

THE Witness

10¢ A COPY

April 7, 1949

Good Friday

DO THE CROWDS DELIBERATELY MISUNDERSTAND HIM WHEN THEY CRY OUT, THIS MAN CALLS UPON ELIJAH; LET US WAIT AND SEE WHETHER ELIJAH WILL COME AND TAKE HIM. BUT JESUS, WEARIED BY THEIR CYNICISM, AND HIS THROAT PARCHED, SAYS: "I THIRST," AND ONE OF THE SOLDIERS TOUCHED BY HIS SUFFERING FILLS THE SPONGE WITH VINEGAR AND, FASTENING IT ON A REED, GIVES IT TO HIM TO DRINK. IN THE PRELUDE TO HIS MINISTRY, AFTER THE LONG FAST HE HAD BEEN HUNGRY, AND HIS HUNGER HAD INCLUDED THE NEEDS OF ALL THE HUNGRY POOR; . . . NOW WHEN HE THIRSTED HE WOULD REMEMBER THE PARCHED AND SWOLLEN THROATS OF THE PRISONERS, AND OF ALL THE TIRED AND DOWNTRODDEN PEOPLE OF THE WORLD. NOT ONLY OF BODILY HUNGER AND THIRST WOULD HE BE THINKING, BUT OF THOSE WHO HUNGER AND THIRST AFTER JUSTICE.

—Conrad Noel

CRANMER AND THE PRAYER BOOK

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: 7:30, 8 (also at 9 Holy Days and 10 on Wednesdays) Holy Communion; 8:30 Morning Prayer; 5 Evening Prayer. Open daily 7 a.m. to 6 p.m.

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The WITNESS

For Christ and His Church

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Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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Friday and Holy Days: 9:30 a.m.

STORY OF THE WEEK

Speakers Urge That the Church Lead in Reconciliation

Two Episcopal Bishops Share in Panel At World Peace Conference

BY

W. B. SPOFFORD

★ The Episcopal Church came to the front in the recent Cultural and Scientific Conference for world peace when it furnished four of the six speakers at the religion and ethics panel. They were Bishop S. Harrington Littell, retired bishop of Honolulu; Bishop Arthur W. Moulton, retired bishop of Utah; Rector Shelton Hale Bishop of St. Philip's, New York, and Editor Guy Emery Shipler of the Churchman. The others to take part were Rabbi Louis I. Newman of New York, and William O. Stapledon, British philosopher, who was the only foreign representative to take part in this particular session, although scores of delegates and leaders from overseas were among the 12,000 persons to attend the sessions.

All of the religious leaders contended that the U.S. and the U.S.S.R. are both responsible for the cold war and they called upon the Church and the Synagogue to serve as "divine instruments of reconciliation" between the two powers.

Bishop Littell drew a sharp distinction between "Christian Communists who believe in the removal of class distinctions through communal ownership, but who combine such views with belief in God and his self revelation in Christ" and "Marx-

ist Communists who combine an economic system of communism with an atheistic interpretation of history."

Declaring that the Church throughout history has usually been identified with privilege, he also said that "we must do full justice to the truth in Communism, both in its critical insights into history and its desire to help the oppressed. The Church ought not to allow itself to be identified with social reaction. Its members should be ready for social and economic change and quick to welcome into the councils of the Church men and women with the workers' experience of living conditions."

He cautioned churchmen against getting the jitters "springing from fear permeating the atmosphere of both hemispheres" and warned against "making, without discrimination, common cause with any or all forces labelling themselves 'anti-communist'." He said that calm and balanced judgment "will detect such elements in this high-pressured popular outcry as are distinctly fascist in nature and in origin; and we must not allow loud-mouth clamor and agitation against 'atheistic communism' to deafen our ears and absorb our attention so that we do not

hear or heed the voices, softened yet powerful, promulgating various brands of totalitarianism."

