

The **+** WITNESS

SEPTEMBER 27, 1962

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SEARCHING FOR ANSWERS

MALCOLM BOYD comes up with some hard questions in his article on page eight. So we use this picture of Librarian Jean M. Watson plucking a book from one of the many shelves in the resource center of the diocese of Delaware

QUESTIONS THAT MUST BE ANSWERED

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FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***Story of the Week****Message for World Order Sunday Urges Rededication to Peace**

★ Asserting that war can be averted by "man working with God," the National Council of Churches called on Christians in America to make more effective contributions to world peace, freedom and justice.

The plea was sounded in a world order Sunday message issued by the department of international affairs, which sponsors the annual observance, and to be read in churches around the nation on October 21.

An essential to "support our hope for peace," the message declared is a knowledge and understanding of "even the hardest facts" concerning world issues.

In this connection it observed that the ecumenical movement "can help us in our learning, as we read and share in international Christian fellowship" to understand better the convictions and strivings of other people.

Christians, the message said, must accent their "hope" for peace, for "Christian hope has meaning for the individual and the world, for this life and for the life to come."

"Part of our hope is beyond history, but we also have hope within history for the life of peoples here and now, because this is God's world," the statement said.

Noting that this country "faces new world responsibilities and opportunities," the message acknowledged the existence of "dynamic forces at work as many people strive for better days for themselves and their children," and warns that "some nations and systems threaten the cherished values, institutions and lands of others."

In view of this situation, it continued, some Americans are frustrated because the U.S., victorious in two wars, "cannot now quickly resolve world crises in our favor."

Other Americans are troubled because this country cannot alone control the world as seemed possible when it had sole possession of atomic power, and because now we "must act largely in concert with many other countries, allied, friendly, neutral and even hostile," the message stated.

Observing that the struggle for world power will continue and vary in intensity as crisis follows crisis, the message cautioned that this struggle "will demand continuing perseverance, time, thought, energy, money, imagination and life — beyond what we have given — if we are to endure and break through it by Christian means."

At the same time the statement cited several encouraging facts in the world picture. These

include the development of new lines of international cooperation, increasing achievements of the United Nations, and the new influence at work for disarmament and world economic and social development.

Kenneth L. Maxwell, executive director of the international affairs department, pointed out that world order Sunday gives Christians a chance to study world issues and realize that they "can fulfill their responsibilities as Christian citizens by expressing their views to those representing us in government and at the United Nations."

SEMINARIANS ARE DISILLUSIONED

★ Many men preparing for the Protestant ministry are disillusioned with local parish life, a New York seminary professor said in Minneapolis.

Edmund A. Steimle of Union Theological Seminary said the seminarians, in an "alarming proportion," are seeking other places to serve—as college chaplains, teachers and "experimenters" in inner-city parishes.

"A whole host of people think the church is inadequate in terms of message and the needs of our apocalyptic times," he said.

He said the church misuses laymen when it thinks of them primarily in terms of the church's plumbing, budgets and prospect cards.

"What it means for a Christian to be a doctor, engineer or union leader may be more im-

portant than what he does in church," he said.

Steimle said one of the main troubles of the church is that what it believes about God "has gone flat."

"We need to recapture the dimension of God's judgment," he declared.

SOUTH AFRICA HAS NEW BAN

★ South Africa, which has many curbs on individual activities, produced a new one that both puzzled and worried Church leaders.

Under its provision, only clergymen resident in South Africa or "who are regularly associated with broadcasting" will be allowed to speak over the facilities of the South African broadcasting company.

Circulars outlining the regulation were sent to all churches in South Africa by the radio network.

Immediate effect of the ban was to prevent the broadcast of a sermon by Bishop G. D. Savage of Buckingham, who recently arrived from England for a visit here. Officials of St. George's Anglican Cathedral had planned to broadcast the sermon over South African broadcasting company facilities.

An Anglican spokesman here described the ruling as "incomprehensible."

It meant, he said, that "if the Pope or the Archbishop of Canterbury were to visit South Africa their sermons could not be broadcast."

Spokesmen for other Churches admitted they were confused by the restriction which permits broadcasts only by those clergymen regularly associated with radio work.

"If that is so," asked one, "how does a minister get a start in broadcasting?"

American Church Leaders Report On Visit to Soviet Union

★ American Church leaders who had just returned from a three-week visit to Russia said that the "continued existence of vital churches in the Soviet Union, despite all party pressures and campaigns against them, is one of the forces that may in the long run modify Soviet ideology and policy."

In a prepared statement issued at a press conference the 13 churchmen paid special tribute to the "stubborn faith and faithfulness of millions of ordinary Soviet citizens."

It is this faith, rather than the Soviet constitutional guarantees of freedom of worship, which actually protects the Church from total obliteration by the government, they said.

This was the second such delegation to visit Russia under the auspices of the National Council of Churches. The first visit occurred in 1956 and was later returned by a group of Soviet Church leaders.

Another return visit by Russian churchmen is scheduled for 1963. Eugene Carson Blake, chief executive officer of the United Presbyterian Church in the U.S.A., who acted as the spokesman for the delegation at the press conference, said that Archbishop Nicodim, head of the Russian Orthodox Church's department of external Church relations, is expected to head the group.

R. H. Edwin Espy, associate general secretary of the National Council, reported that the American delegates and the Russian Orthodox leaders with whom they talked had agreed to recommend a continuation of such exchange programs and to expand them to include exchanges of specialists, such as theologians or Christian educa-

tion experts, exchanges of professors and theological students and exchanges of literature.

In the statement summing up their impression of the visit the churchmen made the following points:

Soviet churchmen are loyal to their government, even though they do not approve of its atheistic ideology.

The average Russian citizen is genuinely concerned with peace, and it is a "mistake for Americans to dismiss their endless talk of peace and disarmament as mere propaganda."

In spite of continued pressure from the government, the churches in 1962 are "in some respects stronger" than they were before. Although they acknowledged that reliable statistics are hard to obtain, the American churchmen reported that church services are well attended, that seminary student bodies seem to be about the same size as in 1956 and that there seem to be a substantial number of infant and adult baptisms.

Concluding their statement, the American Church leader said:

"As Christians we are confident that God has not lost control of his world which includes the Soviet Union and that in a society depressingly uniform to Americans the spirit of man created and inspired by God is in the long term sure to break out of the cramping rigidities of present-day communism."

They stressed that "Christians in the Soviet Union did not hesitate to remind us of the secularist and materialist forces in the United States and made us increasingly aware of the universality of the movements of our times — intellectual,

social, and political — which reject Christianity as irrelevant or hostile to progress.”

“As American Christians we call upon all the areas of social and economic concern which, happily in our land, we are free and therefore obligated to do,”

Another Warning on War Danger Given by Albert Schweitzer

★ Dr. Albert Schweitzer, who has spent half of his 87 years as a medical missionary in the African jungle, says the world has come critically close to atomic war so many times that it must be made aware of the urgency to halt such threats.

