

THE
Witness

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June 29, 1950



GRACE CHURCH SCHOOL
Opens Each Day with a Service in the Chantry

FIRST OF THREE ARTICLES BY BISHOP PARSONS

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
Weekdays: 7:45, Morning Prayer; 8 (and 9 Holy Days except Wednesdays, and 10 on Wednesdays), Holy Communion; 5, Evening Prayer. Open daily 7 a. m. to 6 p. m.

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Thurs., and Holy Days, H.C.-11:45
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Morning Service and Sermon, 11 a.m.
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Thursdays and Saints' Days at 10:30 a. m.
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Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

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The WITNESS

For Christ and His Church

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board, Bishop Lane W. Barton, Chairman.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578 and copies returned under labels Form 3579 to THE WITNESS, Tunkhannock, Pa.

SERVICES In Leading Churches

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Sunday: 8, 9:30, 11 a. m., 4:00 and 7:30 p. m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12

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SERVICES In Leading Churches

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Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

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Rev. Payton Randolph Williams
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Saturday and Holy Days, 10:30

CHRIST CHURCH RIDGEWOOD, NEW JERSEY

Rev. A. J. Miller, Rector
Sunday: 8 and 11 a. m.
Friday and Holy Days: 9:30 a. m.

STORY OF THE WEEK**Large Number of Missionaries
Leave for Foreign Fields****Presiding Bishop Commissions at Service
Which Is Held at Seabury House**

★ A commissioning service for 32 outgoing missionaries of the Church was held at Seabury House on June 18th, following a conference of the group which started with the dinner hour the previous day. This is the largest group of Episcopal mission workers to be commissioned at one time since before the war. Presiding Bishop Sherrill was the commissioning officer, with Bishop John B. Bentley, vice-president of the National Council and director of the overseas department, assisting.

The service was brief, the missionaries being asked to reaffirm their allegiance to Christ, their sense of missionary vocation and call, to promise to give themselves unreservedly to the work they are undertaking, to maintain the faith and to "proclaim with fidelity the truth of the gospel."

The thirty-two missionaries will go to Cuba, Honolulu, Japan, Okinawa, where the Episcopal Church is just starting work, Liberia, and Nicaragua. They come from fifteen dioceses of the United States, and those who are clergymen represent six theological seminaries. They are graduates of nineteen colleges, including Oxford University in England.

The missionaries who will leave soon for their fields are: The Rev. Robert H. Coleman of Garrison, Md., former captain in the marines. He goes to Kyo-

to, Japan, for pastoral clinical work, following a summer of language study at Yale.

The Rev. Kenneth T. Cosbey, Wood Ridge, N. J., son of the rector of St. Paul's Church there. He too, is a former marine with rank of captain at the time of his separation. He will work in Hawaii, where he was stationed for some time when he was a marine.

Paul M. Daniel of Cincinnati, with experience in Boy Scout work and three years in the infantry and air corps, will go with Mrs. Daniel and their young son to head the new laboratory in the science department of Cuttington College, Liberia, West Africa. Mr. Daniel has been laboratory assistant in the department of zoology, Miami University, for the past year, and Mrs. Daniel is a bacteriologist, graduated from Miami University in 1948.

The Rev. William D. Eddy, who has been living at Tomas, Mexico. He was a naval officer during the late war, and will go to Japan to be on the faculty of the Monoyama Boys School, Osaka.

The Rev. Norman B. Godfrey has been for the past ten years rector of St. John's Church, Massena, N. Y. He, with Mrs. Godfrey and their five children will live temporarily in Honolulu until a home can be built for them on Okinawa. He is to open what is an entirely new mission field on Okinawa, where

previously the Episcopal Church has not been represented.

The Rev. William R. Grosh of Philadelphia, has worked as a lay pastor in a Virginia prison camp, and in rural parishes and missions. He has specialized in clinical pastoral training, and will be located at Waimanalo on the island of Oahu, T. H.

The Rev. William C. Heffner, Richmond, Va., served in the navy during the war, has experience in young people's work and in pastoral clinical training. He will be located on Okinawa, to work with Mr. Godfrey.

Anna C. Jones, M.D. of New York, is a graduate of the Harlem Hospital school of nursing, St. Augustine's College, Raleigh, N. C., West Virginia State College, Meharry Medical College. She will join the staff of St. Timothy's Hospital, Cape Mount, Liberia.

The Rev. Judson S. Leeman, M.D., has been in charge of the church hospital at Pinedale, Wyo. He has his degree in medicine from the University of Minnesota, and in theology from the General Seminary. He has combined medicine and religious ministry in his work. He served as a naval chaplain during the war and will be on the staff of St. Luke's International Medical Center, Tokyo, Japan.

The Rev. Milton R. LeRoy, Atlanta, Ga., was in the infantry for three years, a first lieutenant at the time of his separation. With Mrs. LeRoy and their one son he will leave for work in Cuba in the very near future.

The Rev. Moultrie H. McIntosh of Summerville, S. C., is a baritone of considerable prominence. He served in the army during the late war, and for the past year and a half has been

(Continued on Page 6)

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WESTERN CLERGY MEET

★ Clergymen of the four dioceses in Washington and Oregon held a conference in Tacoma, June 12-16, to hear and discuss plans for a revitalized program of education. It was the second of four such conferences held this month on the Pacific coast. Leaders from 281 were the Rev. John Heuss, Mrs. Dora P. Chaplin and Miss Charlotte Tomkins, and with them were Canon and Mrs. Theodore Wedel of Washington, D. C. and Prof. Reuel Howe of Virginia Seminary.

