

The **+** WITNESS

JULY 13, 1961

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HONG KONG HARBOR

PEACEFUL CALM on the surface but it is in the center of hostile ideologies which will be dealt with at the General Assembly of the World Council of Churches, subject of an article on page twelve in this issue

CAN PUBLICITY HELP CHURCHES?

SERVICES In Leading Churches

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Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

Christian World Peace Meeting Issues Notable Manifesto

★ The Christian World Peace Conference, held in Prague, Czechoslovakia, June 13-18, was attended by about 700 delegates from Churches in 50 countries.

The conference marked the first time in history that almost all the non-Roman Catholic Churches, among them Old Catholics, Lutherans, Waldensians, Baptists, Methodists, Quakers, Presbyterians, Anglicans, Mennonites and Unitarians, as well as Orthodox, had gathered together to proclaim their devotion to the cause of peace.

The Orthodox were strongly represented at the conference with delegates not only from the Moscow Patriarchate, but also from the Patriarchates of Alexandria and Antioch and the Orthodox Churches of Romania, Bulgaria and Albania. Three delegates attended from Communist China, and others represented Churches in Africa.

The conference opened with a service at which Prof. Heinrich Vogel of the theological faculty of Humboldt University, East Berlin, was the preacher. The closing service on June 18 was held in Bethlehem Chapel when the preacher was Bishop K. H. Ting who was consecrated bishop of Chekiang, Holy Catholic Church in China, in 1950.

(Bethlehem Chapel, restored recently by the government of Czechoslovakia, is now a shrine

to John Huss, reformer who was first ex-communicated and burned at the stake in 1415).

Each of ten working groups presented their reports on the closing day, after which the delegates approved a message which stressed the need for disarmament, peace and understanding among nations. It appealed to governments throughout the world to do everything that may lead to the abolition of war.

"In order to achieve this," the statement declared, "general and complete disarmament must be achieved; the testing of nuclear weapons should be

stopped and an agreement on international control should be reached. Existing supplies should be destroyed in order that atomic energy may at least serve only peaceful purposes. Today we must continually fix our eyes on the co-existence and constructive co-operation among nations living in different economic, political and cultural systems."

In regard to technically advanced and underdeveloped countries, the message stated that "the colonial powers must realize that they must give up their positions of power." It condemned racism and every form of neo-colonialism and recommended that the large sums spent on armament should be used to alleviate poverty and hunger in underdeveloped countries.

Among those attending from the United States was Milton Mayer, former professor at the University of Chicago and a Quaker. "The significance of the conference for the peace movement as a whole," he told the delegates, "lies in the fact that although the Christians and the Marxists have irreconcilable theories on the nature of man, there appears to be every possibility for reconciliation between them on the great social issues and on the questions of human welfare, beginning with the greatest continuing problem of starvation, to the world's most desperate and immediate problem, which is peace."

Opening the conference was Prof. Joseph L. Hromadka, dean



BISHOP K. H. TING of the Holy Catholic Church in China was the preacher at the service in Bethlehem Chapel which closed the Christian World Peace Conference

of the Comenius theological faculty in Prague and a member of the 50-member central committee of the World Council of Churches. He was also unanimously elected president of the Christian Peace Conference at its closing business session.

"Our work," he said, "is an attempt at coordinating all peace efforts, to rouse those Church circles which have hitherto remained silent to our programs, to our calls for atomic disarmament. We seek their support for statesmen, scientists, educators and all who have dedicated their lives to the cause of peace and reconciliation among nations."

The speaker said the hope of the conference was that it would lead to "fruitful discussions at which the representatives of all states and nations would examine their peace plans and seek a common program for tomorrow."

"We believe," he said, "that the peoples of all nations will have enough weight not to permit their statesmen to part before having reached a real, wise and effective program of peace on earth."

Professor Hromadka declared he was convinced that such talks as those between President Kennedy and Soviet Premier Khrushchev "can become the beginning of great important steps in the near future."

He urged delegates to work meanwhile for the abolition of all weapons of mass destruction and for a general total disarmament. He said "we regard our present gathering as a beginning of a common work for peace on earth, the reconciliation of nations, for truth, freedom and justice."

Orthodox Leader

Bishop Nikodim, head of the department of foreign relations of the Russian Orthodox Church, told the delegates that the "supreme Catholic hier-



JOSEPH L. HROMADKA gave keynote address at World Christian Peace Conference and was elected president by the 700 delegates

archy is engaging more in politics than in teaching believers Christian morals."

He said the rift "between the Vatican and progressive humanity" continues to deepen, and "a conflict between the masses of Catholic believers and Vatican leaders is inevitable."

Bishop Nicodim said the forthcoming Second Vatican Council cannot unite Christians, but will further divide them, because the Vatican "has not been a spiritual leader of the present-day world for a long time."

He went on to reject allegations that Russian Orthodox leaders are serving political interests, declaring that "the Orthodox Church supports and blesses the noble endeavors of the (Soviet) government, which is building the country on the highest principles of humanism and justice."

The Russian churchman was followed by the Rev. Jacob A. S. Stephens, moderator of the Methodist Church in Ghana, who delivered a bitter indictment of the policies "practiced

by the colonial powers" in Africa.

At the same time, he scored the activities of Catholic and Protestant authorities who had, he asserted, "helped to keep intact the system of political and economic exploitation."

"Whoever has proclaimed that only Christianity can solve African problems," Stephens said, "has forgotten that in North Africa Christian France is fighting patriots who are demanding rights belonging to God's children. He has forgotten that in Angola, Portugal, an implicitly Christian country has murdered 30,000 Africans."

Other Speakers

Martin Niemoller of West Germany was one of the outstanding leaders at the conference, as were Canon John Collins of St. Paul's Cathedral, London; the Rev. John G. Gray of the Church of Scotland; Ayayi Manace of Senegal; Paul Sekyia of Japan; the Rev. Tibor Bartha, president of the Reformed Church in Hungary; Archbishop Jean Kiivit, Lutheran of Estonia, to name but a few.

Heads of States

Read at the closing session were letters from Soviet Premier Nikita S. Khrushchev and President Antonin Novotny of Czechoslovakia. Khrushchev wrote in reply to a message of greeting in which the conference voiced gratification over his recent meeting in Vienna with U.S. President John F. Kennedy.

"The Soviet government," he said, "will continue to pursue a policy of peace and friendship among nations, based on the co-existence of countries with different social and political systems, of easing international tension and of agreement on general and complete disarmament."

Noting that no reply had been

received from President Kennedy, conference officials commented: "For many participants it was amazing to learn that the message of greeting to

the leaders of two of the greatest powers was answered in a friendly tone by atheist Khrushchev, while the Christian Kennedy ignored it."

Churches Are Urged to Examine Own Economic Practices

★ It's time for Churches to "practice what they preach" and submit to a thorough examination of their house-keeping, sixty Church administrators decided at a three-day consultation sponsored by the National Council of Churches' department of the Church and economic life.

