothic, Byzantine, and Georgian forms of architecture but they are not the expression of our age. It is also rather ridiculous to put a Gothic church down in the midst of modern ranch-type homes! It is completely unrelated to the life which our people live.

"The second reason, for building in the contemporary media, is expense. Most churches need space today. They have outgrown their facilities and need to provide space for the present and the future. If the congregation has unlimited financial resources, it can build pseudo-Gothic; but if, like most of us, we have a tight budget and want space then we have to build with the materials of the day, and in the media of the age."

The architect, Frederick Dunn and Associates of St. Louis, made St. Paul's nave and chapel one continuous building, with the high altar in the center and the chapel altar at the east end. Pews face both ways, toward the central altar. Chapel chairs may be turned around to face the high altar. The pulpit is in the center of the church against the wall on the epistle side. The choir and organ arc in a gallery at the west end. Furnishings and decoration were done by contemporary artists.

There is ample office space, a library, choir room, bride's room, etc., in the front building of the three units. The back unit, on two levels, contains two classrooms for each grade from one through eight, a nursery, a chapel for the children, three large rooms for three, four, and five-year-olds; and a parish hall and kitchen to seat and feed 500 people. The



G. E. Mortimer

St. Paul's Font\*  
Gothic and ranch-style are unrelated.

cost of the entire project was a million dollars.

On Sunday, October 4th, the new church, office building, and educational building of St. Paul's, Peoria, was dedicated by Bishop Lickfield of Quincy.

\*St. Paul's font is a real clam shell, set on a base of Texas shell-stone. Over the font is a plexi-glass canopy with a symbol of the Holy Spirit. A circular rug around the font has the signs of the Zodiac and of the days of the week woven into it as a symbol that God redeems time.



# sorts and conditions

WHETHER conformity is a virtue or not is one of those endless questions that depend on the point of view of both the speaker and the person he is talking to. Obviously there is such a thing as too much conformity and there can also be such a thing as too little. The side of the argument you take depends on what you think the other fellow needs to hear.

WHEN talking to my teen-age children, I sing the praises of conformity even as my parents did to me. However, it is a selective conformity designed to enable them to make a good impression on the people whose good will I value.

HOWEVER — and this is the thing that indicates that there is a genuine value in conformity — I do in fact recognize that it is a good thing for them to be normal teenagers who dress in a way that other teenagers accept and are able to enjoy and talk about the things other teenagers enjoy and talk about. The nonconformist is always under suspicion of being a noncompetitor, of having chosen his eccentric course because he is secretly resigned to personal defeat as one of the crowd.

THE MERE utterance of such a statement invites an indignant response. Whether the field be science or the arts or sainthood or even politics, the roster of extreme nonconformists is a glorious one. The Babbitry that judges a man by his manners would deprive the world of much of its creative thinking and action. In many ways, genius makes its own laws.

SO, although I would advise my children "if it be possible, as much as lieth in you," to get along with their contemporaries with a minimum of friction, I would even more strictly enjoin them to see beauty wherever beauty is, truth wherever truth is, ability wherever ability is, love wherever love is. Conformity is not something to be advanced as a measure for judging others. Rather, it is a lubricant to reduce unnecessary friction in their own lives.

IN THE REALM of religion, conformity sometimes is identified with orthodoxy. Whether this is a just combination of terms is a large and highly debatable topic which I shall try to consider in this column next week.

PETER DAY



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## LIVING DEPARTMENT

Continued from page 11

make time for this, there should be continual evaluation of present work and for consideration by National Council itself of strategy and priorities.

But staff is limited and already overburdened throughout our organization. Could there not be "task force" committees of both clerical and lay experts in the area under consideration brought together for concentrated work on specific, usually short-term projects? The Episcopal Church has tremendous resources of competence within its membership in practically every field of human endeavor. We cannot ask such men and women to serve for years. We cannot afford to employ them even if they wished to accept such work. But we can ask for concentrated, constructive service in a special situation in which these people are interested and competent — and then dismiss the committee with our gratitude. In the past all too frequently we have wasted and dissipated the ability of such people by bringing them to brief meetings cluttered with administrative detail. Let's use our resources wisely! "Task force" committees would enable us to explore and venture into many areas where now we do nothing for lack of staff and financing. Further, such committees might well make unnecessary the present co-opted advisory membership of the divisions.