CONVOCATION MEETINGS IN MICHIGAN

★ A series of six convocation meetings were held in Michigan in May and June for the Auxiliary, at which the program of the diocese was explained by either Bishop Emrich or Bishop Hubbard.

PROGRAM ISSUES FOR ORGANISTS

★ The commission on Church music, meeting in Evanston, adopted a program to aid organ-

ists and choirmasters through a series of three pamphlets which will deal with music at weddings, funerals and services in small churches. An effort will also be made to produce records which will give examples of plainsong and some of the music for the communion service. The commission is also considering a school of music for next summer, which would be primarily for organists and choir directors.

BISHOP MITCHELL MADE CHANCELLOR

★ Bishop Bland Mitchell of Arkansas was elected chancellor of the University of the South at the four-day commencement, June 11-14. Other highlights were the laying of the cornerstone for a \$300,000 dining hall; the conferring of 127 degrees—largest in history.

BISHOP CARRUTHERS APPOINTED

★ Bishop Carruthers of South Carolina has been appointed to the committee to arrange for the Pan-Anglican Congress of 1953, succeeding Bishop Pardue of Pittsburgh, resigned.

CLERICAL UNION PROTESTS

★ A committee representing the Clerical Union of New York has issued a statement on behalf of the organization expressing "complete disapproval of Bishop Hall's lawless action in allowing ministers of non-episcopal bodies to participate in a service of ordination." The statement, which claims to speak for 200 priests with approximately 67,000 lay people under their care, "regards Bishop Hall's conduct as highly reprehensible" which it brands as a "capricious performance." The committee concludes with the statement: "For the peace, unity and well being of our entire communion, we earnestly hope that everything possible will be done to prevent the recurrence of any such distressing event, and to see that the offending bishop is properly disciplined."

Signers of the document are the Rev. Charles H. Graf, rector of St. John's, New York; the Rev. Thomas S. Bradley, assistant chaplain at St. Luke's Hospital, New York; the Rev. Herbert Brown, rector of Trinity, Cliffside Park, N. J.

GARDINER M. DAY PRAISES PAPER

★ Rector Gardiner M. Day of Cambridge praised the Boston Herald for an editorial which came to the support of Bishop Hall of New Hampshire, recently attacked by the American Church Union for allowing an ordination in which ministers of other Churches joined in the laying on of hands. Day stated in a letter to the paper that "the reunion of the Churches will be achieved only as the various Churches refuse to be guided by rigid and exclusive denominational rules and, under the inspiration of the Holy Spirit, move boldly along the paths of cooperative action and common worship."



LADS LIKE THESE, representing many races and nationalities, are looking forward to this summer when they can go to Camp Chickagami, located in the northern part of the diocese of Michigan

ACTIVE BUILDING IN LOS ANGELES

★ There is great building activity in the diocese of Los Angeles, with Bishop Bloy reporting that "I have broken more ground and dedicated more buildings during the past two years than any other bishop in any other diocese."

Here are some activities of the past two months: All Saints Church, San Diego, dedicated a chapel on June 11, the first unit of a \$45,000 building plan. All Saints, Beverly Hills, broke ground for a \$500,000 church. Grace Church, Los Angeles, dedicated a \$25,000 parish house. St. Stephen's, Hollywood, dedicated a \$50,000 parish house. St. John's, Wilmington, is building a \$10,000 parish house. St. Alban's, Westwood, is building an \$85,000 addition to the parish house. Holy Trinity, Alhambra, is building a \$50,000 parish house, part of a \$135,000 program. All Souls, San Diego, dedicated a \$35,000 church. Holy Trinity, Covina, is building a \$35,000 parish hall. St. Paul's, Santa Paula, completed a \$10,000 class room and rector's study, to be followed by a new church and parish house. St. Peter's, Santa Maria, has started a building program with the purchase of an \$8,000 lot. St. Thomas, Hollywood, has announced plans for a new church.

WASHINGTON CATHEDRAL REAFFIRMS STAND

★ Washington Cathedral is sticking to its practice of inviting non-Episcopalians to join in the communion service. Bishop Angus Dun was recently attacked by a branch of the American Church Union for issuing such an invitation.

On a recent Sunday Dean John W. Suter pointedly issued a general invitation. Meanwhile Bishop Dun has been vigorously defended by a large number of Washington clergy, including the Rev. William Sharp, rector of St. John's; the Rev. Edward H. Pruden, new president of the Northern Baptists and the pas-

tor of the First Baptist Church, where President Truman is a member; the Rev. Robert S. Trenbath, rector of Trinity; the Rev. Oscar F. Blackwelder, Lutheran, who declared in a sermon that Bishop Dun is "one of the most intelligent, matured and statesmanlike Christians that I know."

URGES POLITICAL ACTION

★ Rector Arthur S. Knapp of Trinity, Houston, Texas, has written an open letter to his parishioners urging them to take a more active part in politics. He branded the apathy of people towards elections as a "scandal." He also urged them to attend precinct meetings and to take a positive stand on issues and then stick by their position.

"What is the matter with us?," Knapp wrote. "Do we need pretty girls and a hillbilly band to incite us to do our religious and civic duty?" and went on to say that his people are concerned about the problems that face the nation as much as he is, but said: "What do we do about it? Complain, but anything else?"

He urged them to talk politics with neighbors and to discuss not only issues but personalities.