Representatives of sixteen Churches, including lay consultants from other organizations, the delegates explored such matters as pastors' salaries, pensions and insurance, personnel policies, money-raising methods and investments.

In a report adopted by the conferees they concluded that not only are many ministers underpaid but that inadequate provisions are made for pensions and insurance and that improvement is needed in the personnel practices for church secretaries, janitors and other employees. They also noted that the day of the church bazaar has almost disappeared as money raising methods increasingly exclude commercial activities, and they recommended investments "which promote the social concerns of the Church."

Integrated housing was cited as an example "in which the Churches can back up their principles with investment capital." And it was generally agreed that the investing Church or agency has responsibility as a shareholder with respect to policies of corporations involved but that this responsibility is infrequently exer-

cised. Finance committees, the delegates felt, should attempt through Church ownership of corporate stock to rectify company policies contrary to the Church's position.

An introduction to the report urges the Church to "look at the Church and ask how economic practices of the Church measure up to the Christian ethic which we have been recommending for the economics of the world outside the Church." It carries the byline of the Rev. Norman J. Baugher, chairman of the division of Christian life and work and general secretary of the general brotherhood board of the Church of the Brethren.

Baugher said he was "thoroughly convinced that the time has come for the Church to remove itself from a privileged position before, through public renunciations and legislative procedures, it is compelled to relinquish this position." He asked: "How can we witness with integrity against bid and price fixing, against hand-outs, against favoritism, when we ourselves gain by tax exemptions, accept clergy discounts from business and professions and allow the patrolman to excuse our traffic violations on the basis of being clergymen?"

The conferees agreed that the minister's salary should not be computed at a level which would anticipate his accepting clergymen's discounts for goods and services. Such discounts, they said, embarrass the minister

"and lower the dignity of the Church in the sight of the community."

Although a pastor "has to feed and clothe his family and his car will not run without gas," the conference noted that he generally is reluctant to bring his financial needs to the attention of Church officers and concluded that his denomination should take the initiative in establishing "fair compensation."

The minister should not find it necessary to keep fees for weddings, baptisms and funerals, the conferees said, but should turn them over to the church treasury. On the other hand, they suggested, the local church budget should include separate items for the minister's transportation, professional literature, entertaining on behalf of the church and expenses for in-service training at study seminars and church conferences.

EASTERN ORTHODOX TO MEET

★ Patriarch Athenagoras of Istanbul, supreme leader of Eastern Orthodox, has invited heads of Orthodox Churches around the world to a Pan-Orthodox meeting on the Island of Rhodes, Sept. 25-Oct. 2.

Purpose of this meeting will be to set up a definite agenda for the larger and more extensive Pan-Orthodox Council to be convened at a later date still undecided.

Representatives of non-Orthodox Churches also are being invited to the September meeting at which the Patriarch is expected to preside.

The meeting is expected to propose that the following main topics be placed on the Council's agenda:

Cooperation among the various Orthodox Churches and their relationships to non-Orthodox bodies.

The position of Eastern

Churches towards the forthcoming Second Vatican Council convened by Pope John.

Union of the Armenian Orthodox and Coptic Churches with Eastern Orthodoxy.

Translation of the Bible, new liturgical and ceremonial books, and uniformity in rituals.

Beatification of new saints, ways of electing archbishops, the monastic life, and readaptation of the orders on fasting.

The agenda also may include such social problems as laymen in the Church, marriage and divorce, child bearing, overpopulation, artificial insemination and social care.

TEXAS DEALS WITH POPULATION SHIFTS

★ Parishes in Houston, Texas, are organizing an urban-industrial ministry designed to help inner city churches whose existence is being threatened by population shifts to the suburbs.

The ministry would come to the aid of churches located in neighborhoods where the economic, educational and ethnic makeup is changing. Such churches are usually left wholly dependent on their own resources when collections steadily decline and membership slumps, according to organizers of the program.

Usually the churches move to another area. One example is St. Mary's Church which has been closed in the face of a spreading Negro residential area, the retreat of former white communicants to the suburbs and their replacement by other residents with whom the church had failed to establish contact.

John Paul Goodwin, chairman of the communications commission of the diocese of Texas department of missions, said the ministry's aim is not merely "to hold what we have, but to strengthen the work in every way."

ANGLICAN BISHOP HITS SPACE COSTS

★ Spending of billions on international space rivalry, which could "much better be used in feeding the hungry and healing the sick," was denounced by Bishop William Greer of Manchester, England.

Declaring that the world has its "priorities upside down," Bishop Greer said he found himself "out of sympathy with the cosmonauts and with those who greet with ecstatic enthusiasm every advance in space travel."

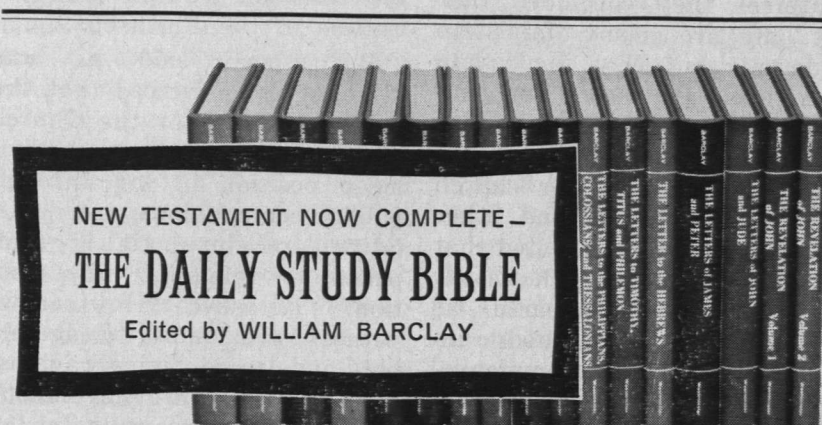
"To see the great nations boasting their achievements against one another, like small boys bragging about the speed of their fathers' cars, seems to me plain silly," he said. "But it is worse than silly when vast sums are spent on this enterprise, sums that had much better be used in feeding the hungry and healing the sick. No one would wish to bar space research, but it should be co-

operative, not nationalistic. The sums spent upon it should be reasonable, not astronomic. The man who has made two blades of grass grow were one grew before, the man who by his imagination and service turns one of our young delinquents into a useful citizen, has done more than Major Gagarin."

"The true estimation of any human achievement," said Bishop Greer, "is to be judged by Christian values and not by popular excitement and newspaper applause which it may produce."

CANON COLLINS VISITS SOVIET UNION

★ Following his attendance at the Church Peace Conference in Prague (see page three) Canon John Collins of St. Paul's, London, went to the Soviet Union where he held conferences with Russian Orthodox leaders on promoting world peace.