### CSR in Council Framework

Finally, CSR exists within the framework of the whole National Council. Here I must speak personally as a diocesan bishop quite as much as a member of National Council. I long for that day when the staff of National Council will come to us not representing a department, but the whole program of the Church. At present the program is presented in parts, and so is competitive and divisive. The part is more important than the whole. Possibly one reason why many clergy resent "281" is that the departments come to them one by one, often overlapping in programs and in dates, always piecemeal and without common coordination. National Council needs more horizontal structure. Its staff members who go to the dioceses should be trained to represent the whole national program of the Church. They should come to a diocese with awareness of the total program of that diocese and in turn plan to implement the total program of a parish. There should be a oneness we do not now possess. In this growing horizontal awareness CSR sees itself sharing with all other departments and groups.

The issues of life are in God's providence. He rules. He reigns. The Department of Christian Social Relations, a very small part of His Church, prays for His guidance and strength that in His will it may be a useful tool in His creation.

## AS OTHERS SEE US

Continued from page 17

fronts, the Church is emerging as a body which accepts its *involvement* as the Body of Christ in the stresses, problems, and injustices of our times. As a part of the Anglican Communion, the Episcopal Church has had its image in the U. S. influenced, for example, by the Anglican stand against racial prejudice and injustice in South Africa.

The Episcopal Church cultural image is very, very good. One who bears witness to this is Murray S. Stedman, Jr., in a Motivational Research report about the United Presbyterian Church entitled "The Public Image of the Church." He discloses that:

"The pioneering work in religious drama is being done to a large extent by Episcopalians, for whom drama was at no time sinful. In contrast, the Methodists, Baptists, Congregationalists, and Presbyterians, until recently, have always been slightly afraid of drama, the religious arts, and literature. Perhaps partly as a consequence of this history, it is very difficult to find Presbyterian musicians, writers, dramatists, and artists, but it is exceedingly easy to locate such persons among the Episcopalian ranks. To this extent, it may be surmised that whatever public image there is of our denomination in this area is less favorable than that accorded the Episcopalian."

Good or bad images of the Church overlap. A good image to one Churchman may be a bad image to another, and vice versa. However, the failure of Episcopalian to give money to their Church in proportion to their ability is, it is agreed by nearly everybody, a bad situation which also sets up a bad image of the Church. At the end of 1957, Episcopalian ranked only 39th among members of the National Council of Churches.

I asked two of the most distinguished newspaper religion editors in the U. S. to comment on the present image problem of the Episcopal Church. One told me:

"The big task is for the Episcopal Church to bring into *action* the things it is *saying* need to be done, particularly in regard to the racial problem and housing. Certainly, this could be said of any denomination. But it is perhaps a greater task for the Episcopal Church because of the fact that so many Episcopalian are in a higher class socially and economically."

The same editor asked this question about the Episcopal Church's image of social concern:

"Is it, in fact, a *double image*? Is there, in addition to the image of the Church created by its high-level pronouncements about social concern, another (and quite negative) image of the Church based on its not carrying out the high-level pronouncements?"

The second religion editor, who has long studied the Episcopal Church's different images from the vantage point of his position on one of America's most respected newspapers, told me:

"Some very unimportant things to the

average newspaper reader become unrealistically important to many Churchmen. What is really important, of course, is the image of the Episcopal Church *to the man out there* — the guy who is the general reader. He has a certain picture of the Episcopal Church and this image emerges on the pages of a newspaper. The Episcopal image is that of a snobbish, high-class Church. This image means more to the general reader than a churchmanship image because he may not go to any Church but he reads the newspaper and his wife sees how many prominent Episcopal weddings there are. The Methodist image is stuffy. But the Episcopal image is, it must be said, often a very high-class stuffiness. There is a snobbishness about it. *'These are the best people.'*"

Both editors confessed that the Episcopal Church is their favorite to cover in a news capacity:

"It is the most sophisticated Church, its theology is excellent, it makes colorful copy, its clergy are the most interesting to be with and its conventions — well, they are fun to attend!"

The Church, along with political forces, giant industries, labor, brand products, and the arts, is searching for an image: its own.

Can we possibly relate the Church's conflicting images, one to the other? Can we correct the Church's undesirable images? Can the undesirable images be blotted out by immense public relations efforts, or is this to be a painstaking, crucially hard task which involves fundamental reevaluations and changes within the Church's life?