He made the statement to the Rev. Dana M. Greeley, president of the Unitarian Universalist Association, who has just returned to his headquarters in Boston after a tour of Europe and Africa.

The Nobel Peace Prize winner called for a tremendous surge of public opinion to bring to an end to testing of atomic weapons and their manufacture. He deplores the testing and making of such weapons as “unethical shortcomings that at any time could plunge the world into disaster.”

The noted missionary feels it is an affront to the human conscience, stated Dr. Greeley, who added that acceptance of stockpiling and testing is “ethically at variance with the concept of life and reverence for life.”

Dr. Schweitzer says the blame for apathy by the people of the world rests on their elected officials and the press (radio, newspapers and television).

He believes there is danger of radioactive fallout after nuclear testing and “the press accepts the whole situation without any sign of moral indignation.”

Accompanying Dr. Greeley to Africa was the Rev. George N. Marshall, minister of Boston’s

the churchmen said.

There were two Episcopalians in the group; Bishop Lauriston Scaife of Western New York and Layman Paul Anderson who is a specialist of Soviet affairs for the National Council of Churches.

Church of the Larger Fellowship, which keeps in touch with 3,000 religious liberals who “live too far away” to attend individual churches.

One of Marshall’s parishioners is Dr. Schweitzer, who still maintains membership in the Alsatian church in which his father once preached.

Dr. Schweitzer described himself to the Boston churchmen as “just a Christian trying to live with his religion.”

The philosopher has not forgotten music during his decades in Africa, said Greeley, and as an organist he is regarded as one of the world’s leading interpreters of Bach.

The Schweitzer hospital now takes care of 600 patients, many of whom walk for days through jungles or paddle down rivers to reach it. The hospital, Marshall said, now has five doctors, 12 registered nurses and 20 native nurses. They also care for 160 lepers in a nearby village.

NUCLEAR WEAPONS MUST BE BANNED

★ The synod of the Anglican Church in Canada adopted a resolution warning all major powers that the “only sane course open to humanity is never to use nuclear weapons.”

The resolution expressed faith in the moral influence of those nations that refuse to accept nuclear arms and stated that neutral countries could be a determining factor in world affairs.

CINCINNATI PARISH WINS LONG BATTLE

A seven year battle to void the tariff on an English silver altar cross on the altar of the Chapel at Christ Church, Cincinnati, ended recently when the President signed into law HR 4449, an act amending paragraph 1774 of the Tariff Act of 1930 with respect to the importation of articles for religious purposes.

Henceforth “altars, pulpits, communion tables, baptismal fonts, shrines, mosaics, iconostases, or parts, appurtenances, or adjuncts of any of the foregoing, whether to be physically joined thereto or not” are allowed to enter the United States duty-free when imported in good faith for use in religious or charitable purposes.

Prior to the 1962 amendment articles such as altar crosses which were not physically joined to an altar, pulpit, etc. could not be admitted tax free.

Charles P. Taft, senior warden of Christ Church, and amicus curiae of the parish in the case, had written to the Senate finance committee that it appeared obvious to him that Congress did not intend that a duty apply on such gift.

The cross in Christ Church Chapel was manufactured by Blunt and Wray, Ltd., London, after a design by J. Francis Coote, who also designed the candlesticks given to the National Cathedral, Washington, by the late King George VI and Queen Elizabeth.

CONSECRATION IN CHICAGO

★ The Rev. James W. Montgomery will be consecrated suffragan bishop of Chicago this Saturday at the cathedral.

Presiding Bishop Arthur Lichtenberger is the consecrator and the co-consecrators are Bishop Burrill and Bishop Street of Chicago. Bishop Albert Stuart of Georgia will preach.

Remarriage of Divorced Members Hotly Debated in Canada

★ The Anglican Church of Canada's policy on the remarriage of divorced persons makes "ecclesiastical Renos" of other denominations, the general synod was told.

A long and heated debate flared up over the report of the commission on marriage and related matters. The commission, in a one-page report, said it "hoped" a uniform practice could be established in admitting to the sacraments divorced persons who have remarried.

Many delegates criticized Anglican policy of refusing to remarry a divorced member whose spouse is still living, but "accepting" their return with a blessing" after they have been married by ministers of other denominations.

"The current practice produces confusion, inconsistency and contradiction," Canon J. C. Clough of Winnipeg charged. He said the result was that many people accused the Church of "timidity."

The Church, he added, "seemed to say 'No!' loudly in public but privately was saying: 'Come around to the back door and we'll let you in.'"

After long discussion, the synod passed a resolution instructing the commission to draft recommendations for the next synod at Vancouver, B.C., in 1965. It ordered the commission, headed by Bishop Stanley Steer of Saskatoon, to pay special attention in its studies to Canon Clough's statements and to the views of Archbishop Harold Sexton of British Columbia.

Archbishop Sexton had a mimeographed statement distributed among delegates. It said:

"We cannot, of course, enter-

tain any sympathy for those persons who lightly regard the obligations of marriage, but as most of us know, there are good and upright people, who, having extricated themselves from an unfortunate and often impossible union, desire to remake their lives with partners of good character and live as decent members of the Church.

"Generally speaking, the clergy are sympathetic toward such cases, and frequently arrange for a second marriage at the hands of a friendly or well-disposed minister of another (church) who is not subject to the inhibitions imposed upon the Anglican clergy."

Amplifying his statement later, Archbishop Sexton said the Church "must face up to realities without cheapening the institution of marriage."

During the debate, Canon Clough quoted a bishop, whom he did not identify, as having made the statement about "ecclesiastical Renos."

Canon H. V. R. Short of Catharines, secretary of the commission, said Anglican priests who persuaded ministers of other denominations to perform such ceremonies were "exploiting facilities of which, in principle, we disapprove."

Canon Clough echoed Archbishop Sexton's warning on the scope of the problem and said the Church should not in any way weaken or make null and void "the historic principle of the indissolubility of marriage."

"We would not want to go as far as the Roman Church with its doctrine of extended nullity; nor would we want to adopt the policy of some Churches who seem to be guided in their procedure simply by what will

make for the happiness of the people involved," he said.

Archbishop Sexton said applications for remarriage of divorced persons should be considered individually, each case weighed on its own merits by a responsible official of the Church.

The Rev. J. O. Peacock of Cowansville, told delegates he knew of several unmarried couples who were living together in his own parish and that he "could do nothing for them." He called the situation one of the most difficult problems facing a parish priest.

Delegates heard a reading of part of a statement from the 1958 Lambeth Conference in which the bishops of the Anglican communion said each case for remarriage should be judged on its merits at the diocesan level.

The relationship of the Anglican Church to divorced persons has been debated for some 30 years. Twenty years ago, the deputies of the synod voted in favor of remarrying divorced persons but the bishops defeated the move.