MISSIONARIES ARE PRAISED

★ Dr. and Mrs. Brank Fulton of the Yale in China Mission recently invited the St. Thomas Society, a student organization at Huachung College, Wuchang, to be their guests for one of the meetings. Afterward, one of the students, whose courage in writing English was greater than his experience with that language, reported the meeting. He wrote in part:

"Mrs. and Dr. Fulton are both kind, kind indeed. Phonograph, talk, laughter, all come before address; solemn, silent, pious, peaceful and calm, all are soon filling full of air as the speaker takes his place Dr. Fulton has really drown it out diligently. Who dare not in fact keep his admire for any more longer? After his excellent speech, Mrs. Fulton graciously delivers us cakes and tea. Dr. Fulton then changes his holy face and begins to make fun and joke people.

"On our way to school, a strong feeling strikes me: Love in Christ is immortal."

An undated letter from Dr. Fulton himself says: "Life has gone on quite smoothly with relatively few changes so far, of which the most interesting is the increase of student par-



ST. JOHN BAPTIST SCHOOL faculty at tea. The school is one of the many fine Episcopal Church Schools whose announcements are found on pages fifteen and sixteen. It is at Mendham, N. J. and is under the direction of the Sisters of St. John Baptist

EPISCOPAL CHURCH NEWS

participation in the formation of policies, student representatives attending faculty meetings, with voting rights . . . We personally are finding that friendliness on the part of our colleagues and of the people in the street generally has if anything increased . . . Americans as individuals are being treated in a reasonable and friendly manner."

CONVENTION OF BROTHERHOOD

★ A convention of the Brotherhood of St. Andrew is being held this week, June 26-30, at Dickinson College, Carlisle, Pa. The chaplain is Bishop Barry of Albany, and addresses are being given by Bishop Spencer, retired, of West Missouri; Bishop Heistand of Harrisburg and Layman Paul Rusch of Japan. It is the first convention to be attended in that capacity by the new general secretary, Morton O. Nace.

The convention was for both the senior and junior branches.



ROSCOE T. FOUST, Rector of the Ascension, New York, and Editor of *The Witness*, sails for Europe on July 6th to be gone until September to study conditions there

MISSIONARIES:—

student chaplain at the Episcopal High School. He has had two years of pastoral clinical training. He will be located at St. Mark's parish, Bluefields, Nicaragua, to work especially among the Mesquito Indians.

The Rev. Gale F. Miller of Endicott, N. Y., is a former U. S. marine, graduate of Syracuse University and the Episcopal Theological School. He will go to Liberia, to work in Episcopal missions in the interior.

The Rev. Christopher Morley Jr., Roslyn Heights, N. Y., is a son of the writer and was for a time assistant editor of *The Witness*. He served during the war with the army. He has been assigned by the Presiding Bishop of the Nippon Seikokwai (Holy Catholic Church in Japan) to join the faculty of the Central Theological College, Tokyo, Japan. He is a member of a team of three which will go, at the request of the Japanese Church, to head up the seminary staff.

The Rev. Shunji F. Nishi, New York, has been a fellow and tutor at the General Theological Seminary in New York, assistant chaplain at Columbia University, assistant at Christ Church, Cambridge, Mass., and field worker for the National Council's division of domestic missions. He will go to Japan to become dean of the Central Theological College, Tokyo.

The Rev. William B. Parsons Jr., New York, was a star member of the football team at Harvard. He served in the navy during the war, and has worked with the clergy school at Calvary Church, New York. He is a nephew of Bishop Peabody of the Diocese of Central New York. He will serve in Kobe, Japan.

The Rev. Max M. Pearse Jr., of Detroit, has been assistant at

St. Columba's Church there. He will serve in Liberia.

Joseph F. Reed of Honolulu has been treasurer of the district of Honolulu for the past four years, following three years in the marine corps. He is now being placed under regular missionary appointment and will continue his work in Honolulu.

Miss Edith J. Sloan, member of the Church of the Heavenly Rest, New York, has been educated in this country and in Switzerland. During the war she was an officer in the WAC. She will be on the faculty of the House of Bethany, Cape Mount, Liberia.

The Rev. Robert MacL. Smith had been working as a lay missionary in Mexico prior to his ordination. He has been assigned to pastoral work in Kyushu, Japan.

Reed F. Stewart, Hyde Park, Mass., with Mrs. Stewart, will go to Bromley, Liberia, where he will be superintendent of Julia Emery Hall and Mrs. Stewart will be principal of Julia Emery Hall and a missionary teacher.

The Rev. Roger N. Whybray, New York, has been a tutor and instructor at the General. He was educated in England, and Mrs. Whybray was educated in France. After some further study in England they will proceed to Japan, where Mr. Whybray will serve on the faculty of the Central Theological College, Tokyo.

Mrs. Laura H. Yergan, R.N., will join the nursing staff of St. Timothy's Hospital, Cape Mount, Liberia. She is a member of St. Philip's Church, New York, a graduate in nursing of the Harlem Hospital school of nursing, and with a B.S. degree from Hunter College. She has worked with the Harlem Hospital, the Hartford visiting nurses' association and the New York department of health.

EDITORIALS

The Way to Peace

RECENTLY we submitted a few thoughts dealing with the connection there is between fear and a bad conscience. In the course of this piece we suggested that the only successful way for America to overcome her present hysterical fear of Soviet Russia was to take the Christian Apostle's statement that "perfect love casteth out fear" at face value and to proceed on a course of self-giving toward Russia, as we did during the late war, which, in economic terms, would mean taking down the bars against trade and sending her whatever she requires and will pay for.

We have been criticized for making such a suggestion, on the grounds that such a procedure was merely idealistic and was hopelessly impractical as a national policy in today's world. In personal relations, we were told, such idealistic action might be fruitful, but among nations it would never work.