We can take a lesson from the television industry which has recently become concerned with its image in the mind of the public. It has become increasingly obvious that the image of the industry cannot be changed unless the industry itself undergoes changes in those areas wherein its image is poor.

Images of the Church, it must be kept in mind, come and go. But the underlying reality is the life of the Church through history. Many of the Church's apparent images, in a given time and place, are not truly images of the Church so much as of the cultural involvements of a particular parish. This is one important reason why individual parishes, clergy, and laypeople need always to maintain — and reveal to others — a strong sense of the vocational mission and historical tradition of the Church. We need to transmit this image above all others.

We must not yearn sentimentally for a *single* image of the Episcopal Church. It would be easier to point to a single image when we are asked tough questions about the Episcopal Church which require comprehensive answers. But the Anglican genius is contained in the concept of a multi-faceted image of the Church.

The whole image comprises many parts — or individual images — which, are strongly linked by a cohesive and powerful sense of vocation.



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**Diary of a Vestryman**

**Curiosity Sunday**

(fiction)

by Bill Andrews

November 1, 1959. Our wives were still washing the dishes when we finished folding up the tables and pushing the chairs back against the wall of the parish house. I went out onto the lawn in the dusk to soak up some of the good smell of burning leaves.

It had been a happy day at St. Martha's. I ushered at the 8 a.m. Eucharist, the first celebrated by our new rector, Fr. Carter. The church was almost full, which means that more than double the usual number of people were present.

I commented on the attendance to McGee, who was my ushering partner, saying I hoped it indicated a trend. He looked at me in a somewhat patronizing way and said, "This is the first time you've come to church on a Curiosity Sunday." He explained that any old Churchman knows that almost everyone turns out on a new rector's first Sunday. "They want to see what kind of guy he is," Mac said. "If any real trend toward increased attendance does develop, it won't be until he has had time to get out into the parish and begin to work with individuals."

Fr. Carter introduced no liturgical novelties, even though my son, who was a server, did complain that he did some things differently than either our old rector or the supply priest who's been coming recently.

The senior matrons from St. Hildegard's Guild departed from church clucking contentedly. "A very personable young man," said Mrs. Johnson. "Such a rich, full voice," replied Mrs. Brokenhurst.

There was a goodly contingent of teenage damsels at the service. "My dear," Sally Huss said to Marion May, "he's positively out of this world. 'Course he's very old and married and all, but he's the most!" And Marion said, "He isn't really so awfully old - only middle-aged." (Fr. Carter is 32.)

Over the Sunday school teachers' coffee, the comments were a little more ecclesiastical, but equally uncritical. Barbara Butts was telling the sixth-grade teacher, "You notice that he uses a gradual. Fr. Jones never did, but I think it's a liturgically sound idea." To which the sixth-grade teacher replied, "But Fr. Jones did, you know. Only he did it silently, for fear it would alarm people." And Lila, our Sunday school superintendent, told most of us, one after another, what a nice talk she had had with Father on Saturday, and how much he was interested in the Sunday school work.

The Family Service was packed to the over-flowing point, with chairs put up in

front of the pews and back clear to the baptistry. Fr. Carter gave a very brief and warm-hearted talk to the children, telling them something about the cowboys who had been among his parishioners in his last church. For once, there was no disciplinary problem during the service. Even little Jackie Batters, the Sunday school's prize spoiled brat, sat quiet, his eyes intent on Fr. Carter.

My junior high boys expressed themselves in our class session after the service as very satisfied with the vestry's choice of a rector. I told them the vestry would be glad to hear this.

I went home to mind the baby and let Sue come to the 11 o'clock service.

She came back in a state of euphoria. "You know something?" she said as soon as she came in the door. "That man can preach! For seven years I've gone to church most every Sunday, listening to Fr. Jones explain his ideas. They were good ideas, very good. They were just as

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informative and just as wearily dull as the lectures of my ancient history prof at the university. Let me go to the early service next Sunday, and you go hear him preach. It might convert you!"

So, the first Sunday morning was a triumph on all counts. And the reception and tea this afternoon was also a success. The parish house was crowded, the rector and his wife were gracious in the reception line, and even the rectory children, who appeared briefly, were well-behaved.

All this was in my mind as I leaned against the big elm in the church lawn, my feet deep in the crackling leaves, the air around me blue with smoke. Then I noticed a light go on inside the church, and I decided to have a look-see.