ARCHBISHOP DE BLANK IS STRICKEN

★ Archbishop Joost de Blank of Capetown has suffered a cerebral thrombosis brought about by fatigue and strain.

This was disclosed here by his physicians, who said they had ordered him to leave for Europe for a complete rest.

The Anglican prelate said he hoped to return to Capetown early in November. Meanwhile, the diocese will be administered by his assistant, Bishop Roy W. F. Cowdry.

Dr de Blank, 53, was enthroned in the Capetown See in 1957 after having previously been Bishop of Stepney, England.

EDITORIALS

Bishop Arthur Moulton

THE NOTICE given in the press at the time of Bishop Moulton's death seems inadequate for the importance of the man and his work in the Church and in the world. It is perhaps worth while to jot down the impressions and observations of a Witness Editor who was Arthur Moulton's intimate friend for more than forty of his 89 years.

During his long residence in Massachusetts he became probably the most popular priest in the diocese in the thoughts of both clergy and laity. This was startlingly seen at the time of the election of Massachusetts first suffragan bishop. The contest seemed to be between the archdeacon and a well known mid-westerner, both of whom had serious opposition which bid fair to make the election long drawn out and bitter. But a group of influential delegates determined to avoid this and agreed to nominate and elect the rector of Grace Church, Lawrence — Arthur Moulton.

But when they notified him of their intention, he refused to permit his name to be used and said—in public—that the archdeacon had been most successful to the missionary work of the diocese and was well qualified for the suffragan bishop's job. That settled the matter speedily and the archdeacon was chosen. As long as Moulton remained in the diocese there was probably no job which he couldn't have had for the asking!

From first to last in his long career in the Church, he has shown himself to be, first of all, a missionary and a strong supporter of the underdog. And the longer he lived the more widespread became his application of these basic principles. Long ago, in Lawrence, he was the friend and supporter of the strikers in the famous textile workers rebellion. He was a rare combination of a social radical and an Anglo-Catholic and his influence in both these fields was very great. During the shameful McCarthy era he supported and worked actively for such organizations as the "Episcopal League for Social Action", the

"American Committee for the Protection of the Foreign Born", "The National Council for American Soviet Friendship". During this period came the international Peace Council, held in New York, at which American and Russian delegates closely cooperated and lifted up their voices for peace.

Bishop Moulton came across the country and added his voice to this witnessing. He saw clearly that the legislation passed by Congress at this time — some of it over the President's veto — like the McCarran-Walter act — was a shocking violation of American democratic freedoms, nothing like it having been put on our statute-books since the notorious Alien and Sedition acts in the John Adams administration. Moulton was most actively concerned with the persecution of the many foreign-born (which was made possible by the McCarran Act) and served as honorary chairman of the "American Committee for the Protection of the Foreign-Born".

In the midst of these hectic doings, the brave Bishop found himself embarrassed by being awarded the "Stalin Peace Prize" of a gold medal and \$50,000. He did the obvious and logical thing; accepting the medal, but declining the money.

For several years before his death he suffered from very poor health so that he felt obliged to decline the urgent invitation to visit Russia which some of his friends made possible, even promising to pay the way of his own physician. He was the friend of all sorts and kinds of people who respected and loved him.

He was, of course, the chief pastor to a small minority in Utah, but a great host of the Mormons were his friends and thoroughly respected him, although the majority looked with a fishy eye at his politics! That he loved Utah and its people became evident from the fact that when he retired in 1946 he chose to stay for the rest of his life in Salt Lake City.

And now — May he rest in peace and may light perpetual shine upon him.

QUESTIONS THAT MUST BE ANSWERED

By Malcolm Boyd

Chaplain at Wayne University

WHAT IS THE GOSPEL: WHO IS
MAN: WHAT IS THE WORLD: WHAT
ARE THE IMAGES OF THESE AND
OTHER THINGS WE TALK ABOUT?

IN ENDEAVORING to go forward with its essential vocation of Christian evangelism, the Church is immediately faced by the crisis in communication brought about by the loss of the meaning of traditional words. Changing concepts within culture have produced caricatures of such words as 'love' and 'man' and 'sin.'

Too, the Church is caught in a web of grotesque, inexplicable images: the images and words it desires to be understood become hopelessly distorted in the process of communicating. We have observed the seeming impotency of the Church on numerous occasions to communicate except by clear, hard action (as, for example, on occasion in South Africa), yet the Church seems never before to have been so involved with words!

Is not our task to make Jesus Christ identifiable in word and image for contemporary man in mass culture? Is not our task to achieve point of contact for the gospel with contemporary man in mass culture by creating new images which possess meaning for him?

Images within mass culture are rampant; a number of them must be made identifiable with Christianity. This is difficult to do, for the culture is post-Christian and has rejected explicit Christian words and images. One cannot, therefore, approach the culture in a traditional way, trying to make use of old words and images in order to establish dialogue.

I recall sitting one night in a club which was, I felt, a Christian image of hell, yet I was surrounded by persons who did not believe in hell. Therefore, they would have summarily rejected the present statement of their condition had I attempted to offer it to them. They were isolated from one another, though seated tightly alongside each other at the bar and at tables jammed closely together, in the illusory security and denseness of the overly-crowded room. Music

was played without a break, at a peak level of screaming sound; the musicians themselves appeared ready to drop from exhaustion and the boredom of the sameness of the music without end. There was a beat, a rhythm, so insistent that it carried with it body, mind and soul: but it led nowhere, it was only a respite, a filling-in and obliterating of time which was unendurable.

An Existence Cut Off

ANOTHER CHRISTIAN IMAGE of hell can be found at the heart of a modern city, a dozen blocks from the smart center of hotels and stores: here is the slum, the "underprivileged area," where life continues but is an existence cut off from the vision of the great city. Here, in a lost pocket of the city, in a touch of wilderness within the teeming jungle of the city, people need to eat, to love, to sleep, but they are out-of-step with progress and glamor and bigness and success, and they know it and feel dead. They could reach out to one another but instead they play a frozen charade and remain alone. They inhabit a Christian image of hell, but they have ceased to believe in hell. How may one make identifiable to them the condition of their very life, its consequences, indeed the possibilities and hopes stemming from it?

"Since it is impossible to escape this Life, all that remains to us is to deepen it," Charles Williams wrote in "The Redeemed City." "In this sense to consider how we live from others may be even more profitable at times than to consider how we should live for others. Both are necessary to the perfect exchange. The methods of exchange, of carrying burdens and of giving up burdens to be carried; of acting in the strength of others; of making commitments by others; all these may be found to be full of meaning much beyond our ordinary understanding."

How to say this, in the pit of hell, when it is

presumed that there is no hell, and the concept of salvation can be received only by indifference and the suggestion of a bitter smile? (If the Church would speak of "salvation," here, here in hell, why does it not come down to hell itself so that it may know, too, what hell is like; perhaps it might find that its "salvation" does not apply to hell if it should ever have the courage to come down to hell in its own life; but, of course, there is no hell!)