Our answer to this criticism is two-fold. First,—it is the business of Christian leaders to set forth Christian ideals, for nations as well as individuals. Nations and individuals will probably not actually reach the high mark aimed at, but they will certainly come nearer to it than if the aim itself had been lower. In long-distance marksmanship one doesn't aim the gun straight at the mark, but well above it if he expects to hit his objective.

Second,—we venture the assertion that the present United States policy of throttling trade between the U. S. A. and the U. S. S. R. makes no sense at all, even from the severely practical standpoint of national health and strength. The reason given for this policy is that we must rigorously limit our exports to Russia lest we contribute to her war potential. As a result of this policy we sold last year to Russia, with her 200 million people, only one-twelfth of the amount that we sold to Sweden with her six million people. During the four years of war, we sent

the Soviet Union eleven billion dollars worth of goods, but even that immense amount was but five percent of what she needed; the remaining ninety-five she provided for herself. Isn't it then, slightly absurd to believe that cutting down on our exports to Russia today (we sent her a bare eight million of goods in 1949) will make any appreciable difference to her war potential, with her productive capacity today far above her war and pre-war totals? Soviet planners are more realistic and intelligent than ours. They continue to sell us manganese and chrome ores freely, although they are well aware that we are stockpiling them for military purposes.

United States exports to the world at large decreased \$500,000,000 in 1949, with resulting decreased income for labor, increased unemployment and lowered profits for industry and commerce. Normal trade with Russia and with the nations of eastern Europe would very much more than make up that deficit. The locomotives and freight-cars which Russia would buy from us, if we permitted her, would keep our plants busy for years. And because we will not sell her such goods as these, Russia is now naturally retaliating by cutting down her purchases of cotton (which we permit her to buy) and looking more and more to India and Brazil for her cotton supplies.

Because of this impasse, our cotton warehouses are full, our farmers desperate for markets and our cotton acreage for 1950 is reduced more than twenty percent from 1949. Our political and military planners are, day by day, "biting off the nose to spite the face"! And the great newspapers of the country are doing their bit to suppress the hard economic facts of United States policy, so that the rank and file of our people will go along tamely without protest on the road toward war, accompanied by the childish hysteria of the McCarthys and Hickenloopers who rejoice in muddying the waters of truth and decency, while still an alternative of

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"QUOTES"

I AM a little rusty on the various heresies but, as I remember it, the Jansenists were condemned because they said we must never be happy unless we are unhappy. This heresy seems to be attractive to bishops. We are tempted to feel sorry for ourselves because we have to work so hard. When the census taker came to our home, he asked the form question, "Were you working last week?" "Yes." "How many hours did you work?" "Seventy." "What? Forty is the limit."

—BISHOP OLIVER HART
from his Convention address

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sound economic sense might be chosen, were American citizens allowed to know the facts of economic life.

No, we have no apology for having stated that present American fears - like all fear - are gripping us today because something is basically wrong, wrong with ourselves, our national leaders and national policies. And we are not ashamed of the Christian ideal that "perfect love casteth out fear" nor of urging it as applicable to men and nations. For love is not an emotion merely, but a way of life, the way of self-giving. The Christian citizenry of America needs to get this spiritual fact clearly into its head and heart and

realize that its economic expression is trade and then more trade with potential enemies. Only by such a policy shall we escape from our fears, bred of sin and ignorance, and begin again to walk in the way of peace. Then we shall see at last determined and successful pressure brought on the present blind policy-makers in political, military and industrial high places, to the end that fear may be replaced by repentance and good sense and America's direction of travel be reversed from the Fascism and war road that it is now traveling to the highway of fearless democracy and peace which is the traditional way of the America we have loved and respected.

The Bishop and Pastoral Relationship

BY

EDWARD L. PARSONS

Retired Bishop of California

THIS is not a discussion of the Melish case. It is or aims to be a discussion of some of the principles of ecclesiastical action raised by that and other cases. These are in general the nature of the bishop's responsibility towards the clergy and congregations of the diocese, the interpretation of the canons dealing with tenure and with the election of rectors and the wide and fundamental question of "liberty of prophesying" which means not only freedom of the pulpit, but freedom to follow what the priest believes is the guidance of God in his pastoral ministry.

The first question concerns the nature of the bishop's responsibility, and I am aware that a few paragraphs of what sound like rather dogmatic assertions do no more than open the subject. History if we cut it off at any one point could support almost any view. And yet if we follow down through the centuries from Ignatius' picture of what he thought a bishop ought to be to the office for the consecration of a bishop in our American Prayer Book there is one thread which runs through it all. The bishop's office in relation to his "people" is primarily religious, not ecclesiastical. Whatever be the theory of the episcopate, or in the particular case the impact of the burden he bears, whatever his importance in linking his people to the Church of Christ throughout the world, or, as the inevitable monarchical conception of the episcopate developed, whatever emphasis came upon his rule he is always the pastor, the chief pastor of his people.

Although he must in some sense rule, his relationship to his people is not essentially administrative. "Feed my sheep" is its chosen expression. The touching words of the Orthodox prayer carry its deepest meaning: "Grant that this man now made a steward of episcopal grace may be an imitator of thee, the True Shepherd, giving his life for thy sheep, to be a guide to the blind, a light to those in darkness, a teacher of the ignorant, an instructor of infants, a lamp in the world."

Although fortunately (at least for us in the Anglican Communion) the monarchical episcopate is gone, the bishop must still be judge, administrator, policy maker and the like; but the point I am emphasizing is that these functions are all subordinate, mere incidentals to his primary function as chief pastor; judge at one time, administrator at another, he is always pastor. He is related to the boards and councils and vestries of his diocese as an administrator; but his real relationship, the one that takes precedence over all others is that of pastor to the members of those groups.