The church was empty except for Fr. Carter, who was at the prayer desk in the chancel, just starting the second psalm for Evening Prayer on All Saints' Day.

"O praise God in his sanctuary: praise him in the firmament of his power."

I slipped into a pew, got out a Prayer Book, and found the place in time to read the final verse and the "As it was in the beginning."

The old words of the apocryphal Wisdom flowed and seemed to fill the half-lit church: "Then shall the righteous man stand in great boldness before the face of such as have afflicted him. . . . Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them."

After the Grace, Fr. Carter and I talked briefly in the sacristy. I said, "The people seem to be very pleased with you, Father. I haven't heard anyone who has been critical, and many are enthusiastic."

He looked up at me with a face very heavy with weariness and something else — not solemnity, not grief, but a very serious something that seemed to speak of deep self-searching and deep concern.

"They've been very good and kind. So good and kind that it is a bitter thing to look ahead and know that between many of them and me will pass words that aren't always good and kind. It is a certainty that as we live together, imperfect laymen and imperfect priest, there will be times of conflict and division."

I mentioned the assurance of the Wisdom passage he had just read. He nodded, saying "Remind me of it, again, please. And remind me, too, that the assurance is given only to a righteous man. I'm going to need your prayers, once the first flush of enthusiasm dies in the people — and in me."

"I'll pray," I said.

And we went back across the yard, our feet clashing in the dry leaves, to the light and noise and coffee smell of the parish house, where the last dishes were being put away and the last parishioners gave Fr. Carter the last gushing compliment of the day.

# PEOPLE and places

## Appointments Accepted

The Rev. John W. Arrington, III, who was ordained deacon in June, is now vicar of St. Matthew's Church, Spartanburg, S. C., and Calvary Church, Glenn Springs. Address: Box 487, Spartanburg; residence: 564 Drayton Ave., Spartanburg.

The Rev. Wesley M. Biggs, formerly curate at the Church of the Advent, Westbury, N. Y., is now vicar of Christ Church, Norway, Maine. Address: 16 Green St.

The Rev. William A. Boobyshell, formerly curate at Grace Church, Mount Airy, Philadelphia, is now curate at the Cathedral Church of St. Luke, Orlando, Fla. Address: 718 W. Concord Ave.

The Rev. Henry H. Crisler, formerly assistant rector at St. Andrew's Church, New Orleans, is now rector of St. Anna's Church, 1313 Esplanade Ave., New Orleans 16.

The Rev. David S. Duncombe, formerly chaplain at the Abbie Loveland Tuller School in Tucson, Ariz., is now curate at the Church of St. Michael and All Angels, Tucson. Address: 7113 Luana Pl.

The Rev. Henry B. Gets, formerly rector of St. Paul's Church, San Rafael, Calif., is now rector of St. Barnabas' on the Desert, Scottsdale, Ariz. Address: 132 W. Main St.

The Rev. Tally H. Jarrett, formerly city missionary of Las Vegas, Nev., connected with Christ Church, Las Vegas, will on November 16 become rector of Christ Church. Address: 1619 S. Fourteenth St.

The Rev. Oswald W. Jefferson, formerly vicar of St. George's Church, La Canada, Calif., is now rector of St. Ambrose's Church, Claremont, Calif. Address: Box 47, Claremont.

The Rev. John J. McCarthy, who has been serving as summer supply priest at the Church of St. Michael and St. Mark in Brooklyn, is now rector of All Saints' Church, Hoosick, N. Y., in charge of the church at Schaghticoke.

The Rev. Peter C. Moore, formerly rector of Calvary Church, Louisiana, Mo., and St. John's, Eolia, and vicar of Grace Church, Clarksville, will on November 2 become vicar of St. Timothy's Church, Indianapolis. Address: 6111 Smock Dr., Indianapolis 27.

The Rev. Robert G. Preston, formerly vicar of St. Joseph's Church, Chicago, is now assistant at St. Paul's Church, Peoria, Ill. Address: 3601 N. North St.

The Rev. G. Paul Reeves, formerly rector of All Saints' Church, Winter Park, Fla., is now rector of the Church of the Redeemer, Sarasota, Fla.

The Rev. Jack L. Rhymes, formerly assistant director of the St. Michael Farm for Boys, Pica-yune, Miss., is now assistant rector at St. Andrew's Church, 8017 Zimple St., New Orleans 18.