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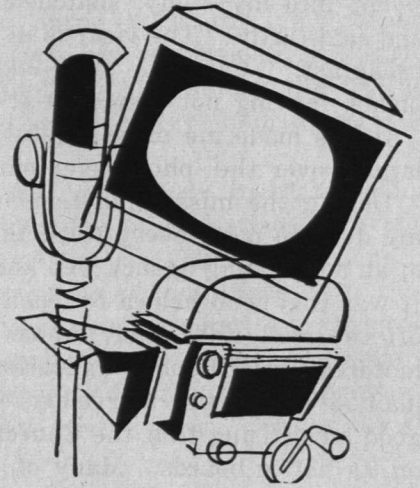
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CAN PUBLICITY HELP THE CHURCH

By G. E. Reindorp

The Bishop of Guildford, England

THERE ARE MANY METHODS THE CHURCH HAS AT HAND TO PRESENT THE GOSPEL. TELEPHONE, NEWSPAPER, RADIO, TELEVISION, BULLETIN BOARD, PARISH MAGAZINE ALL PRESENT OPPORTUNITIES THAT NEED CAREFUL DEVELOPMENT



"THERE IS NO GREAT DIFFERENCE between selling ideas and selling goods. You use ideas to sell goods, you use ideas to sell ideas. There are two prerequisites. One, that you should be quite clear what idea you want to sell. The second is that it should be a good idea (in selling terms). The object of any selling or persuasion is either to create a state of mind or cause action."

These lines begin an article in *Prism* on the subject "Can publicity help the Church?" by the associate director of one of the biggest and best of London's advertising agencies. He goes on to suggest that the Church of England is not clear about its objects; and that its members think of publicity as immoral, even unchristian.

To these charges an honest answer must be given. The Church of England is perfectly clear about its object. Its members state their objectives with force and brevity every time they say the Lord's Prayer. "Thy Kingdom come, Thy will be done . . ." is either a statement of objective or it is nothing. But it is only fair to admit that many of the public utterances made by members of the Church of England, and many more of their silences, do not give the outsider, or even the casual observer, the impression that we know where we are going, that we are clear about our

objectives, or that we are burning to share our hopes with others.

To the second charge, a large number of the Church of England's members, though not any longer a majority, would have to plead guilty. Although the New Testament is full of examples of good publicity, of people passing on to other people good news from God about Christ, there still seems to be a shrinking from claiming the whole field of public relations as a responsible weapon in the militant task of the Church.

Somebody has defined life as people meeting people. The definition has much to commend it. However much we may bless or curse the telephone we cannot deny that it forms a part of twentieth century life. It helps people meet people. I heard of a steel factory moving down into a new area in the British Isles. They sought out the best highly trained telephone operator and committed to her the training of all their other operators. For they were to be the first contact between the firm and the public.

Apply this to the parish priest. In these days, whether we like it or not, the phone call is very often the first meeting between parish priest and unknown parishioner. What sort of impression does he get? The gruff staccato bark or the scarcely concealed irritation cannot encourage the caller to risk a personal encounter.

The Fifth Telephone Call

EARLY ONE MORNING, returning from a week-day celebration of Holy Communion, I was interrupted some four times at breakfast by the telephone. When it rang for the fifth time, I swept into my study, snatched off the receiver and said tartly: "The vicar is in the middle of his breakfast." Came a well-known voice: "The bishop, having not started his!"

It has made me more careful of my public relations over the 'phone ever since.

During the mission to London in 1949 it was my duty to meet every week the representatives of an advertising agency well known to the public. It was they who helped to teach us to keep death off the road, and other famous slogans. As we motored about London on various jobs, they explained to me the marvellous opportunities for good advertising that the Church of England had on its notice boards. Many of our churches are on corner sites, or close to bus stops. They told me that any firm would give a fantastic price for the use of those notice boards. Can it honestly be said that we make full use of them?

How often does the passer-by cast an idle eye while he waits for his bus and notes that a tattered poster, badly done, proclaims to the world a jumble sale or fete or some other event that took place a week, a month or more ago? How often does the noticeboard itself, either by its dilapidated state or by its layout, do little honor to the God with whom Communion is to be made at the times advertised thereon? In the past it might be claimed that lack of money was the excuse. In these days of "do it yourself" no such plea can be advanced. Posters, lettering, layout, painting, sign-writing are talents that can be used in any parish that wants to be realistic in its use of the Christian stewardship of time as well as money.

Opportunity

IF IT IS TRUE that five people read a single copy of every parish magazine that is bought, the opportunity confronting the Church there is staggering. And it can fairly be claimed that the general improvement of these periodicals throughout the country is a recognition of this fact. Here is another example of where the laity can take over something which until recently was wrongly regarded as the parson's preserve.

Drive through any town or village in England. Imagine yourself the parish priest. How many of those homes can he, one priest working single-

handed, hope to visit at all, let alone regularly? But note how many have radio or television sets. That is another method by which the Church can claim a modern medium to present the gospel to every creature.

It is not just a question of numbers, though any parson who says they don't matter, probably has no numbers to matter in his church. It is not just that at my enthronement as a new bishop I should have been able to speak face to face of my plans and hopes for the Church in our diocese only to some 835 people. Thanks to the power of television, some 500,000 people could join in and do more than look. It is a chance for one person to speak to other persons individually.

Unsubtle Medium

TRUE THE TELEVISION is a frank, unsubtle and hard medium. True that television requires a person to be courageous and forth-right. True that one of the most difficult tasks of assessing any job is to assess its importance; and one of our best producers of religious television states that it is impossible to tell the extent of real influence that it has on people. But the plain fact remains that here is a way in which people can hear the gospel preached. It is a way in which the message of the Church can first be brought to those people whom the parson does not touch. Of course nothing can be a substitute for the personal visit. Nothing can take the place of worship with the family in the family's home—the house of God. But radio and television can help towards both.

A wise use of the radio and television magazines; a correspondent in the parish magazine who draws attention to programs of special interest to Christians; a steady background of informed prayer which supports broadcasters, producers and the many technicians who work in this medium — these are some of the ways in which the ordinary member of the Church can make use of this weapon for God.

The Press

I HAVE SAID LITTLE about the press, because it would require an article on its own. I think it can fairly be said that although the Church of England is not yet fully awake to the opportunities here, it is certainly stirring in its sleep. The formation of the Church information office of the Church assembly with its completely new set-up of chief information officer, press, tele-

vision, radio, photographic, public relations and publications departments — all now going into full working efficiency, are doing much to make up for lost time. Quite apart from the vital need for close co-operation between clergy and journalists at every level — especially the local newspaper and reporter — it is essential that the Church should be able to call upon instructed Christians who are able and willing to write on the many subjects which come before the public, and to state the Christian point of view correctly, vigorously and concisely. It requires discipline and hard work. Every journalist knows that.

"I can imagine," states the writer I first quoted, "all kinds of arguments which individual members of the Church would put up against publicity, both moral and financial. They might or might not be right. What I feel is that, if the Church is taking the task of evangelization

seriously, it owes it to itself to consult seriously with the best available organization. Only then could it plausibly make up its mind whether publicity is worthwhile. But not to take counsel seems to argue a false pride, or worse, irresolution."