W. H. Auden, in "The Enchafed Flood," takes the image of the city in Moby Dick — a city in which Ishmael still remains an individual who can identify an image of hell and exercises his freedom of will in turning his back upon it. "Urban society is, like the desert, a place without limits. The city walls of tradition, mythos and cultus have crumbled. There is no direction in which Ishmael is forbidden or forcibly prevented from moving. The only outside 'necessities' are the random winds of fashion or the lifeless chains of a meaningless job, which, so long as he remains an individual, he can and will reject. At the same time, however, he fails to find a necessity within himself to take their place. So he must take drastic measures and go down to the waters"

The Task of Mission

THE IMAGES rampant in our culture are directly related to the Church's task of mission. In being missionary, in relating to the culture in which it has its life, the Church shall have to be able to relate to the images of the culture in order to establish fundamental point of contact for a meaningful dialogue. Presumably the Church has learned that it cannot simply stand back, or up, and 'preach' to the culture. It must interpenetrate the culture. In order to do this, it must comprehend the culture, its mores, its words and its images.

A few key personalities emerge from mass culture in an intriguingly forceful way to stimulate, challenge and influence men. Their very emergence out of anonymity into spheres of spiritual power is directly related to their images. One of the most arresting personalities of our time was Albert Camus. He deeply influenced the culture in which he lived and his death was felt as a personal loss in many widely separated parts of the world.

Men's images of Camus tended to identify his struggle for meaning with their own struggle. Images of his books — *The Rebel*, *The Stranger*,

The Plague, *The Fall*, *The Myth of Sisyphus* — became most powerful as other men related these images to their own images of themselves. Robert M. Adams, writing about Camus in *The Nation*, caught the spirit of the vitality and depth of the meaning of his image to other men sharing culture and time with him: "And Camus himself is an admirable subject; for he is evidently one of those spiritual lightning rods around whom our age concentrates its darkest clouds, its most outrageous fires The intense and sensitive face which looks out of his portraits is insatiable in its attraction to the great questions of life—the ones to which we must have answers in order to get on with it. And the residual restlessness we sense in his character, as in his art, is the best guarantee that he will not fob us off with easy answers."

Distorted Images

THE IMAGES OF THE CULTURE are directly related to the Church's task of mission in a yet more profound way. There are images of the Church itself which are perpetuated in the culture. Mission cannot seriously be undertaken until the Church has determined what are the images of itself in the culture — and, most particularly, what are the images of its mission.

How many persons, one wonders, have rejected the Christian faith for the wrong reasons — for reasons related to false images which have distorted the faith instead of showing forth its fundamental nature? (Of course, one wonders, too, how many persons have accepted the Christian faith for the wrong reasons — equally related to false images?) Many thinking, conscientious, troubled, searching men and women have felt that they had to reject the Christian faith on the basis of its images which had come to their attention. When one becomes aware of some of these false or distorted images, one quite comprehends why they have acted in the way they have.

In his book *Act One*, Moss Hart shared a very important image with his readers — an image of "worthy institutions" and "good causes" which many, many persons hold in common with him. It is, of course, an image directly related to churches and church work. "Once more I looked up the address in the telephone book to make sure and then I hurried out. The Clara De Hirsch Home for Working Girls was an estimable charity run by good people to provide unattached and homeless girls with decent food and shelter

in a city not much interested in their welfare. Yet as I hurried toward the building at the corner of Third Avenue, I wondered if any edifice need actually look so cheerless and desolate. Why do worthy institutions or good causes always lack any single element of gaiety or joy?"

I discovered something of one man's images of the Church while I was discussing Christianity with him as he seriously struggled with the question of whether or not to become a member of the Church. "I can't believe the Creed — oh, maybe the first line, that one about I believe in God," he said. "I can probably believe that. But when it comes, say, to Communion — it's just a ritual to me. I can take Communion because I feel a part of a ritual that thousands and millions of people have taken part in — good, honest people — but it means absolutely nothing more than that to me."

Some Questions

THIS IMMEDIATELY BRINGS us back to basic Christian images in the culture.

● The Church is the Body of Christ: who is Christ, what is the image of Christ?

● The Church is the instrument of salvation: what does that mean, what is the image of salvation?

● The Church mediates grace: what is that, what is the image of grace?

● The Church pronounces absolution for sins: what is sin, what is the image of sin?

● The Church strives to prepare persons for eternal life with God in heaven: what is eternal life, what is heaven, what are the images of these?

● The Church glorifies and adores God: who is God, what is the image of God?

● The Church is indwelt by the Holy Spirit: who is the Holy Spirit, what is the image of the Holy Spirit?

● The Church proclaims the gospel to man in the world: what is the gospel, who is man, what is the world, what are the images of these?

If the Church does not discover what are these basic images of itself and its work in mass culture, it pursues its mission at the terrible risk of perpetuating false, useless or quite dangerous images by means of its very missionary endeavor.

The Church needs to find out what are the basic images in mass culture of the Church and the fundamental tenets of the Christian faith.

Where it finds that such images are in correlation with the Christian faith, the Church may utilize existing images in its work of mission.

On the other hand, where it finds that such images are not in correlation with the Christian faith — are, in fact, contradictory to it — the Church must reshape or discard these images and set about the task of creating some new Christian images of basic Christian tenets.

Pointers For Parsons

By Robert Miller

Priest of Campton, N. H.

WE SEEM TO ARGUE more at our deanery meetings since Mr. Stoddard joined them, and we older men remind ourselves that it is good to have youth's fiery impatience. The other day he raised the question of armaments, quoting from a letter of our senator to his constituents. On our present bases, he read, "we maintain 48,000 miles of hard-surfaced roads (the interstate highway system will be only 41,000). We keep 1,000 planes in the air day and night. (The fuel bill for flying a B52 is \$380 an hour)"

We gasped. \$380 for gas would carry any one of us for a year.

Buffers bristled. "Dare we relax our efforts for a moment," he asked, "in the face of atheistic communism?"

"What troubles me," mused Gilbert Simeon, "is the threat to democracy when so much information is classified, when so much is beyond the ordinary man's comprehension, when decisions are made by the few. I do not think we are ever told the full story."

"What I dislike," said Fr. Timmons, "is the constant denigration of all things communist and the constant overpraise of all things American. If we do any spying, we call it intelligence. If we create a new Van Allen belt we think the world should believe in our good intentions. We want other nations to accept as true our image of ourselves. Of course they will not."

"Of course they won't," I agreed. "We ought to realize, for example, that the more successful is the West Berlin economy, the more the aggravation to Russia. We resent Russian interference in Cuba? What must it think of our bases in Spain and Turkey?"

The dean said that the increasing burden of armaments was a strain on the Christian conscience. "Are we under the influence of some demonic power," he asked, "as I think the Third Reich was? When I think of our tremendous stockpile of bombs and our means of delivering them, I tremble, and feel that it must be a nightmare, that it cannot be real. I did not use to think the world was mad, but I do now."