The Rev. Albert J. Sayers, formerly in charge of St. Andrew's Mission, Petersburg, Alaska, is now rector of St. Luke's Church, Grants Pass, Ore., and vicar of St. Matthias', Cave Junction. Address: 224 N.W. "D" St., Grants Pass.

The Rev. Mr. Sayers spent 10 years in the

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The Rev. Eugene N. Stillings, formerly vicar of St. Luke's, Shelbyville, Ind., is now rector of St. Andrew's Church, Greencastle, Ind., and chaplain to Episcopal students at De Pauw University. Address: 520 E. Seminary St.

The Rev. Robert C. Strang, formerly vicar of St. Philip's in the Desert, Hawthorne, Nev., is now vicar of St. Paul's Church, Barstow, Calif. Address of office: Box 726; residence: 916 Carson St.

The Rev. Peter Stretch, formerly curate of the Church of the Nativity, Lewiston, Idaho, is now rector. (Late congratulations: The Rev. Mr. Stretch and his wife announced the birth of their first son, Robert Timothy, on April 27.)

The Rev. Richard C. Tumilty, formerly curate at the Church of the Ascension, Vallejo, Calif., is now serving Christ Church, Eureka, Calif., as locum tenens.

The Rev. Glen P. Williams, formerly rector of the Church of Our Merciful Saviour, Penns Grove, N. J., is now a member of the administrative board and chaplain of the Kemper School, Boonville, Mo. Address: 711 Morgan St.

## Ordinations

### Priests

Long Island — By Bishop DeWolfe: On October 10, the Rev. Ferdinand D. Saunders, who is in charge of the Church of the Redeemer, Mattituck; the Rev. William K. Hart, assistant, Christ Church, Babylon; and the Rev. Wayne R. Schmidt, assistant, St. Stephen's, Port Washington, N. Y. The Rev. Mr. Saunders is a former IBM executive.

Louisiana — By Bishop Noland, Suffragan: On October 3, the Rev. John H. Gilmore, rector, St. Mary's Church, Franklin.

Montana — By Bishop Sterling: On September 19, the Rev. Charles G. du Bois, vicar, St. Stephen's Church, Choteau, and editor of the diocesan newspaper.

### Deacons

Long Island -- By Bishop DeWolfe: On October 10, Edward R. Van Buren, who has been serving as missionary in charge of St. John's Church, Oakdale.

Maryland -- By Bishop Powell: On June 29, James Donald Libby, vicar, St. Andrew's Church, Clear Spring, Md., and St. Clement's Chapel, Indian Springs.

New Mexico and Southwest Texas — By Bishop Kinsolving: On July 11, Albert W. Tarbell, to be canon of St. John's Cathedral, Albuquerque, N. M.

West Missouri -- By Bishop Welles: On September 18, James Foster Riley, Jr., to be in charge of the reopened St. Paul's Mission, Clinton, Mo.

## Marriages

Miss Nancy Newton of Medford, Ore., and the Rev. Duane Alvord, curate at St. Mark's Church, Medford, Ore., were married on August 1.

Miss Margaret Audrey Thomas, Mineola, N. Y., and the Rev. Donald C. Latham, priest in charge of All Souls' Church, Stony Brook, N. Y., were married on October 10.

## Births

The Rev. John Douglas Evans and Mrs. Evans, of Grace Church, Hinsdale, Ill., announced the birth of Mary Douglas, their fourth living child, on October 6.

The Rev. William Lyons Gray and Mrs. Gray, of St. Paul's Church, Waddington, N. Y., announced the birth of their second child and first daughter, Ruth Helen, on September 6.

Mr. and Mrs. Bob Keith Kunkel announced the birth of their first child, George Keith, on August 5. Mr. Kunkel is a student at CDSP.

The Rev. Albert S. Newton and Mrs. Newton, of Christ Church, Raleigh, N. C., announced the birth of a son, John Brimley, on August 31.

The Rev. Theron A. Vallee and Mrs. Vallee, of St. Timothy's Church, Philadelphia, announced the birth of a son, David Stimson, on September 26.

## Women

Mrs. Kenneth Brown is now serving on the staff of St. Peter's Church, Bennington, Vt.

Miss Maude Cutler, formerly director of Christian education at the Church of St. Luke and St. Paul, Charleston, S. C., is now director of Christian education for the diocese of East Carolina.