Whether you agree with this view or not, whether you accept his conclusions, I suggest that if we are to tell it out among the heathen that the Lord is King we are bound to use every medium we can.

And if anything or anybody in that medium does not seem to us to be Christian, then it is up to us to make them so. This is not done by cheap criticism, but by acquaintance with their difficulties and opportunities, real knowledge of their technique and art, and a genuine desire to win their friendship and claim their support.

And all this for Christ's sake. That is our objective.

THE SINS OF OMISSION

By Terence J. Finlay

Rector of St. Bartholomew's, New York

PARABLE OF DIVES AND LAZARUS TEACHES THAT WE SHOULD SEEK TO HELP PEOPLE RATHER THAN TO USE THEM FOR PERSONAL GAIN

THE WORDS "But Abraham said, Son, remember . . ." bring before us a vivid example of story-telling, in which our Lord excelled. Some one has said that story-telling is a lost art in our day. No longer do parents gather children around them at eventide and grip their attention by saying, "Once upon a time," and then telling a great story from the writings of Hans Christian Andersen or some other writer who has given us stories that will live down through the ages. A drama critic has said that what modern playwrights so frequently lack in the terms of the theater is a "good story." The cast may be excellent; the scenery superb; but the story is lacking. Too many writers today seem to think that sex or violence will take the place of good story-telling. This has been found to be false.

When we are given a good story, we find ourselves fascinated by it, whether it be in the theater or in the movies or on television.

In our Lord and Saviour Jesus Christ, we have an incomparable story-teller available for us in our generation as in generations past. How he became such a wonderful story-teller I do not know but I suspect that it was an art he learned in the home at Nazareth. After Joseph had gone and Mary was left with the care of the little family, she must have leaned very heavily upon her elder son, Jesus. I can see him sitting on a hill-side with the other children clustered about him, telling them those stories which later he was to use, with deeper meaning, to large groups gathered about him.

You remember how he would begin: "A certain

man went down from Jerusalem to Jericho," and immediately in your mind's eye you can see the traveler going down the lonely, tortuous road infested with bandits. "A certain man went forth to sow," and you can see the man walking across the field, his hands moving rhythmically, casting the seed here on good ground, there on hard; here on rocky soil, there on soil which had no depth. "A certain man had two sons," and immediately you see the father and the two boys, one of them eager to break the bonds of his home life and spend his inheritance as he himself desired. You will notice that Jesus always picked out an individual: "a certain man."

In the story we are considering today, Jesus began: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores." Here you have a scene of vivid contrasts: the rich man and the beggar. This story has been told by others, but never with the power, never with the significance, never with the truth that Jesus gave to it; every parable he told was an earthly story with a heavenly meaning.

Critical Audience

JESUS DID NOT ALWAYS tell his parables to understanding, friendly groups. He was sometimes surrounded by people who were very critical, even hostile to him. Now he had just finished preaching not only to his own friends and followers, but also to the Pharisees. He had concluded by saying very sternly, "You cannot serve two masters. You cannot serve God and mammon." The Pharisees had made fun of him. Then he turned and faced them, as well as his friends, and told them the parable of the rich man and the beggar. They would immediately recognize the two men represented: The rich man is the Pharisee, the aristocrat; the beggar is the poverty-stricken man; in the language of our day, they would represent the "have's" and the "have not's."

In this first scene or act, not a word is spoken. Jesus just gives us the contrast and he allows us to think about them. The rich man is known to us as Dives. There is nothing strange about that, because the Latin word for a rich man is Dives. And in Hebrew, Lazarus means "a man of godly piety." Let us note what Jesus does not say about these men. First of all, he does not say that this rich man had gained his

wealth dishonestly; he does not say that he treated the beggar cruelly. No criticism is made of Dives, just a statement that here was a rich man, who lived well; and who could blame him for that? In vivid contrast we have the beggar. We are not told that the beggar had become poor because he was indolent. We are not told how he became a beggar. It is hinted that there may have been some bodily sickness, because he was covered with sores and his friends had brought him and laid him at the gate of the rich man.

Great Gulf Fixed

THEN SUDDENLY, we proceed to the second act. The beggar had died and gone into Abraham's bosom. To the Hebrew that meant that he had gone into paradise; Abraham's bosom was the place of rest and peace. The rich man had also died and was buried; and he awoke in hell. This is a rather harsh translation of the original word, which meant "Hades, the place of departed spirits." In his torment, Dives is confronted by the vision of Lazarus in Abraham's bosom, and he makes the request that Lazarus dip the tip of his finger in water and cool his tongue. But between them there is a great gulf fixed in death as there had been in life.

With the realization of the difference that now exists between them, Dives cries to Abraham for help; and Abraham replies, in the words of our text: "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented." The word I want to hold fast in your memories is the word "remember." Apparently, according to this parable of Jesus, memory will be vouchsafed to us in the future life. There will also be recognition, because Dives was able to recognize Lazarus.

What, then, was the fault of this rich man? Why should he be tormented with his memories? There are many of us who do not need to pass from this life into that other life to be tormented by memory. The tragedy of Dives was that he was tormented by the memory of the things he had failed to do. The failure of Dives lay in the fact that he had done nothing. He had seen the beggar lying at his gate; he had simply walked past and done nothing. Robert Louis Stevenson once said, "The only sins worth thinking about are the sins of omission." The General Confession, which we use at Morning and Evening Prayer, covers the sins both of omission and of commission: "We have left undone those things which

we ought to have done and we have done those things which we ought not to have done."

Sin of Omission

THE SIN OF DIVES was the sin of omission. With his wealth he had had the opportunity to have compassion on the beggar lying at his gate, to help cure him of his sores. But Dives had been too busy with his own concerns, perhaps with accumulating his wealth. As Dives remembered his lost opportunities and failures, he thought of his five brothers in his father's house, and asked that they be warned of this torment. But Abraham answered, "They have Moses and the prophets; let them hear them." Dives said, "Nay, father Abraham; but if one went unto them from the dead, they will repent." Abraham replied, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

It is true, is it not, that if people will not accept the teachings which they have before them, no miracle will change them for long. The drama of the parable ends on this note of tragedy and warning.

Third Act

BUT SO FAR we have had only two acts; surely a good drama must have a third act. I am bold to suggest that we ourselves may have the opportunity of writing a better conclusion to this story. I say to you, as I say to myself: Children of God, followers of Jesus Christ, remember what God has done for you and the opportunity you have of serving your fellow men, of helping those less fortunate, of reaching out to those who need help. Remember. Let us not be guilty of the sin of omission. As you look at our society today, what do you see around you? Do you see people to be used, to be manipulated, to be stepped over? Or do you see brothers, children of God, men and women for whom Christ died?