"Who and what," he asked, "are behind the catch-word aimed at certain communist-dominated countries, 'A Holy War'? God save the mark! A Holy War — there's no such thing — as futile as the former series of unreligious, fanatical, murderous assaults and acts of aggression known as the Crusades, and as indefensible as the method (used by some Moslems even in our time) of propagation of religion by the sword."

Shelton Bishop said that he recognized the existence of four "cold wars"; the east-west conflict, racism, labor-management tensions and the Catholic-Protestant struggle. He called upon the Church to bring "its mighty influence" to bear for world peace and expressed the opinion that if it fails to do so "then God may very well act through some unusual means."

Rabbi Newman condemned those "who seek to make 'peace' a subversive word," and said that it was the aim of religionists to prevent men from "leaping at each other's throats in haste, in greed, in cruelty, in hate and in misunderstanding." Guy Shipler predicted that civilization could be saved from war by religious groups, "provided they are true to their religion."

The only foreign speaker, William Stapledon of England, declared that the threat of war was a religious problem since "it is desperately urgent that each side should make a serious attempt to understand and respect the most cherished values of the other and to see itself through the other's eyes."

EPISCOPAL CHURCH NEWS

CHRISTIAN HOME FORUM TOPIC

★ Marriage and the Christian Home is the subject of a forum discussion now being presented in series at Trinity Cathedral, Phoenix, Arizona.

The Church's teaching about marriage, evidences of maturity of marriage partners, inter-personal relationships that make successful marriage, marriage and the means of grace, and marriage: 1949 model vs. Christian marriage, are phases of the theme being presented by different clergymen of the district of Arizona. Assisting in this strong program is Mrs. Mildred Weigley Wood, a member of the cathedral congregation and author of "Living Together in the Family." Mrs. Wood is also a member of the national conference on family relations.

CONFERENCE MEETS AT FINGER LAKES

★ From June 22nd to July 21st the Finger Lakes Conference will be held at Hobart and William Smith College, Geneva, N. Y. The Rev. Malcolm W. Strachan, professor of English and chaplain at Groton School, Mass., will be chaplain of the conference, and key leaders will be the Rev. C. Kilmer Myers, the Rev. John W. Nicholson, the Rev. Robert C. Dentan, and Dr. Donal Tower. The theme of the conference is evangelism; there will be special interest groups arranged for practical help in special fields of interest in Church work. Registrar is Mrs. Theodore Odell, Geneva, N. Y.

MANY BISHOPS IN LENTEN SERIES

★ The Episcopal Churches in Charleston, S. C., are uniting in a Lenten program with noonday services Tuesday through Friday at St. Michael's Church and

on Wednesday nights united services rotating among the other churches in the city. The speakers this year are: Bishop Gardner of New Jersey; Bishop Oldham of Albany; the Rev. C. Vincent Franks, rector of St. Andrew's, Jackson, Mississippi; Bishop Dun of Washington; Bishop Wright of East Carolina; the Very Rev. Albert R. Stuart of Christ Church Cathedral, New Orleans, La.; and Bishop Carruthers of South Carolina.

LAYMEN'S GROUP SENDS GIFT

★ The Episcopal Churchman's Association of the diocese of Western Michigan sent a corporate gift of \$400 to the Presiding Bishop for the Seabury House Fund. Mr. Julian B. Hutton, president of the association, received a letter of thanks and appreciation from Presiding Bishop Sherrill. The gift is a memorial to the late Bishop John Newton McCormick, who was diocesan from 1909 to 1937, and had previously been coadjutor for three years.

BISHOP PEABODY SPEAKS ON CIVIL RIGHTS

★ Addressing an educational conference of the fourth district of the Diocese of Central New York, Bishop Malcolm E. Peabody urged straight thinking by Christians in the area of civil rights.

"First," he stated, "our loyalty to God in Christ has committed us to regard every man as a child of God, with freedom to develop to his utmost. We must respect his freedom of conscience, his freedom to learn by discussion, his freedom to learn by his own mistakes and to experiment in the fields both of politics and of education. The constitution of the United States guarantees him these

rights insofar as our own country is concerned. But it prefers that he should adopt an orderly process.