## Resignations

Bishop Fenner of Kansas retired on September 29, and he and Mrs. Fenner will live at 4616 University Blvd., Dallas 5, Texas.

The Rev. W. Jeffery Alfriend, rector of St. John's Church, Tallahassee, Fla., has retired.

## Living Church Correspondents

The Rev. Canon Edwin W. Tucker is now correspondent for the diocese of New Jersey. Address: Diocese of New Jersey, 808 W. State St., Trenton 8.

## Corrections

Incorrect notices have listed an address for the office of the diocese of Oregon. The correct address is 11800 S. W. Military Lane, Portland 19.

## Changes of Address

The Rt. Rev. Harold L. Bowen, retired Bishop of Colorado, formerly addressed on Beaumont Ave. in La Jolla, Calif., may now be addressed at 1205 Coast Blvd., La Jolla.

Several changes have taken place in the diocese of New Hampshire. Mail for the department of Christian education should now be sent c/o Miss Jean R. Adams, 63 Green St., Concord; for the board of examining chaplains, to the Rev. John G. Shoemaker, St. Paul's School, Concord; for the editor of the New Hampshire Churchman, to the Rev. Theodore Yardley, 63 Green St., Concord.

The Rev. Mr. Yardley resigned from the department of Christian education to become editor of the Churchman. He has also been replaced by the Rev. Mr. Shoemaker as chairman of the board of examining chaplains.

The Rev. G. Paul Musselman, executive secretary for Urban-Industrial Church work, has moved his place of residence from Cranford, N. J. to 482

# SCHOOLS

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Mountainview Dr., North Plainfield, N. J. His office address remains the same: 281 Park Ave. S., New York 10.

The Rev. Thomas H. Whitcroft, curate at St. Mark's Church, Glen Ellyn, Ill., formerly addressed in Glen Ellyn, may now be addressed at 28 E. Liberty Dr., Wheaton, Ill.

## Depositions

Harold Raymond Bronk, Jr., presbyter, was deposed on September 4 by Bishop DeWolfe of Long Island, acting with the advice and consent of the standing committee of the diocese, in accordance with the provisions of Canon 60, section one, and Canon 64, section 3-b; renunciation of orders [action taken for causes not affecting moral character].

## Armed Forces

Chaplain (Capt.) Edward A. Sterling, formerly at Camp McCoy, Wis., may now be addressed c/o Post Chaplain, Fort Leonard Wood, Mo.

## Seminaries

Two new tutors have been added to the faculty of the Church Divinity School of the Pacific: the Rev. David R. Forbes, canon sacrist and precentor of Grace Cathedral, San Francisco, and the Rev. Shunji T. Nishi, chaplain to graduate students and faculty at the University of California in Berkeley.

The Rev. James G. Leovy, Jr., vicar of St. Matthew's Church, Los Angeles, will spend two days in Berkeley each week teaching Old Testament. He is also on the faculty of the seminary's extension division in the diocese of Los Angeles.

## Missionaries

Mrs. Charlotte L. Davis has returned to her duties at Brent School, Baguio, Philippines, after furlough in the United States.

The Rev. J. Seymour Flinn, formerly rector of St. David's Church, Wilmington, Del., and his bride, the former Miss Margaret R. Jester of Maryland, have been studying in England at the training center for missionaries. They will sail about the middle of November to the diocese of the Upper Nile, where he will be associate priest of the cathedral church in Mbale.

One of the Rev. Mr. Flinn's tasks will be the formation of a training and conference center for laymen and clergy. Address: Cathedral Church of St. Andrew, Mbale, Uganda, East Africa.

Miss Dorothy Stout has returned to Vicksburg, Miss., for her second furlough from missionary work in Japan. Miss Stout is the only non-Japanese

teacher at St. Margaret's School for Girls in Tokyo. She teaches English and works with the girls in their extra-curricular activities.

Miss Stout reported that entrance examinations are common, even for Japanese kindergarten, because there are not enough schools to take care of the many children who want to be taught.

The Very Rev. E. Finkney Wroth, Jr., dean of Holy Trinity Cathedral, Havana, has returned to Cuba with his wife and their five children after furlough in the United States.

## DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

The Rev. Frank Thurston Hallett, retired priest of the diocese of Rhode Island, died August 11th, in Providence.