Let me quote to you a wonderful passage in Dr. Buttrick's book, "Jesus Came Preaching": "The preacher may be appraised, as may any other man, by this simple but final test: 'Does he see faces or things?' . . . There are would-be preachers who see only things — church buildings, card indices, year-book figures; and there are other preachers, ordained by a tenderness beyond the hand of man, who see faces — faces wistful and sin-scarred, lonely and brave. Jesus saw nothing on earth but faces; nothing in heaven but faces; nothing in hell but faces . . . If

men were absorbed in the little quest for things, he summoned them to a nobler crusade: 'Come ye after me, and I will make you fishers of men'."

In the light of Jesus' parable, do you see faces of people you can help, or do you see only people to be used for your personal gain?

"Abraham said, Son, remember . . ."

Don Large

The Kindly Amenities

ONE OF THE MORE amusingly instructive news stories of the year is the one which involved a rainy weekend, a muddy footpath along the banks of the old Chesapeake & Ohio Canal, a female innkeeper, and a covey of hikers.

These outdoor enthusiasts were no run-of-the-mine mortals. They included such famous figures as U.S. Supreme Court Justice William O. Douglas, Secretary of the Interior Stewart Udall, and Senator Paul Douglas.

It seems that the hikers, wet and weary, were nearing the end of a sodden, 16-mile course along the canal near Washington, when they stopped for rest and refreshment at the Old Anglers Inn. Well, in less time than it takes to say Mr. Clean, the spotless floors of the tavern were bespattered with the muddy rain water of the soaked nature-lovers, who blithely proceeded to unwrap their lunch packages as they ordered cold-chasing beverages.

According to the newspapers, the innkeeper's wife did not take kindly to this modern enactment of the Flood. With unconcealed indignation she pointed an admonishing finger at the good grey senator, crying, "Get off that rug! Get over there with the rest of the wet ones!" Let it be said in favor of Paul Douglas that he complied promptly and humbly.

Then her righteous glance fell upon the shambling figure of Secretary Udall, who looked like nothing so much as a man who hadn't quite made the Ark before the rains came. At him she snapped, "You look like a bum! Get out!"

Now although the appearance of the lugubrious Udall at the inn occurred after he had tried to blame the Eisenhower administration for the Cuban invasion fiasco, no taint of Republican sympathy can account for the woman's bluntness.

As it turned out, she wasn't even remotely aware of the identity of any of her celebrated guests. It must simply have been that she felt no one should enter a respectable hostelry looking disreputable.

In point of fact, when she was subsequently informed of the fame of the bedraggled group, she snorted, "Of course I didn't know who they were—but I'm not even sure if I care!"

The bold-face is mine, but I have a strong hunch that it was also present in her voice. And her comment serves to remind us that people of power and position have less than no excuse for acting rudely in any human encounter. The halls of life can be just as quickly muddied by the boots of the prince as they can by the bare feet of the pauper.

Whether a man be famous, or infamous, or just quietly anonymous, he is never absolved from observing the kindly amenities of social intercourse. But, surely, the more influence a man possesses, the more concern he must show about how he uses it. It is his job to bless creatively, not to insult gratuitously. For even the most gifted among us are merely the stewards of unearned talents bestowed upon us by God in the first place.

So if you happen to be a person of power—and we all have more influence than we seem to be aware of—look around you carefully before you advance another step along your influential way. It may be that you are thoughtlessly getting the place needlessly muddied up!

CHURCHES IN INTERNATIONAL AFFAIRS

By Alan Booth

*Secretary of the Commission of the
Churches on International Affairs*

**MOST OF THE PROBLEMS DISCUSSED
IN THIS ARTICLE WILL COME BEFORE
THE ASSEMBLY OF THE WORLD COUN-
CIL OF CHURCHES, MEETING AT NEW
DELHI, INDIA, THIS FALL**

CHRIST, THE LIGHT OF A WORLD bewildered and torn by its own international anarchy and inhumanity—what possible meaning can there be in the juxtaposition of such light and such frightening darkness? We can say at once that such light has the function of showing up much that tries to conceal itself, and of exposing falsities that can pass as truth in the darkness, as well as high-lighting what is truly true and humane.

For one thing, much of the danger of today's international bitterness arises from the habit of nations, cultures and ideologies of regarding themselves quite seriously as the light of mankind. Their cause is somehow identified as mankind's cause, their victory as the victory of righteousness, yet in nearly every nation is a colony of Christ, learning more or less faithfully to submit themselves and their nation to a Judge and Saviour before whom no man living is justi-

fied. It is hard to do, amid the proud self-assurance of old Western societies, the heady eager patriotism of new nations, or the pervasive self-righteousness of Marxist countries. But the Church begins to reflect the Light of the World into the world's darkness first of all when it acknowledges penitently the true source of that light, and the real distortions which it illuminates and discloses in our own affairs.

The ecumenical fellowship of the Church today is of great value in this respect. Thus, for instance, at the time of the Suez crisis, the Churches of Great Britain and France were able to call upon the officers of the Commission of the Churches on International Affairs—the agency of the World Council of Churches and International Missionary Council charged with responsibility in this field—to assist them to make a right judgment of their own nations' predicaments and duties.

For these officers could put at their disposal the views, developed over the years or expressed at the moment, of Christian groups all over the world. It is not so much that they were thus simply enabled to take account of world public opinion, but that world Christian opinion could help them to submit their judgments to him who is mankind's light.

Welfare of Mankind

IN THE EVEN GRAVER DANGERS which nuclear weapons and the world's divisions bring upon mankind, a similar service is being rendered. For the Churches of the world reflect the light of the world only when their over-riding concern becomes that of the welfare of all mankind. This does not mean that they can make light of reality of deep and serious—and indeed often intractable — conflicts of nations and power groups, but that they are forbidden to despair of a reconciliation which does justice to the true nature and destiny of men.

In practice this means two things — a resolute refusal to permit the cold war, or the bitterness of race conflict, finally to divide the Christian Churches — and the ecumenical fellowship itself testifies to Christian determination here. The more a congregation or a national Church senses its participation in the whole body of Christ in the world, the more its prayers and conduct will fulfill this function.

Even more concretely, through the machinery of the Church Commission, this determination can be brought to bear in such matters as disarmament negotiations. The officers of the Commission regularly attend sessions at United Nations headquarters in New York and are in touch with delegates to the conference on cessation of nuclear testing, representing the general consensus of Christian opinion, and offering whatever comment or assistance may be in their power towards the resolution of disagreement.

Such activity implies a good technical knowledge of the realities of the problem at issue, on a professional level beyond that possessed by the average Church member. But its essential base and origin is found in the concern and intercession of thousands of Christian groups in every nation who are seeking to reflect the light of the world with wisdom and understanding upon the bewilderment of the nations.

Not that peace of itself is the whole goal of true men, for a sort of peace is conceivable in which men trade their manhood for an escape

from physical danger. Such a peace cannot endure, and is but a temporary and deceptive anaesthesia. In Jesus Christ mankind can at last see what men are, in their dignity as well as their rebellion, and the supreme destiny for which they are made. This light too has to be reflected in the conflicts of the nations — to secure respect for races whom the strong and privileged have underestimated, to defend the minority and the non-conformist, to establish an equal justice before the courts and fair treatment of the oppressed, and within and part of all this, to strive for a freedom of religion in which men can see the light and worship him.