"But what are we to do?" asked Buffers.

The dean threw up his hands. "Frankly, I do not know. We assent to these dreadful preparations for war in the name and hope of peace, and

so we lost the right to protest. I think the thought of war should make us parsons turn to the Spirit in humble penitence. What we should offer to God and the world is a broken and a contrite heart. We need his mercy."

"Is it as bad as that?" cried Buffers, amazed.

I thought to myself, "In which sign shall we conquer? The bomb? Or the Cross?"

Buffers might say, "No bomb, no Cross."

But it was the Cross that towered over the wrecks of time. Why was it so hard to put our faith in the power of the Cross?

A VISIT TO THE HOLY LAND

By Terence J. Finlay

Rector of St. Bartholomew's, New York

WE WONDER WHY THERE IS SOME-
THING LACKING IN OUR LIVES. IT IS
BECAUSE JESUS IS CALLING US TO
LAUNCH INTO THE DEEP AND WE
WANT TO LINGER IN THE SHADOWS

WHEN ONE VISITS the Holy Land for the first time, as we did this summer, there are certain doubts as to what one will find. One hears conflicting views from those who have visited the holy places. Some have found them tremendously impressive; others have found them commercialized and disappointing. A great deal depends upon what one is looking for and what one brings with him. We went hoping to find something of the presence of the one who lived and moved about that tiny country and yet whose message has come ringing down through the centuries, so that all across the world men have looked to this one who was born in an obscure town, growing to youth and manhood in a small village, working as a carpenter, serving and ministering to people for three years or so, and then dying on a hill outside the capital city.

This man, who has become the Saviour to millions, is the man whose presence we sought. I tell you with all my heart that he who seeks will find him. It is one of the unforgettable experiences of our lifetime that we have been permitted

to walk where he walked, and I want you to see with me the lovely setting where we found him closest of all, the sea of Galilee, which is thirteen miles long and seven miles wide at its widest point.

Leaving Nazareth about ten o'clock in the morning, we arrived in a few minutes by motor road at Cana. There we went into the church which is built over the place where Jesus turned the water into wine. The village is much the same as it was in our Lord's day; you can almost see and hear him. Then we drove across the hot, dusty plain, where goats and sheep were grazing. It seemed almost impossible that they could live on the little pasture that was available at this time of the year. There were the shepherds, much as they were in our Lord's day.

Then suddenly we came to the brow of a hill, and as we started to descend, a whole new vista opened before us. There, shimmering in the noonday sun, was the sea of Galilee, blue and calm. On its shores were the ruins of the ancient villages and towns: Capernaum, where Jesus did

many of his great works; Magdala, whence came Mary Magdalene; the hills of the Beatitudes, where Jesus preached the incomparable Sermon on the Mount; the hills where he fed the five thousand. Across from Capernaum are the steep hills of Gadara, running down into the water. It was not difficult to see in your mind's eye that herd of frenzied swine plunging over the abyss into the waters below.

Following Him

ALL THAT REMAINS of Capernaum are these silent ruins. We walked through what was left of a synagogue, that might have been the very building in which Jesus preached and worshipped. As we sat under an olive tree, I looked down toward the water's edge and once again Capernaum had become a great and prosperous town, one of the great centers of commerce between the east and the west, to which came traders from Tyre and Sidon, and from Damascus. Here Jesus carried on his ministry, and I could see Jesus being followed by people whose hearts were hungry for the word of life, who had found that their form of worship did not satisfy them.

Realizing that, because of the crowd pressing upon him, he could reach only the few who were nearest to him, Jesus asked for a boat. One of the fishermen who had come in discouraged after a night's fishing, took Jesus aboard and they pushed off from the shore. Sitting in the boat, Jesus gave them those messages in words which they were able to understand and translate into their own lives, so that they began to comprehend something of the love of God, of the nature of his Kingdom, and his plans and purposes for individuals in making that Kingdom come on earth as it is in heaven.

When he had finished preaching, Jesus said to Simon, "Launch out into the deep, and let down your nets for a draught." Simon answered, "We have toiled all night and have taken nothing." But he did not stop there, as so many people stop when Jesus calls to them in this twentieth century. He did not say, "What's the use?" He just said, "Nevertheless at thy word I will let down the net." You know the result. The net was filled with so many fishes that it began to break, and they had to call to their partners, the sons of Zebedee, James and John. They came out with their ship, and both ships were so full that they began to sink.

Then it was that the truth came to Peter in one blinding flash, and he said, "Depart from me;

for I am a sinful man, O Lord." He realized his own unworthiness. Jesus said, "Come and I will make you fishers of men." And when they had drawn their boats up to the shore, they forsook all and followed him.

Into The Deep

MY MESSAGE is this: Let us together hear the challenge of Jesus to move out from the shallows of our churchianity into the depths of Christianity, to move out from the shallows of what we have done or tried to do to greater attempts for God.

There is a great deal of shallow living all around us today. We are apt to listen to the loudest voice and feel that it must contain the truth. We have tried to make life great by making it easy. We have tried to make life satisfactory by making it comfortable. We have tried to make life last by making it secure. And all the time deep calls unto deep and we are left with a great sense of dissatisfaction and we wonder why there is something lacking in our lives. It is because Jesus is calling us to launch out into the deep and we want to linger in the shallows. We are afraid of what it may cost us to move out with him into the deep.

Jesus said, "Launch out into the deep. Leave the shallows." He gave to these simple fishermen a vision of the world as the Kingdom of God and of themselves as fishers of men. Down through the ages Jesus has been helping ordinary men and women to become his fishermen, bringing others into the Kingdom and in closer touch with him and his love. Will you not join me in this great enterprise in the days that lie ahead, as we hear again the words of our Lord telling us that we need not have life restricted, narrow, and joyless.

He came to offer us life more abundantly. Surely, as those who have caught something of the glory and wonder of Christ's teaching, we do not wish to go paddling along in the shallows of Christianity. We want to move out into the deep. Who will sail with us during the months that lie ahead.

I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

25¢ a copy

\$2 for ten

The Witness

Tunkhannock, Pa.

Silence

By Reuel Lahmer

Organist of the Ascension, Pittsburgh

THERE WAS A TIME when I thought it proper to fill in every silent moment in our worship services with quiet music, fading in — fading out. In recent years my thinking has changed. Too much of our music has become background music — music to walk to, music to cover up noises, even music to accompany “silent” prayer. Silence has taken a terrific beating in our lives. It is time we try to restore moments of silence to our worship services. Short pauses of silence can help to heighten the meaning of words and can help to make us conscious of God’s presence.

Priests and ministers sometimes try to interject silence in the form of silent prayer some place in the formal part of the service but this is rarely successful, chiefly because it is usually too short or because one is directed every few moments as to what to pray for thus interrupting the individuals thought and prayer.