"Secondly, as citizens of a democracy we are committed to recognize the rights of minorities. In the political world the party out of power is known as 'the loyal opposition.' This is necessary under a democratic state for the orderly carrying on of the government. But for religious reasons also we are bound to respect minority opinion since no man who is not a pure authoritarian or the adherent of a dictatorship will claim that on all occasions he or any group can always be right.

"Since all men and all institutions are constantly under the judgment of God, who Himself alone is right, we must acknowledge the fact that minorities may have large sections of right to their credit.

"Thirdly, the Christian is responsible for the truth. He must get at the facts. He must make



Rector Bayard S. Clark (center) is pictured with Bishop Scarlett at the dedication of the new parish house at Christ Church, Cape Girardeau, Mo.

his judgment always on the merits of the case. The English common law from ancient times has held a man innocent until he is proved guilty, until the full facts concerning his accusation can be displayed and proven.

"Test your evidence. Do not believe all you hear. Be most hesitant about accepting gossip, and above all resist the temptation to join the 'hue and cry' of the crowd on almost any subject. They are almost sure to be wrong in whole or in part."

SESSION ON MINISTRY IN MASSACHUSETTS

★ Sixty-eight men from 22 colleges attended a recent three-day conference on the ministry held at Farrington Memorial in Lincoln, Mass. Chairman of the conference was the Rev. John B. Midworth of Christ Church, Montpelier, Vt., and the student presiding officer was Donald Winslow, Harvard University. Clergy presented various aspects of the vocation of the ministry and seminary students from Virginia, General and E.T.S. also were present to describe theological education.

Among the clergy leaders were John B. Coburn, Grace Church, Amherst, Mass.; Charles W. F. Smith, St. Andrew's, Wellesley, Mass.; Prof. Joseph Fletcher, Episcopal Theological School, and John R. Wyatt, provincial secretary for college work. Chaplain to the conference was the Rev. Robert Hatch, St. John's, Waterbury, Conn.

UNABLE TO PRESIDE AT CONVENTION

★ Former Justice Owen J. Roberts has announced that it will be impossible for him to attend the General Convention in San Francisco next fall, so that he will not be able to serve as President of the House of Deputies. Judge Roberts presided over the House of Deputies

at the General Convention of 1946 in Philadelphia. Since that Convention he has been made Dean of the Law School of the University of Pennsylvania.

BISHOP GILBERT HEADS MISSIONS ADVANCE

★ What is believed to be the largest mass meeting of Protestants ever held in this country will take place in Madison Square Garden, May 10. The gathering will serve as a climax to the Christian World Missions Advance launched last October by the Foreign Missions Conference of North America in Columbus, O. Bishop Charles K. Gilbert, Diocese of New York, will preside over the mass meeting.

BRAZILIAN CHURCH MAKES PLANS

★ At the recent Convention of the Brazilian Episcopal Church it was decided that local parishes will make themselves responsible for ten per cent of salaries paid to missionaries working in the field in addition to what is already being contributed for support of the native clergy. The latter is to be increased by more than a third,

so that the Brazilian Church will now be taking care of approximately 38 per cent of all salaries, plus the ten per cent to be remitted to the pension fund.

The Convention approved a plan for division of the District into three parts. Annual conventions would be held in each of the three, which would be called Southern, Western and Central Brazil, with a triennial convention for all. Present diocesan institutions would be maintained jointly under the proposed plan which will be submitted to the General Convention next September.

The plan proposed provides for the setting up of a National Council, consisting of the three Bishops, a clerical and a lay delegate from each of the three Districts, and a delegate-at-large elected by the General Convention of the Brazilian Church. The Council, which would have responsibility for the District institutions, would meet twice a year. It will draw up the Brazilian Church budget.

Suggested as a permanent liaison officer of the Mother Church would be an executive secretary appointed by the General Convention of the Church in the United States.



The executive board of the District of Wyoming have their picture taken with Bishop Hunter.