At The Grass Roots

EVERY CONGREGATION of Christians has to be a microcosm of such truly human life, projected in him on to the larger canvas of the world where the ecumenical agencies have been engaged and are constantly at work. Thus the Commission has been working to secure, in the constitutions of new nations, provisions that will give legal security to these basic requirements of justice. It has been very active from the start in the formulation by the United Nations of the declaration of human rights, and in the work of bringing the generalities of that declaration down to the level of drafting internationally acceptable codes of behaviour, particularly as regards religious liberty.

And where religious liberty is in fact being curtailed, it has been possible for officers to take such actions as may encourage governments to amend offensive domestic policies. Closer perhaps to the immediate quarrels of our day, both the World Council of Churches and its Commission on International Affairs have been able to act in the name of the worldwide Christian fellowship, to bring together into fruitful conversation those divided by a sense of bitter injustices. The critical conference of Church leaders, African and European, from all the member Churches of South Africa in December, 1960 to consider the race question could scarcely have happened without World Council initiative. A similar political consultation in Rhodesia in the same year created personal trust and understanding which was greatly valued.

But there lies across the face of the earth the sin that half mankind is starving while technology is bringing untold riches to the few. Church after Church in the wealthy countries have been stirred at least into speech about this

gross inequity, but the complexity of the international financial and administrative machinery daunts those who seek ways of practical action. They rightly look to their international agencies to give them guidance and define the obstacles to the provision of sound economic assistance to poorer nations.

This has involved the Commission in much research both in connection with existing U.N. machinery and agencies, and in terms of what voluntary bodies, like the division of Inter-Church aid of the World Council of Churches, can do. A number of useful analyses prepared by the Commission exist for the guidance of the Churches, but much more still needs to be done to fill in the details for action.

The officers of the Commission are, of course, only the executive part of a complex process of consultation and debate throughout the world Christian family — through a body of commissioners, in over twenty-five countries of the world, chiefly laymen of many denominations with experience in public life; through specialized Church committees of an interdenominational nature in even more countries; and through a large body of consultants who put their information and advice in such matters at the disposal of the Commission.

Working together, their faith is that, whether in achievement or frustration, their service may in some way shed the light of the gospel upon the conflicts of peoples and show them the road of life.

- POINTERS For PARSONS -

By Robert Miller

AT THE DEANERY MEETING we were talking about the Story of the Week in the Witness of June 1st, the invitation of the General Assembly of the Presbyterian Church in the U.S.A. to our own communion to join with it in an invitation to the Methodists and the United Church of Christ to "explore the establishment of a United Church"

"I'm amazed," said Gilbert Simeon. "I'm simply amazed. If the Presbyterians can stomach episcopacy in any form I have great hopes. It will not be easy for them."

"No," agreed Tompkins. "I see that Stimson of Omaha says that 'whenever you have the episcopate, the bishop is looked up to more than the

ordinary clergyman.' It's quite true. He is"

"The bishop is the chief pastor in his diocese," declared Buffers.

"With us he is undoubtedly is," said Fr. Timmons. "But when the Lambeth Conference of 1920 admitted that there were 'true ministries of the Holy Spirit, ministries not episcopally ordained,' I think it is out of the question for us to say that the episcopate is of the esse of the Church. It can be of the bene esse."

"The Presbyterians cannot want bishops," declared Buffers. "I feel sure the Presbyterians will turn thumbs down on bishops. What will the Presbyteries say?"

"I think the General Assembly has gone a long way to meet us," Thompson remarked. "Do you notice they defeated the amendment that the participating Churches include only those 'willing to recognize the others as true Churches of Christ possessing a valid ministry?'"

"But we don't recognize non-episcopal ministries as valid," wailed Buffers.

"But we do recognize them as ministries of the Holy Spirit?" asked Tompkins.

Buffers said he was sure that Lambeth couldn't have had validity in mind.

"This is a magnificent gesture," declared the Dean. "It offers us a chance to move towards union with Churches that have looked askance at us for centuries. I do hope we are going to meet it with joy and gladness, with humility and with thankfulness."

"But even if these other people could stand having bishops," pleaded Buffers, "what about sacramental grace, what about the eucharist, what about the Church of Rome. If we say 'good morning' to the Presbyterians, will it not mean saying 'good night' to Rome?"

"Separation from the see of Rome is a grief to me," answered Fr. Timmons, "but I cannot see Rome accepting us on any terms but terms of submission. I am not ready to accept the infallibility of the Pope or the immaculate conception as articles of faith, and I would not like to see us show a like intolerance when union was talked of. I believe that union, if it is to be brought to pass, and still more if it is to endure, must mean a larger truth and a greater understanding and charity. The Presbyterian Church has been most generous, and I suspect they have qualms. Let us meet them with like generosity."

Buffers did not like to differ from Fr. Timmons but he looked very doubtful. He was very much afraid that the treasures of the Anglican Com-

munion would be lost and nothing gained. He hugged them to his bosom which was a sure way to lose them. If we could not hold them in a wider communion were they worth the holding?

We had a far ranging discussion. It was suggested that since the Council of Trent had not declared the episcopate to be an eighth order bishops were only clergymen. Their powers of ordaining and confirming must be a matter of Church order. Tompkins said he was very much afraid that this whole great plan of a United Church would be lost in disunited committees. Thompson quoted from the article in the Witness on the Tamworth Churches, and said the laity

saw little point in theological distinctions. Buffers promptly mentioned the homo-ousion, but Fr. Timmons said this word and the other, homoi-ousion, denoted two different faiths and the union it was desired to explore involved rather the questions of order than the questions of faith. Buffers subsided, but he was not won over.

The rest of us rejoiced in what we hoped would be a great step forward. It was not the thought of a great Church or great numbers that moved us but rather the joy of a visible union with followers of Christ far more numerous than we were and fully as loyal.

THE NEW BOOKS

The Spirit of Protestantism by Robert McAfee Brown. Oxford Press. \$4.50

It is a bold theologian who sets out to define and interpret the Spirit of Protestantism, in the face of the hundreds of sects in America, with fundamentalists on one end and Unitarians on the other! But Professor Brown of Union Theological Seminary has done this tough job with a considerable measure of success. He recognizes frankly the difficulties, as he admits in his foreword.

"Protestantism — does not have recognizable boundaries; it is extremely difficult to know when an individual or a church has ceased to be Protestant and whether all who claim the title either deserve or honor it. Nor does Protestantism have infallible dogmas; at most it has a body of shared convictions, but it also has sharp differences about convictions that are not shared."

How, then can one have the audacity to write about the Spirit of Protestantism? The author proceeds to justify his audacity in a clearly formulated introduction dealing with the common misunderstandings about Protestantism, its varieties and its essential catholicity.