The most fitting place for corporate silence is ten, twenty or even thirty minutes before the prelude begins. Imagine what would happen to our churches if our congregations were in their pews or on their knees in church twenty to thirty minutes each Sunday before the prelude unburdening their sins and sorrows, those of our families, our communities and the whole world.

The organ prelude then whether it be prayer, praise, adoration, thanksgiving, pianissimo or fortissimo would take on new meaning and by the time of the first hymn the congregation would be prepared and ready to sing and offer their sacrifice of praise and thanksgiving.

Our western civilization has been slow to cultivate the art of being silent. In the east the discipline of remaining silent for long periods of time is practiced by many. Silence does not mean that we become free from noise or sounds. As we become silent we often become more conscious of the many sounds about and even within us. We become conscious of tense muscles and nerves and we learn to relax.

To practice silence it is wise to take a comfortable relaxed position, with straight back and eyes closed and then to direct one’s attention on God’s presence. Since our minds are prone to wander it helps to concentrate upon some aspect of God and his universe, or a prayer, the creed, sayings of Jesus, or one can concentrate on God’s love

surging through the body, the mind, the blood, nerves, cells, cleansing, strengthening and healing. Disciplined corporate silent prayer and meditation could bring new strength and vitality to our churches and its people.

Silence can of course be practiced individually but there is a very special power revealed when two or more practice silence together. This is equally true when the silence is active, that is, directed in prayer, or when the silence is passive, allowing God to speak to us. All of us have probably experienced unforgettable moments of silence with a loved one or friend when words would have been meaningless. It might be interesting to form a listening group to meet regularly for periods of silence. The results might be surprising.

The rush and confusion in choir rooms on a Sunday morning is something to behold. The same general rush and confusion is evident in the average home before the family leaves for church. Which all stresses the very great need of a period of silence in church before the service begins when we can collect our thoughts and prepare ourselves for the act of worship which we together celebrate each Sunday so that we can join with those past, present and future in our continuing and unceasing Te Deum of Praise.

COVER UP YOUR HEAD

You women and you little girls
You must cover up your curls
When you step inside a church
Else Papa will get the birch —
Drive you out where you belong
In the milling heathen throng.
Simple headbands aren’t enough
Nor beribboned bits of fluff,
So buy a “behave” or a sailor;
Get a chapel cap or veil or
Something that will hide your hair
And not cause dear Papa to stare.

Dear Papa would have us all
Live the days of good St. Paul
When wanton women bared their hair
And nice girls simply didn’t dare.
Congo crumbles; Kruschew roars.
Satan beats upon our doors.
Christ is crucified again
As His people writhe in pain.
Take no notice of these spats.
Papa is watching ladies’ hats.

— E. R. Noice

THE NEW BOOKS

The Byzantine Patriarchate — 451
1204 by George Every. Seabury
Press. \$5.00

"Dry as dust" most readers of this book will be likely to think as they look at the title. They guess very badly indeed. (It's a pity the author or publisher put such a title on the book.) The story is fascinating. The region where all this happened is today very much in the general public's mind and heart—the Middle East — and what went on there in the 700 years of mediaeval Europe is made vivid and significant in the telling of it today.

Byzantium through this long period "was not the Roman Empire in decline, but a development of Greek civilization within the Roman Empire." But after the Council of Chalcedon (451) the cultural life of the east and the west drew further and further apart and students of the Christian east have had great difficulty in finding books which made the story of Christianity after the reign of Justinian vital and adequate.

It is evident that the author of this little treatise aims to fill up this gap and readers who are interested will not be disappointed.

CREDO by Karl Barth. Scribners.
\$1.45

The three latest paperbacks of Scribners are of very general interest. Like this one of Karl Barth's, all three have popular appeal. This *Credo* explains the Apostles Creed as the basis of the Christian religion. Bishop Pike's *Beyond Anxiety* gives the Christian solution to the problems of fear, frustration and guilt and Rudolf Bultmann shows us in his *Jesus Christ and Mythology* just what "demythologizing" means.

The Church's Confession Under Hitler by Arthur C. Cochrane. Westminster Press. \$6.50

The body of this thoroughly documented book is the carefully detailed narrative of the position taken by the German Evangelical Church in May 1934 in the matter of Hitler and the Nazi party's "National Socialist State" which was, as we all know now, a mere cover for the coming series of abominations inflicted on multitudes in Germany and the captive countries.

The "Memorandum" submitted to Hitler in June 1936 gave notice to him and the world that the German Evangelical Church would give nothing but opposition to him and his

By Kenneth R. Forbes
Book Editor

program. Karl Barth and Martin Niemoller were among the leaders of the synod which produced this "Memorandum". It of special interest now to read Gordan Zahn's *German Catholics and Hitler's Wars* which is a frank detailed account of the Church's rank and file and how they had peculiar difficulties owing to the attitude of several of their bishops. This book the Witness reviewed in its issue of July 12, 1962.

Lord I Believe by Austin Farrer.
Seabury Press. \$1.00

Here is a unique paperback by a Protestant theologian who shows the reader convincingly that prayer and Christian dogma are mutually illuminating. To accomplish his purpose he studies the Apostles Creed, clause by clause, and makes them subjects for prayer. In the book's final chapter, Dr. Farrer gives most of his readers a startling surprise by urging them to use, in their private meditations, the ancient devotion of the rosary — beads and all.

The whole book is extremely interesting and spiritually wholesome — worth more than it's one dollar price.

World Crisis In Oil by Harvey O'Connor. Monthly Review Press.
\$7.50

It may seem to the casual reader, who opens the book almost at random, that it's too technical and too thorough-going for him, with limited ability, to read it and, still less, to buy it. But he is all wrong. There are, to be sure, many pages filled with figures, charts and similar fearsome looking contents, but one can completely ignore them and yet understand and appreciate the purpose and factual nature of the entire stimulating story the author is telling us.

What we call petroleum, with its manifold uses today, was known and used before 3000 B. C. The Sumerians knew an asphaltic sort of petroleum and somewhat later the Babylonians used in a variety of ways the crude oil that seeped up in the valley between the Euphrates and the Tigris rivers. After this glance at ancient history, the author lists the seven giant corporations that control the present production and use of petroleum, with their as-

sets and income. The names are familiar to everyone who drives a car.

The book is in six sections, dealing in vivid detail with petroleum before the wars (world wars 1 and 2), petroleum between the wars, petroleum in Latin America (an exciting story here), petroleum in the near east and petroleum in the postwar era. To gather his facts in great detail, the author traveled in the Near East, South America, Canada, Mexico and Cuba. Maps illustrating the text helps the reader to follow it intelligently.

Senegal: A Study in French Assimilation Policy by Michael Crowder. Oxford. \$1.75

There have been, and still are, many interesting and popular books dealing with Africa, especially the parts of it south of the Sahara. This is something to be thankful for, because the entire continent is being transformed from its colonial state to independence. The Witness has noted and reviewed several of these books. This present book, however, is unique in that it presents us with a careful study of just one of these newly independent states, its progress from a colony, French policy of "assimilation"—which had happy results for the Senegalese, as it assured the competent leaders when independence was near. Racial relations in Senegal have been exceptionally good. The author discusses the structure of this new republic — economic, social and political—which its leaders are already actively making.