The Rev. Mr. Hallett was born in Providence in 1879. He received the B.A. and M.A. degrees from Brown University, in Rhode Island, and studied at General Theological Seminary. He was priested in 1917 and served as missionary in charge at these Rhode Island churches: Holy Nativity, Thornton, 1917 to 1942; St. Bartholomew's, Cranston, 1917 to 1947; and St. Timothy's, South Scituate, 1928 to 1942. He retired in 1947.

Surviving is a sister, Sarah N. Hallett.

The Rev. John Doherty Rice, retired priest of the diocese of Oregon, died August 22d, at the age of 76.

He was a graduate of the University of Nebraska, and Western Theological Seminary. The Rev. Mr. Rice was priested in 1910, and served churches in Nebraska, Washington, and Oregon. He was general missionary and secretary of the diocese of Oregon from 1915 to 1924, and chaplain of the Good Samaritan Hospital, Portland, Ore., from 1936 to 1931. Mr. Rice served as a deputy to General Convention in 1922, and was editor of the *Oregon Churchman* from 1915 to 1924. After his retirement in 1951, he assisted at Trinity Church, Portland.

Surviving are a son, Major John D.; and a daughter, Mary Margaret.

The Rev. Frederick D. Tyner, retired priest of the diocese of Minnesota, died October 8th, at the age of 81.

The Rev. Mr. Tyner was born in Toronto, Canada. He received the M.A. degree from Trinity College, Toronto, in 1902. He was ordained priest

in Canada in 1903, and began serving the Episcopal Church in 1908.

He was rector of St. Andrew's Church, Omaha, Neb., from 1908 to 1915, and served as secretary of the standing committee of the diocese of Nebraska from 1910 to 1915. From 1915 to 1917, he was curate of St. Mark's Church, Minneapolis, Minn., and from 1917 to 1948, he was rector of St. Luke's Church, Minneapolis. Mr. Tyner was chaplain at St. Barnabas Hospital, Minneapolis, from 1949 until his retirement in 1952. He was president of the standing committee of the diocese of Minnesota from 1943 to 1945. He was a former grand chaplain of the Grand Lodge of Minnesota Masons.

Mr. Tyner was also a sports writer. He wrote a sports column for the *Minneapolis Star and Tribune* in the early 1940s which combined sports with religion. He was the author of "The Athlete's Prayer," which has been posted in many gymnasiums. The prayer beginning "Help me play the game, dear Lord, with all my might and main." was published in a British anthology of prayers.

Irene Dorsey Carlyle, lifelong member of St. Luke's Church, Baltimore, Md., died August 7th, at the age of 82.

She walked to the church each day, opened the building, and prepared for mass. She died while making preparations for mass.

Alexander Heath Light, father of the Rev. A. Heath Light, rector of Christ Church, Elizabeth City, N. C., died September 29th, in Chatham, Va., at the age of 79. He was a vestryman of Emmanuel Church, Chatham.

Mr. Light was also a warden, Church school superintendent, treasurer, and teacher at Emmanuel Church. Before his retirement, he had been an attorney in Chatham.

He is also survived by his wife, Mary Nelson Light; a son, Frank Nelson Light, a judge; three brothers; and five grandsons.

Harvey R. Linbarger, 78, former treasurer and vestryman of Grace Church, Plainfield, N. J., died September 30th in Muhlenberg Hospital, Plainfield.

Mr. Linbarger, who was a real estate and insurance broker, was mayor of Plainfield from 1939 to 1943. He had also been a member of the city council.

Surviving are his wife, Josephine Linbarger; a daughter, Mrs. Adrienne Dollohan; a sister, Mrs. John Newhall, and a brother, Alphaeus Linbarger.

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WANTED: Single priest for urban mission in eastern city. Depressed area affords great opportunity. Reply Box D-359.\*

November 1, 1959

## POSITIONS WANTED

ORGANIST-CHOIRMASTER seeks position where Choral Service exists or desired. Master's degree. Churchman. Available reasonable notice. Reply Box P-350.\*

ORGANIST-CHOIRMASTER, Episcopalian, age 40. Full time position desired. Experienced boy, mixed and multiple choirs. Excellent references. Reply Box V-347.\*

## TOURS

NOW! EUROPEAN-PALESTINE TOUR in 1960, including Middle East and Passion Play, with experienced conductor and reliable travel bureau. Rev. Lester K. Welch, 320 Hamilton Street, N. W., Washington, D. C.

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\* In care of The Living Church, Milwaukee 2, Wis.

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