The rest of the book is devoted to a detailed and, for the most part, convincing description and interpretation of the central affirmations of Protestantism and of the serious present-day vexing problems, such as the relations with Roman Catholicism, the conception of valid authority, which he calls "the Achilles' Heel of Protestantism" — Protestantism and culture and the

Kenneth R. Forbes

Book Editor

mounting tensions within the Protestant groups and their leaders.

The book is really first class; fine in spirit, irenic in attitude, theologically non-technical in style. It is worth a full-dress review where religious debating points can be recorded. One can wish The Witness had the necessary space.

There are two important omissions or very inadequate treatment, Christian mysticism, in both Protestant and Catholic representatives; they know and present the spirit of Protestantism, and the Eastern Orthodox Church and her history, which is barely mentioned by the author. Some day he might very usefully give us a whole book devoted to these vital subjects.

Down, Peacock's Feathers by D. R. Davies. Macmillan. \$3.50

This is a revised edition of a book first published in 1942 by a brilliant priest and scholar whose life experiences were as striking and unusual as the title of his book. Before his ordination in the Church of England, he had been a Welsh miner, a sailor, a tramp, a circus attendant, a Marxist and a lecturer on music.

It would be impossible to do anything like justice to this remarkable theological essay in the usual review. Suffice it to say that the subtitle of the book, *Studies in the Contemporary Significance of the General Confession*, is an accurate key to its contents and to the conception of man as fallen, along with his society and

economy, that he can be restored by the life of the Incarnate God, after searching repentance.

In dealing with the social facts of history the author follows closely the analysis of Arnold Toynbee. This reviewer unasked for advice to the philosophically-minded reader of The Witness is: "Read the book through, regardless of how it may rile you; it's worthwhile."

Each His Own Tyrant by Wingfield Hope. Sheed & Ward. \$3.50

This is a refreshing book that tells the stories of two children and how they grow. Each of them had ill luck at home through little or no fault of their own. The narratives carry on into adulthood, by which time each of the characters has become a problem person. The rest of the story — in each of the cases, whose problems are entirely different — consists of a detailed description of the process of cure, a rather lengthy one.

From the short Introduction on, the reader realizes that this is something about psychiatry and the wonders it performs, but he will discover that he's only half right. Psychiatry's general principles appear, but nowhere are there technical terms or psychological wonderworking. The basis for the cure of two sick minds was personal religion applied by those who knew their psychiatry and kept it in its proper place.

The author has told a fascinating story, using two fictional characters that were convincing because true to common life and their creator had literary genius.

NEW HEADQUARTERS UNDER WAY

★ By the time General Convention opens in Detroit September 17, construction should be underway on the new headquarters at Second Avenue and East 43rd Street, New York.

Demolition of buildings on the site has begun, with all former tenants now relocated. Excavation is to start August 1, and all construction bids for some fifty subcontracts are to be submitted by August 15. Contracts will probably be let by September 1, with work to proceed immediately.

It is hoped that the new Episcopal center, replacing the present Church Missions House at 281 Park Avenue South, will be ready for occupancy by January 1963.

REQUEST U.S. CENSURE OF SOUTH AFRICA

★ A number of religious leaders have called upon the Kennedy administration to implement the UN General Assembly resolution censuring the Union of South Africa for its racial policies.

Episcopalians signing the resolution were Bishop Pike of California and Dean John Butler of the New York Cathedral.

ASKS HOUSING FOR BOSTON FAMILIES

★ Bishop Stokes of Massachusetts has criticized a lack of effort to find new homes for persons who will be ordered from their residences when a huge new government center is located in Boston.

Speaking up for the hundreds who will have to be relocated, he said, "We rejoice when new buildings and public improvements take place — but always our concern is with people.

"We cannot stand by and see individuals hurt when greater consideration might have miti-



JOHN C. GOODBODY who has been appointed by Presiding Bishop Arthur Lichtenberger as president of Seabury Press, official publishing house of the Church

gated their hardships. We are appalled at the lack of adequate effort to see that people are aided in relocation. Urban renewal and federal projects safeguard human personalities much more adequately in this regard."

He called for establishing immediately "more humane procedures" to help the people who have no way of quickly finding new homes in a congested city.

STUDY RURAL LIFE IN ENGLAND

★ Members of the Rural Workers Fellowship left by chartered plane on June 29 for a month in England studying rural parish life. The first two weeks are being spent at St. Augustine's College in Canterbury where the lecturer will be

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STRUGGLE FOR FREEDOM

The Philippine
Independent Church

Lewis Bliss Whittemore, retired
Bishop of Western Michigan

The question of the entrance of the Philippine Independent Church into the Anglican Communion (termed "the most exciting thing happening in Christendom today") will be acted upon at the General Convention this year. This volume is essential reading for those attending or following the convention. In it, a distinguished bishop tells of the background for the Philippine Church's turn-of-the-century break with Rome, and how it became the largest non-Roman Christian Church in Asia. \$5.50

TALL IN HIS PRESENCE

A Manual of
Christian Stewardship

George McNeill Ray, Canon of
Trinity Cathedral, Phoenix, Arizona

Here is new and spirit-stimulating light on a traditionally difficult problem—unusual because it reinforces practical fund-raising suggestions with meditations on the history, biblical background, and Christian rationale for the giving of time, talent, and money. Of particular help to rectors and vestries planning the Every Member Canvas. \$3.00

Recently Published

DYNAMIC REDEMPTION

Reflections on the
Book of Common Prayer

Bayard Hale Jones; Foreword
by George Alexander and Austin
Ford; Prefatory Note by Edward
R. Hardy \$3.25

WILLIAM TEMPLE'S PHILOSOPHY OF RELIGION

Owen C. Thomas, Assistant Pro-
fessor of Theology, Episcopal Theo-
logical School \$5.00



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**GREENWICH,
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the Rev. E. Dargan Butt of Seabury-Western Seminary whose subject is preaching in the rural church.

Other leaders of the group of 54 persons making the trip are the Rev. Francis Allison, director of town-country institute, Parkville, Mo., and the Rev. William Davidson, in charge of town-country work of the National Council. There are several Canadian clergymen in the party.

ARCHBISHOP ENTHRONED AT CANTERBURY

★ Archbishop Ramsey was enthroned as Archbishop of Canterbury on June 27th. The service was attended by leading officials of the Free Churches in England and representatives of many European Churches, as well as a vast delegation of Anglicans.

CHURCH IN CANADA GETS BEQUEST

★ The Anglican Church in Canada, the diocese of Toronto, Trinity College, the Cowley Fathers and the Sisters of St. John the Divine, will share in the \$8-million estate of the late Gerald Ross Larkin. Two parishes and two hospitals in Toronto also share in the estate which was divided into 24 equal parts.

Larkin was for many years the head of a tea company that sold its products throughout the world.