I begin with this statement because it means that if there is any question concerning the canons dealing with the bishop's responsibilities the primary emphasis in interpretation must be upon his pastoral function. Most canonical obligations are quite clear. The bishop cannot, for example, ordain without the prior consent of the standing committee. But there are canons which are not so definite in their meaning. Among them is that

which has to do with the calling of a rector. It is appropriate therefore, that before we come to the vexed question of tenure we should look at its provisions.

On Calling A Rector

THE canon (47) is quite explicit concerning procedure. There is no doubt whatever as to the things which are to be done. When a vacancy occurs the wardens or other officers shall notify the bishop; the vestry then proceeds to canvass the list of persons suggested to fill the vacancy, and having made their choice notify the bishop. The vestry do this under the provision of canon 13 which makes them "agents and legal representatives" of the parish in all matters concerning "the relations of the parish to its clergy." There is nothing to prevent the vestry inviting the help of members of the congregation, nor submitting proposals to the parish, but when they have made their choice they must submit the name to the bishop giving him thirty days to consider the matter and presumably to tell the vestry what he thinks about it.

And then arises the question which needs to be cleared up. The canon says nothing about what the vestry shall do with the bishop's communication if he sends one in reply to their notification. It ignores it and goes on to say that the

election shall be notified to the ecclesiastical authority and he if he "is satisfied that the person so chosen is a duly qualified minister and has accepted the office" shall direct the secretary of convention to record it, and that done the matter is completed.

Now there are two obvious inferences from this procedure: The first is that the initiative lies with the vestry. That does not mean that the bishop should not consult with the vestry, suggest names for their consideration and keep in touch with them during the whole procedure. It does mean obviously that the bishop has no authority to limit the field of the vestry's choice. If he should endeavor to do so by insisting that choice be made within a list which he presents, the vestry is entirely within its rights in declining to be so limited. The initiative lies with the vestry. Nor, it should be noted, has a diocese any right to legislate contrary to this canon.

And the second inference is that the canon does not intend to give the bishop an unlimited veto power. If that were the case it would not leave us up in the air about what happens to the bishop's communication to the vestry if he sends one after his thirty days consideration. It would not wait as it does until the vestry has completed the whole affair, has elected the person they

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wanted, has received his acceptance, and then notified the bishop. It is only when all that is done that the bishop can exercise the veto power recognized in the "duly qualified" clause.

We have here a somewhat awkward arrangement. Even if the bishop disapproves he can do nothing officially until the call has been accepted and he is notified. It is obvious that the "duly qualified" clause which gives him veto power is not expected normally to come into use at all. It may be assumed that as their chief pastor the bishop has already given the vestry his judgment on the qualifications of the man they have chosen.

What then is this power of veto? What does "duly qualified" mean? It has, I think, been generally assumed that it means a man properly ordained and under no disciplinary action. That assumption is in the main correct, but the canonists (cf. Hoffman, White in loco) make clear that it goes further. It is based upon the English usage and must be interpreted thereby. To go into all the supporting details seems unnecessary. It is enough to quote the English canon of 1603, which if there had been any bishops in the Colonies before the Revolution would have governed their action. The man chosen to a benefice must in addition to his letter of orders bring the bishop a "sufficient testimony of his former good life and behavior if the bishop shall require it, and lastly shall appear upon due examination to be worthy of his ministry." There can I think be no doubt that that is the correct interpretation of the phrase. It means definitely not that the bishop can veto an election because he does not like a man's theology or his social views or his personality, or if he is outside the diocese, because he is not the kind of a man he wants in it. It is not, and this is vitally important, a question of whether the bishop thinks the man would not be well adapted to the particular parish. That is the vestry's decision, the apparent view of a New York Court to the contrary notwithstanding. The bishop must, to put it bluntly, be satisfied that the man ought not to be in the ministry at all.

Now if this is what the canon means and what the Church wants it seems that the bishop and the vestry should have clearer guidance. The vestry should understand that the bishop has full advisory rights in the matter of their choice and indeed as loyal churchmen they should welcome his counsel but that the initiative and final decision rests with them. The bishop may veto that decision only when he is satisfied that the person chosen is in character and education

not properly qualified to be in the ministry at all. Everyone knows that there are men in the ministry who have never done anything which could warrant trial for "conduct unbecoming a clergyman," but whose whole professional career reveals precisely that they never should have been ordained. If this is what the Church means and wants, the canon could be clarified by adding a few words so that it might, for example, read "is duly qualified by ordination, faith, and character to serve in the ministry of this Church."

Finally it is clear that although the canon says nothing about it, the bishop as chief pastor and not as a mere administrator must inform the vestry of the grounds of his veto. Indeed if he is in such relationship with the vestry as he should be the substance of his judgment in the matter will be known. The veto, unless it has been fully anticipated in the previous conferences with the vestry, may be canonical but it certainly would not be what the vestry should expect from its chief pastor. Some of the grounds on which the bishop acts may well be confidential; but the main facts of the previous service of the clergyman in question on which the bishop's decision is based may properly be put in writing.

Meaning Not Clear

FINALLY I emphasize again the fact that while the canonical process is clear, the meaning of duly qualified is not. The veto should clearly be not a summary action, but the sequel to or result of the conferences implied in the thirty days allowed the bishop for consideration of the vestry's choice. The matter is really fundamental. The veto is to be exercised only if the vestry persists in calling a man whom the bishop has already told them he believes to be unfit for the ministry at all. To interpret the canon to mean that the bishop has practically an unlimited veto is contrary to the Anglican tradition both here and in England. It is important that the Church decide where it stands. Freedom of congregations to make their own choice, and freedom of movement among the clergy are involved. Implicit also is the question whether the Church wishes to make it not only possible but easy for a bishop to mould a diocese into his own way of thinking. The influence of his character and his thinking would be and should be great. He should be a leader and the way open for him to lead, but to be a leader is quite different from being a "boss". Finally let me say emphatically that the Church should not leave it to a secular court to decide what it means.