This careful study has been issued under the auspices of the *Institute of Race Relations* in London, which is an unofficial and non-political body designed to "encourage and facilitate the study of the relations between races".

A Guide To Daily Prayer by William Barclay. Harper & Row. \$3.00

This latest book of the brilliant Scottish theologian, Professor Barclay, is of the same quality as his better-known essays in biblical theology. Forty days devotion of morning and evening prayer with Old and New Testament readings is followed by 60 pages of prayers for special occasions which any seeker after enlightenment, strength or comfort will find what he needs and hopes for.

Churches of St. Swithin's Era Are Uncovered in England

★ A British archeologist has uncovered the buried foundations of one, and possibly two, large Saxon churches believed to have been connected with St. Swithin, a 9th century Bishop of Winchester who has been traditionally associated with wet weather.

Martin Biddle, archeologist for the British ministry of works, came upon the discoveries through clues in Saxon and medieval manuscripts. The findings lie in the shadow of the 11th century Norman cathedral that dominates Winchester.

Dating from the 7th century, the churches were built when Winchester was capital of Wessex, the kingdom of the West Saxons, and was becoming the most powerful city in Britain before the Norman conquest in 1066.

After a trial excavation, Biddle struck the foundations of one large Saxon church and then came across what he thinks was the nave of another. Further excavations, the archeologist added, are expected to shed much light on the history of the early Christian Church in England.

What has been uncovered to date, Biddle said, suggests that the little known Saxon architecture was comparable to the works of the Normans whose architecture generally survives today in English cathedrals and churches.

As a sidelight to the discoveries, the name of St. Swithin cropped up in connection with the churches. A great builder as well as a great bishop, the saint is remembered through the popular saying, if it rains on St. Swithin's Day — July 15 — it will rain for the next 40 days.

Ancient manuscripts, Biddle

said, indicated that St. Swithin wished to be buried outside the door of the old church at Winchester, "where passersby might tread on his grave and rain from the eaves might fall on it."

The old church was built by the West Saxon King Cynegils in 635 A.D. when he was converted from paganism to Christianity. It occupied the site of an earlier pagan temple. Three centuries later, the Saxon Bishop Aethelweald either rebuilt or enlarged the old church. The present Norman edifice was consecrated in 1093 A.D.

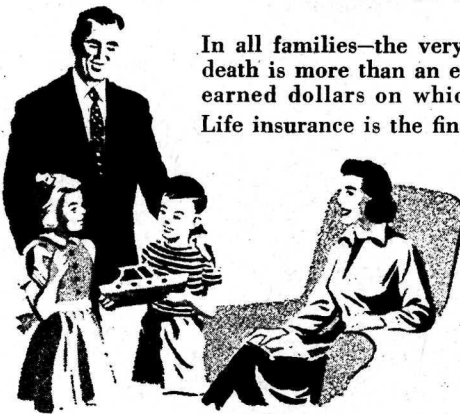
Knowledge of the exact location of the churches faded as the centuries rolled by until Biddle's discoveries. The archeologist thinks that the old church may have been built of wood. He said the "degree of competence" was exceptional.

Biddle also hopes to find the site of St. Swithin's original grave. The legend about wet weather and the saint's feast-day arose either from "the rain from the eaves" of the old church which fell on his grave or because of the storms that raged during his several reburials.

St. Swithin was reburied at least three times, the last time by King Henry VIII.

After the metropolitan sees of Canterbury and York, the Winchester diocese ranks first among the English bishoprics.

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SEABURY-WESTERN HAS RECORD ENROLLMENT

★ The opening of the new \$295,000 residence for married students at Seabury-Western Seminary coincides with the largest enrollment in its history. The new residence is the second unit built for the increasing number of married students.

This year also marks a decided increase in the number of candidates enrolled in the graduate program for a master of arts degree in Christian education. The degree was offered last year for the first time. Of the seven students now enrolled in this program, six are women.

"There has been an increasing demand in the Church for professionally trained lay men and lay women to fill jobs as directors of Christian education in both parish and diocesan

situations," commented Dean Charles Harris. "Because the seminary has both the facilities and the faculty to provide this training, we are accepting both men and women who wish to study for a lay vocation in the Church."

WIVES OF CLERGYMEN ARE NEGLECTED

★ The most neglected people in the church are clergymen's wives, according to the Canadian Churchman.

In an editorial, the Churchman listed some of the ways in which clergy wives are neglected:

● Socially. The wife is expected to go to all groups, answer all phone calls and be nice to all people.

● Mentally. She may have been gifted in some field of aca-

demic endeavor, but slowly finds that with acting as an unpaid curate, bearing and raising a family and being a listening post for her husband, she no longer has time for her former talents and interests.

● Fraternally. To form friendship in any parish is a delicate matter and doing so can lead to the behind-the-scenes suggestion that you are cliquish or snobbish.

● Spiritually. Any woman in the parish can get aeons of her spouse's time with the magic words: "Rector, I have a spiritual problem." She, poor soul, instead finds herself listening to his failures and bolstering his ego. She is not sure if she ought to talk to another priest (for fear he may mention it to his wife). She is unsure about talking to the bishop for

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fear it might affect the career of the man she loves. It is often impossible to talk to her husband because he is too busy or too blind.

Warning against the organization of courses, groups, counselling posts "or other man-made stunts" to help the neglected wives, the Churchman recommended prayer and positive thought.

"For each situation is quite different, so that streamlined and tapered dynamics may make the last state of the clergy wife worse than the first."

CATHEDRAL MEMBERS DO THEIR PART

★ An opera, entitled "A Season for Sorrow" or "The Ring Around Orchard," had its premiere at the annual meeting of the board of the national federation of music clubs, held in Boise, Idaho, Sept. 9-14. The music was written by C. Griffith Bratt, organist-choirmaster of St. Michael's Cathedral, Boise, and the lyrics were by Mr. and Mrs. George Bowditch, communicants of the Cathedral.

The theme deals with the religious conversion of Harry Orchard, mass-murderer who was convicted for the bombing-murder of Gov. Steunenberg in the first decade of the twentieth century.

The staging for the presentation was also done by Cathedral communicants, Mr. and Mrs. Lumir Gerner.

APARTMENTS FOR THE ELDERLY

★ St. Paul's Church, Newton Highlands, Mass., plans to build a \$700,000 apartment house for elderly people. There will be 28 units, each containing a living room, kitchen, bedroom and bath.

The project will be operated under a philanthropic arrangement under the direction of the rector, the Rev. John Balcom, and the entire vestry.