BISHOP REEVES GIVES WARNING

★ Islam and violent black nationalism, not Communism, are the real threats Christianity must overcome in Africa, according to Bishop Ambrose Reeves, former Bishop of Johannesburg, South Africa.

Communism seems to be the "great pathological concern of the American people," he said, "but we should not get bogged

down in this unreal question as far as Africa is concerned."

Events in South Africa, the Bishop said, are of vital concern to both the United States and Britain "because what happens there may well affect the peace of the whole world."

"The great and torturing questions would be the reaction of the rest of the world," he said, if South Africa's race policies should ultimately result in all Africa's black men marching on the whites of South Africa.

Bishop Reeves spoke at a meeting of the Chicago Urban League's council of religious leaders.

BELL RINGS AGAIN IN ST. LOUIS

★ A bell from St. Giles, Blendworth, England, dated 1636, was blessed at St. Mark's, St.

Louis, July 4th, by Murray Kenney, rector. It was given to the parish by the people of the English parish as a token of their affection for Mr. Kenney who was exchange rector there for a year.

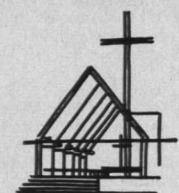
A English "Elevenes" — eleven o'clock coffee and biscuit break with sherry and punch — was attended by 150 guests at the rectory following the dedication.

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MALCOLM BOYD URGES SOCIAL ACTION

★ "Evangelism which is concerned with the love of souls rather than mere conversion statistics is mandatory if the Church is to meet successfully the revolutionary situation in which it finds itself," the Rev. Malcolm Boyd told 160 clergymen from 20 states at the fifth annual communications conference being held at Emory University in Atlanta from June 27 to July 13. Chaplain Boyd, who has resigned his post at Colorado State University in Fort Collins effective July 31, will become the first Episcopal chaplain at Wayne University in Detroit on September 1.

"Churches are going up everywhere but some people use highly-organized religion as a final refuge from radical commitment to God," he said. "The huge, organized churchly structure which becomes a mere extension of the social rat-race will have radically to be altered. Christians need to take off masks of conformity and role-playing and be vulnerable to each other in genuine community. Christians must be trained, above everything else, to develop a mature and corporate Christian style of life in order to reflect the love ethic

in everyday concerns ranging from sexual morality and business ethics to social and political attitudes.

"Christianity in the U.S. is enveloped too much in its own insular and parochial concerns — its real estate, statistics and prestige," Boyd said. "The Church needs to listen to the words and cries of the world in order to be enabled to preach the gospel to man where he really is, not where the Church might wish him to be."

Chaplain Boyd told the conference delegates that the racial problem is not merely a southern problem but a global one. He warned southern Christians to avoid an essentially provincial

outlook on the problem, citing also the plight of the American Indian and the situation of citizens of Oriental extraction.

"It is a malignancy which must be healed," he said. "We cannot attempt to communicate the Christian gospel by means of verbal platitudes; our communication has to be undergirded by Christian social action. At all costs, the Church's actions must no longer be allowed directly and stunningly to contradict its words of salvation. If such a situation should continue, in regard to the racial problem, the Church will be preaching in unmistakable terms the bankruptcy of its present strategies with a terrible dryness of spirit."

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CLERGY CHANGES:

THOMAS D. BOWERS, associate rector of St. Albans, Washington, becomes rector of St. Patricks, Washington, Sept. 1.

DARBY W. BETTS, director of community relations of the diocese of Calif., is now archdeacon of the diocese in charge of strengthening and extending urban work.

JOHN M. GESSELL, associate rector of Grace Church, Salem, Mass., becomes an assistant professor at the School of Theology, Sewanee, Tenn., Sept. 1. He will teach ethics, education and preaching.

SAMUEL J. MASSEY, member of the staff of Trinity, New Haven, Conn. for 35 years has resigned with future plans indefinite at this time.

ROBERT J. ELLIOTT, chaplain at the state hospital, Toledo, Ohio, is now rector of St. Pauls, Marion, Ohio.

ORDINATIONS:

WILLIAM F. EBERMAN, in charge of Emmanuel, Madison Heights, Va., was ordained deacon by Bishop Marmion on June 26 at St. Johns, Roanoke. Ordained at the same service were DENNETT C. SLEMP, serving in another diocese, and RICHARD D. TYREE, vicar of churches in Arrington and Massies Mill, Va.

MILTON M. GARCH Jr., graduate student at Yale Divinity School, was ordained priest by Bishop Blanchard of So. Ohio in June. Others ordained priests in the diocese in June were DONALD L. KARSHNER, rector of the Resurrection, Cincinnati; CHANDLER C. RANDALL, ass't at Grace Church, Cincinnati; DONALD D. DUNN, ass't at All Saints, Cincinnati. Ordained deacons in the diocese in June were ROBERT R. HANSEL, curate at Trinity, Columbus; RAYMOND L. STURM, in charge of churches at Logan and Nelsonville, Ohio; EVERETT D. SIMSON, curate at St. Pauls, Dayton.

DANIEL L. SWENSON was ordained priest by Bishop Kellogg on June 29 at St. Martins, Minnetonka Beach, Minn., where he is curate.

KARL E. V. BELL was ordained deacon by Bishop Kellogg on June 24 at St. Pauls, St. Paul, Minn. Ordained deacons at the same serv-

ice were SANFORD CUTLER, WILLIAM A. JARVI and HARRY A. KIRKHAM.

JAMES K. TAYLOR, vicar of St. Matthias, Rushville, Ind., was ordained deacon by Bishop Craine on June 24 at Christ Church Cathedral. Ordained deacon at the same service was JEREMIAH T. WILIAMS, curate at St. Pauls, Indianapolis.

EDWIN A. GRISWOLD, vicar of St. Johns, Clinton, Mich., was ordained priest by Bishop Emrich on June 29 at the cathedral, Detroit. Ordained deacons at the same service were BRUCE E. BAILEY, serving churches at Croswell and Lexington; FRANKLIN P. BENNET Jr., ass't at Christ Church, Dearborn; DANIEL BURKE, ass't at St. Andrews, Ann Arbor; ROBERT G. EIDSON, St. Pauls, Brighton; DAVID M. GRACIE, in charge of churches at Rogers City and Long Rapids; EUGENE W. HANNAHS, staff of Detroit Industrial Mission; FRANK J. HAYNES, staff of Our Saviour, Detroit; STEPHEN H. KNIGHT 2nd, serving at St. Johns, Ausable; WILLIAM E. LYLE, ass't at All Saints, Pontiac; CHARLES

C. LYNCH, ass't at St. Philip and St. Stephens, Detroit; HAYS H. ROCKWELL, ass't chaplain at St. Georges School, Newport, R. I.; CHARLES E. STURM, serving at West Branch and Rose City; SYLVESTER M. VAUGHAN, serving at St. Marks, Marine City; ROBERT G. WILLOUGHBY, ass't at St. Phillips, Rochester; DOWN L. WOLF, position not yet decided.

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