EDITOR'S NOTE: This is the first of three articles on this important subject. The next will discuss the tenure and dissolution of the pastoral relationship; the third with the liberty of prophesying.

EPISCOPAL CHURCH NEWS

COMMENCEMENT AT BERKELEY

★ Canon George W. Briggs of Worcester, England, author of six hymns in our Hymnal, was a headliner at the commencement of the Berkeley Divinity School. He has been the visiting lecturer there during the Spring term. The alumni preacher was the Rev. Elmer Horstmann of Christ Church, Bridgeport, Conn. It was the first commencement to be held in the rebuilt and enlarged chapel of the school. It was announced by Dean Urban that Bishop Burroughs, coadjutor of Ohio, and the Rev. G. Paul T. Sargent of St. Bartholomew's, New York, are the newly elected alumni trustees.

SERVICE FOR NURSES IN DETROIT

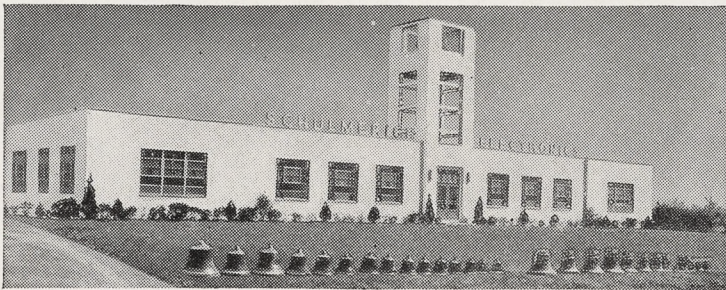
★ Uniformed graduates and student nurses of the major hospitals of Detroit marched to St. Paul's Cathedral on June 4 for the annual service of the Guild of St. Barnabas. Bishop Hubbard, who had been elected chaplain-general of the guild the previous day, succeeding the

Rev. John G. Martin of Newark, was the preacher. The latter conducted all of the meeting at this biennial conference where plans were made to extend the program by setting up branches in provinces.

COMMENCEMENT AT CAMBRIDGE

★ A class of 26 graduated from the Episcopal Theological School, Cambridge, at which Bishop Powell of Maryland was the preacher. The Rev. Gardiner M. Day of Christ Church, Cambridge, was the preacher at the alumni service. Headliner at the alumni dinner was the Rev. Anson Phelps Stokes, former canon of Washington Cathedral. A member of the class that graduated fifty years ago, Canon Stokes said that the fundamentals for which the School stood then held true today: reverence and search for truth; supreme significance of the Incarnation; importance of Christ's summary of the law based on the fatherhood of God and the brotherhood of man; the Church as an instrument for bringing in the kingdom of God. Dean Washburn, emeritus,

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also spoke at the dinner, stressing particularly the contributions made to the school by the late Bishop William Lawrence.

COMMENCEMENT AT VIRGINIA

★ Commencement was held at Virginia Seminary on June 8 with 38 men graduating. Professor A. C. Lichtenberger of the General Seminary gave the graduation address, with Bishop Goodwin of Virginia presiding at an ordination service on the 9th, assisted by Bishop Dun, Bishop Peabody and Bishop Blankingship. Honorary degrees went to Bishop Clairborne of Alabama; the Rev. Richard H. Baker of Baltimore; the Rev. Charles Smith of Wellesley; Dean F. Craighill Brown of the seminary of the University of the South. The Rev. Darby Betts, formerly of Alexandria was awarded a masters degree.

DEDICATE CHAPEL IN BROOKLYN

★ A war memorial chapel of unusual color and beauty was dedicated at St. Paul's, Flatbush, Brooklyn, on June 11. Speaking at the service was the rector, Harold S. Olafson, who said that the chapel commemorates 350 men and women of the parish who served in the last war, of whom fourteen were killed.

JENSEN APPOINTED TO COMMISSION

★ The Rev. Philip J. Jensen of Owings Mills, Md., has been appointed to the commission to study the question of the placement of the clergy. He was appointed by Dean Sprouse, president of the House of Deputies, to succeed Bishop Campbell of West Virginia, no longer eligible to represent Deputies.

KENYON & GAMBIER COMMENCEMENT

★ Commencement at Kenyon College and Bexley Hall, theological seminary of the college, was held June 12 with 136 men graduating from Kenyon and 12 from Bexley.

ORDER OF JAMESTOWN HAS SERVICE

★ The 343rd anniversary of the establishment of the Episcopal Church on this side of the Atlantic was observed on June 25th with special services held at the Robert Hunt Shrine, Jamestown, Va. The preacher was the Rev. Arthur P. Middleton.

LOWELL RECTOR IN BERLIN

★ The Rev. Laurence H. Blackburn of St. Anne's, Lowell, Mass., is spending the sum-

mer in Berlin, Germany, at the invitation of Bishop Otto Dibelius of the Evangelical Church. He is to preach in the churches in the American sector, teach in the Evangelical Seminary and participate in youth conferences.

NEW TRUSTEE OF PENSION FUND

★ David E. Bronson has been elected a trustee of the Church Pension Fund. He is warden of St. Paul's, Minneapolis, chancellor of the diocese of Minnesota and has been a deputy to five General Conventions.