PARIS CATHEDRAL HAS NEW CANON

★ Dean Sturgis Lee Riddle of the American Pro-Cathedral Church of the Holy Trinity, Paris, installed the Rev. Jack Chapman White as a canon residentiary on September 9th.

Canon White, formerly assistant chaplain of Columbia University and chaplain to Episcopal students, will have charge of the community youth program at the Cathedral and serve as auxiliary chaplain at several American military bases in the Paris area.

SUFFRAGAN BISHOP FOR ARCTIC

★ Canon Henry G. Cook of Ottawa has been elected suffragan bishop of the Arctic. The request for assistance had been made by Bishop Donald B. Marsh who said that it was impossible for one bishop to minister to the more than 10,000 Anglicans in the vast territory.

BARD TO HAVE ART CENTER

★ Bard College has received an anonymous gift of \$100,000 for an art center. The plan is to renovate a large stone carriage house on the campus that is over a hundred years old.

BETHLEHEM LAYMEN HEAR PROFESSOR

★ Thomas Martland Jr., assistant professor of religion at Lafayette, is the leader of a conference for laymen of the diocese of Bethlehem, meeting Sept. 29-30.

Theme of the meeting is "Modern man and the relevance of Christianity."

TAKING A NEW LOOK IN PENNSYLVANIA

★ The diocese of Pennsylvania is taking a new look at its program in relation to the whole Church. Six regional conferences are being held this month attended by parish leaders and led by Bishop Hart and Bishop Armstrong.

PEOPLE

CLERGY CHANGES: —

DAVID M. GILLESPIE, formerly rector of St. James, Skaneateles, N. Y., is now rector of St. Paul's, Englewood, N. J.

JAMES E. GARDNER, formerly tutor at General Seminary, is now assistant minister and director of youth work at Christ Church, Brooklyn, N. Y.

THOMAS T. J. McELLIGOTT, formerly canon missionary of North Dakota, is now director of religious education in the diocese of Minnesota.

WILLIAM H. FREEMAN, formerly curate at St. Stephen's, Lynn Mass., is now vicar at Oakes, Guelph and Ellendale, N. D.

DONALD W. MAYBERRY, formerly rector of St. John's, Washington, D.C., is now director of religious education in North Dakota.

WILLIAM DAVIDSON, formerly of the town and country division of the National Council, is now rector of Grace Church, Jamestown, N. D.

H. BRUCE CONNELL, formerly vicar at Park Falls and Luger-ville, Wis., is now rector of St. Mark's, Beaver Dam, Wis.

JOSEPH L. NUTT, former Methodist minister, recently ordained deacon, is vicar at Enterprise and Ozark, Ala.

CHARLES K. HORN, formerly rector of Epiphany, Guntersville, Ala., is now curate at All Saints, Birmingham, Ala.

JAMES B. GUINAN, formerly rector of Trinity, Farmington, Mich., is now a member of the Parishfield community, Brighton, Mich., to work with churches and secular agencies in the Detroit area. He will continue to live in Farmington.

RYDER C. JOHNSON, formerly vicar of St. Luke's, Attica, N. Y., is now chaplain of Hobart College.

WARREN L. HOWELL, formerly rector of Trinity, Stamford, Conn., is now rector of the Ascension, Twin Falls, Idaho.

THOMAS F. FRISBY, formerly rector of Trinity, Marshall, Mich., is now rector of St. John's, Detroit.

WATIES R. HAYNSWORTH, formerly executive secretary of the diocese of South Carolina, is now rector at Adams Run-Meggett and Edisto Island, S. C. with residence at Adams Run.

DAVID A. RYAN, formerly curate at St. Barnabas, Warwick, R. I., is now rector of Holy Trinity, Tiverton, R. I.

ROBERT L. BETTINGER, formerly curate at Christ Church, West-erly, R. I., is now rector of St. Andrew's, Madison, Wis.

WILLARD S. MCGINNIS, formerly rector of All Faith, Charlotte Hall,

Md., is now assistant at Christ Church, Rockville, Md.

JOSEPH A. HOWELL, formerly rector of All Saints, Western Springs, Ill., is now rector of St. Augustine's, Wilmette, Ill.

ORDINATIONS: —

ROBERT P. BOLLMAN, to teach at the University of Buffalo, and JOHN H. ARTHUR, to do graduate work at General Seminary, were ordained to the diaconate on Sept. 1 by Bishop Craine at Christ Church Cathedral, Indianapolis.

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Rev. William D. Dwyer (Priest-in-charge)
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- BACKFIRE -

J. Maver Feehan

Rector of St. John's, St. Louis

This is with reference to your editorial in the September 6, 1962, issue Page 7, concerning "suggestion about seminaries." It happens that I entered ministry after a rather long career in business, so I was 45 years of age when I began my seminary work. I had to continue my business as a manufacturers representative and worked out a schedule of attending seminary in the morning, working in the afternoon and studying at night.

Thru the kindness of Bishop Scarlett who was then diocesan, we agreed on my attendance for my entire seminary education at Eden Theological Seminary which at that time was operated by the E & R Church. It has since, as you know, become United Church of Christ.

But anyway, the point of this letter is that I found this a most rewarding experience. There were five of us who were Episcopalians and then we had Presbyterians and Baptists even a Church of God minister, in addition to the usual number of E & R men. I found that the time I spent at Eden Seminary (I was an off campus student) was a great ecumenical experience. This is the established policy of the seminary to get men from other communions. Some of the most rewarding bull sessions we had, was where fellows of these other groups wanted to know more about the Episcopal Church, and I gave out a number of prayer books to friends out there who were genuinely interested. Incidentally, one of the clergy in this diocese was a man I met at Eden Seminary who later came into our ministry.

I thought you might like to

have the experience of someone who had been through this, altho I will grant that it would be difficult had I not been a churchman all of my life and been thru the experience of being on the vestry and chairman of the Every-Member Cavanaugh and a number of other things. We did arrange for some special courses in Anglican history and liturgy while the five of us were at Eden Seminary, and these incidentally were taught by our good friend, The Rev. Charles Kean, now of Washington, D. C.

Robert E. Sargent

Layman of Staten Island, N. Y.

I read with disgust your editorial of 6 September entitled Suggestions About Seminaries, with the fervent prayer that no one will take you seriously. It makes about as much sense to train priests at Drew Theological Seminary as it does to train fundamentalist Presbyterian ministers at Nashotah House.

The churches have got to grow a lot closer together before their seminaries will be able to engage in this kind of reciprocal training.

James E. Lindsley

Rector at Millburn, N. J.

In two recent issues of the Witness, clergy, and especially seminarians, are charged with undue anticipation of "titles and robes" My own observation leads me to think that there is actually far less interest in these matters than was formerly the case.

I think you are in error when you devote a leading article and an editorial in consecutive issues to a charge that seems to me clearly unfair to the majority of men in the seminaries.

There are five men of this parish preparing for Orders, and none of them have indicated any concern about what they shall be called or what they shall wear when they officiate.

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