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PEOPLE OF THE CHURCH

ORDINATIONS:

LUTHER D. MILLER JR. was ordained deacon at Virginia Seminary on June 9 and was married the following day to Sally Dessez of Washington, D. C.

PAUL K. YESHIRO, son of the Presiding Bishop of the Church in Japan, was ordained priest May 23 at Seabury House by Bishop Bentley.

ROBERT G. W. SPELL, assistant at Holy Trinity, Middletown, Conn., was ordained priest at Christ Church Cathedral, Hartford, on June 16 by Bishop Budlong, assisted by Bishop Gray. The following were ordained deacon at the same service: DAVID B. BRONSON, Waterbury; BRENDAN GRISWOLD, Hartford; RICHARD B. KALTER, Brookville, O.; JOSEPH KOCI JR., Cos Cob; JOHN W. McCANN, West Lawn, Pa.; PETER B. TOMKINS, Washington, Conn.

The following were ordained deacon at Bexley Hall, June 13, by Bishop Tucker of Ohio, assisted by Bishop Whittemore of Western Michigan and Bishop Burroughs of Ohio: HERBERT J. VANDORT; WILLIAM C. SEITZ JR.; WILLIAM E. FERGUSON; GEORGE P. TIMBERLAKE; THOMAS F. FRISBY; RICHARD P. HARIG; JOHN G. HAYNES; ALFRED W. JARVIS; EDWARD A. SICKLER; WILLIAM G. WORMAN.

Ferguson is doing missionary work in the Mansfield area of Ohio; Timberlake is assistant to Tom Barrett, chaplain at Kenyon, and rector of Harcourt Parish; Frisby is in charge at Deliance and Hicksville; Harig is chaplain to Episcopal students at Bowling Green State University; Haynes is assistant at Emmanuel, Cleveland, and chaplain to Episcopal students at Western Reserve and Case Institute; Sickler is assistant at Christ Church, Shaker Heights; Worman is assistant at St. Paul's, East Cleveland; Jarvis is in charge at Sidney, O.

MITCHELL HADDAD, executive assistant at St. Paul's Cathedral, Buffalo, is being ordained deacon today, June 29, by Bishop Scaife.

MALCOLM H. MINER was ordained priest on June 17 by Bishop Lawrence at Christ Church, South Barre, Mass., where he is vicar. He is also vicar of Christ Church, North Brookfield.

ROBERT D. PARLOUR was ordained deacon on June 11 by Bishop Lawrence at St. Mark's, Adams, Mass. He is in charge of St. Paul's, Marfa, Texas, and St. James, Alpine.

DUDLEY D. COBHAM, assistant at St. Philip's, New York, was ordained priest by Bishop Gilbert on June 4.

The following were also ordained deacons: H. M. M. NICHOLAS at St. Cuthbert's, London, England; D. J. GARDNER, assistant at Christ Church, Manhasset, N. Y.; R. C. FISHER, assistant at St. Stephen's, Pittsfield, Mass.; B. Y. BEACH, assistant at St. John's, Youngstown, Ohio; J. A. BOSMAN, assistant at St. James, Upper Montclair, N. J.; R. W. BARNES, assistant at St. Andrew's, Wellesley, Mass.

ROBERT G. ELLIOTT was ordained priest by Bishop Hubbard on June 11 at St. Paul's Church, Detroit, where he is assistant.

HOLT M. JENKINS was ordained priest on May 19 by Bishop Powell at St. Anne's, Annapolis, Md., where he is assistant.

GALE MILLER was ordained deacon June 16 by Bishop Peabody at St. Paul's, Endicott, N. Y. He is to serve in Liberia.

EDWIN BENNETT was ordained deacon on June 20 by Bishop Peabody at Trinity, Lowville, N. Y. He is in charge of the religious program at a work camp for Negro migrants at King Ferry, N. Y.

H. WARD JACKSON was ordained deacon on June 24 by Bishop Higley at All Saints', Johnson City, N. Y.

HONORS:

DUDLEY S. STARK, bishop of Rochester, received a doctorate from Hobart College on June 11.

PAUL RUSCH received a doctorate from Hobart College June 11.

VESPER O. WARD of the dept. of education of the National Council received a doctorate at the commencement of Seabury-Western on June 15. J. HENRY BROWN, director-chaplain of the Fort Valley College Center, received a doctorate from Livingstone College, Salisbury, N. C., on June 7.

ALEXANDER C. ZABRISKIE, dean of the Virginia Seminary, received a doctorate from Princeton University on June 13.

The following received doctorates at the commencement of the Berkeley Divinity School: JIRO SASAKI, bishop of Kyoto, Japan (received on his behalf by Bishop Bentley of the National Council); NELSON M. BURROUGHS, bishop coadjutor of Ohio; LUTHER A. WEIGLE, dean-emeritus of the Yale Divinity School.

The following received doctorates at the commencement June 12 at the University of the South: HORACE W. B. DONEGAN, bishop coadjutor of New York; HENRY D. BULL, rector of Prince George Church, Georgetown, S. C.; GEORGE J. HALL, rec-

tor of All Saints, Santa Barbara, Cal.; WILLIAM E. KAN, principal of St. Margaret's School, Tokyo, Japan.

MARRIAGES:

RANDOLPH C. MILLER, prof. at the Church Divinity School of the Pacific, was married on June 16 in Richmond, Va., to ELIZABETH WILLIAMS FOWLKES.

JOHN W. SUTER, dean of Washington Cathedral, and ALICE HOYT ELMER were married on June 13 at St. James, New York.

CLERGY CHANGES:

RICHARD J. HARDMAN, formerly junior associate at Calvary, Pittsburgh, Pa., becomes rector of St. Stephen's, McKeesport, Pa., August 15.

HARRY T. BURKE has resigned as rector of All Saints, San Diego, Calif., and leaves July 1 to return to the



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PEOPLE

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HARRY B. LEE, formerly in charge of St. Paul's, North Utica, N. Y. and St. Andrew's, Trenton, takes charge of St. John's, Elmira Heights, N. Y. and St. Mark's, Millport, on July 1.

HARRY O. NASH, rector of Christ Church, Coronado, Calif., is to retire Oct. 1 because of ill-health.

MARCUS B. HALL, formerly assistant at St. Luke's, Montclair, N. J., is now rector of that parish.

WILLIAM A. GILBERT, formerly of Walla Walla, Wash., becomes rector of St. Paul's, Ventura, Cal., Sept. 1.

GERALD H. CATLIN, rector of Epiphany, Forestville, Md., becomes rector of Christ Church, Kensington, Md., Aug. 1.

CHARLES H. BEST, vicar of St. Barnabas, Apponaug, R. I., becomes assistant at All Saints, Chevy Chase, Md., July 1.

J. LAWRENCE PLUMLEY, formerly rector of St. Mark's, Houston, Texas, becomes rector of the Ascension, Pittsburgh, Pa., Aug. 15.

The following graduates of Episcopal Theological School have accepted positions as follows: **JOHN J. HARMON**, assistant at St. Paul's, Rochester, N. Y.; **TREVOR A. HOY**, assistant at St. Stephen's, Columbus, O.; **RALPH E. MACY**, in charge of Good Shepherd, Sapula, Okla.; **JOHN ROWE**, graduate student at Wycliffe College, Toronto; **DAVID B. BRONSON**, assistant at Trinity, Hartford, Conn.; **ELWYN D. BROWN**, in charge of St. Luke's, Fairport, N. Y.; **GEORGE R. DAWSON**, in charge of St. John's, Ramsey, N. J.; **ROBERT C. DERR**, assistant at Christ Church, Short Hills, N. J.; **GAREN K. GDANIAN**, pastor of St. Vartanantz Armenian Church, Boston; **JOHN F. BIANCHI**, assistant at St. Luke's, Washington, D. C.; **RUSSELL E. MURPHY**, junior canon at Christ Church Cathedral, St. Louis; **PEYTON D. REED**, in charge of St. Stephen's, Cincinnati.

LAY WORKERS:

ELIZABETH EVANS, supervisor of the social service and retirement program for a New York department store, has been made director of the service to the aged of the diocese of New York.

ALICE M. PRATT, secretary to Bishop Gilbert, has accepted appointment as administrator of Seabury House, National Council center at Greenwich, Conn., effective Jan. 1951.

W. TED GANNAWAY is now secretary of the committee on the program of the Church for the diocese of New York.



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BACKFIRE

JAMES M. STONEY
Bishop of N. M. & S. W. Texas

I was very much intrigued by your account, in the June 8 issue, of the attack by A. C. U. on Bishops Hall and Dun. It seems that the smear campaign that has so enlivened the legislative branch of the federal government will soon find an echo in the Church. If the ecclesiastical Senator McCarthys really got to work, it will not be long before any of us caught at golf or at lunch or on the streets with Presbyterians, Congregationalists or Methodists will be suspected of being Protestant sympathizers.

This will not bother all of us, for we cheerfully admit that we are Protestant sympathizers. More, we are Protestants. The Prayer Book says so, and we are pledged to abide by that.

Maybe it was from this same group that I got handled rather unkindly some years ago. The question then was evening Communion which form a regular part of the procedure in this district. I never did see what the hands of the clock have to do with the consecration of the Eucharist, nor do I know which time belt determines the matter, nor whether the rule calls for standard time or daylight saving.

Anyway, I am all for Bishops Hall and Dun. If the matter had received publicity, I might have gotten it myself, two years ago, when I celebrated the Holy Communion for the State Council of Churches, and administered to clergymen of all the denominations represented.

How I wish that we could turn our attention to serving the Lord, rather than to wasting our energy arguing over what the Lord thinks about whom.

HARRY O. REX
Warden, Church of Our Saviour,
Plainville, Conn.

Your issue of May 25th devoted largely to items concerning the new Parish House of Christ Church at Alexandria, Va., is more than interesting, especially to one who has spent considerable time in Virginia.

However, in looking at the interior view of the Church, shown on page 4, I was interested in seeing the positions of the National Emblem and the Church flag, the former being hung at the left of the sanctuary as one faces the congregation, and the latter to the right of the priest as he faces the congregation.

During the early war years, we of Our Saviour were presented with a similar set of colors, and after due inquiry concerning their placement,

we were informed that the National emblem should be hung at the priest's right as he faced the congregation, and the Church flag at his left. Consequently, these colors have been hung in that position ever since.

The point is that either we in Plainville are wrong, or else Christ Church in Alexandria has been wrongly informed. In either case, I feel certain that both churches would appreciate being informed officially which is the proper position for these colors. Possibly there be other churches elsewhere who may be uncertain on this subject.

Would you give this information in an early issue? Thank you.

ANSWER: Concerning the placement of the American flag and the Church flag in our chancel, we have the Church flag on the right of the minister as he faces the congregation because we have a primary allegiance to God which is above our allegiance to the nation and because we recognize the sovereignty of God to be higher than the sovereignty of the government. As far as I know, none but the totalitarian nations of earth have claimed a sovereignty higher than the sovereignty of Almighty God.—B. B. Comer Lile, Rector of Christ Church, Alexandria.

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