EPISCOPAL CHURCH NEWS

STATES CASE FOR JERUSALEM WORK

★ Bishop Weston H. Stewart, Anglican bishop in Jerusalem, is convinced that the Church has a mission both to Jew and Arab. "The Christian element among the Arabs is numerically much larger and historically far more ancient, than is commonly recognized. The Christian element among the Jews is also larger than people think, and in recent years the number and quality of converts has been remarkable. But the missionary duty to the non-Christian majority of both peoples is a still prior obligation, and perhaps never of greater importance than today. It would seem that when the political situation clears and boundaries are defined, the missionary societies will have to make up their minds to exchange of properties, churches and schools, no less drastic than the exchange of population that has largely taken place. The majority of our Arab congregations are scattered in Transjordan and the Lebanon. It may be that both the Church Missionary Society and the Palestine Native Church Council should transfer their center of gravity to Transjordan, while the mission to Jews to concentrate their activities in Tel-Aviv.

"There are three Anglican churches in Jerusalem," the Bishop continued, "St. George's Cathedral, Christ Church and St. Paul's, of which the two former are on the Arab side of the line, and the last on the Jewish side, but all three sufficiently near the border to have suffered damage. St. George's, on the edge of no-man's land, has been hit repeatedly from both sides. The roof is badly damaged, the pulpit completely destroyed and almost all the windows blown

out. Christ Church, just inside the Jaffa gate, is headquarters for the Mission to the Jews. It has suffered material damage, though not as much as might have been expected. St. Paul's has been closed since last April, being just inside the Jewish lines, and closely adjoining two buildings that were in military occupation and were heavily shelled.

"We have got to do our utmost to gather up and rebuild the scattered fragments of our own Arabic congregations, if not in their old places, then in whatever places they may come together. We have got to meet our humanitarian responsibilities towards the three-quarters of a million persons displaced by the Palestine war. We have got to support in every way that we can the Christian minorities in Palestine and neighboring countries. We have got to bring the maximum of Christian effort to bear on the new

State of Israel. There will remain the vast task of evangelizing Islam. Islam is perhaps a more difficult problem than Judaism. But in neither one nor the other is a landslide beyond the possibilities of the Holy Spirit."

CORPORATE COMMUNION IN WASHINGTON

★ A mid-Lent corporate communion of laymen held at St. Luke's Church, Washington, D. C., supported heartily by Bishop Angus Dun and the Brotherhood of St. Andrew of the Assembly of the Potomac, was of national significance. Negro laymen invited white laymen to join in the service at which Canon Theodore O. Wedel, warden of the College of Preachers, was celebrant, assisted by the Rev. John M. Burgess, student chaplain at Howard University, the Rev. Arnold M. Lewis, director of the Presiding



St. Paul's, Visalia, Calif., is proud of its lay readers, pictured here with Rector V. M. Rivera. All business men of the town, they are H. H. Wilson, Francis Johnston, Edwin Anderson and Elwyn Peterson. They meet with the rector each week for instruction and assist not only in the parish but also help in missions in the district.

Bishop's committee on laymen's work, and the Rev. Dillard H. Brown, rector of St. Luke's, Washington.

Attendance was 325, with 316 persons making their communions. Of the attendance, 166 were white men, 159 Negro men. Clergy of other communions attended, and a few wives of clergy. Following the service doughnuts and coffee were served, with Negro laymen acting as hosts.

LARGE GIFTS TO HOME FOR AGED IN JERSEY

★ Two checks, one for \$15,000 and another for \$5,000, have been received by Bishop Wallace J. Gardner of New Jersey for the new Evergreens, home for the aged of the diocese. The home will move from Bound Brook to Moorestown next fall. The larger gift was anonymously given and the \$5,000 gift presented by Mr. and Mrs. Nicholas G. Rutgers of Rumson, N. J.

RESERVE DECISION IN MELISH CASE

★ Supreme Court Justice Alfred V. Norton reserved decision on a motion by the Rev. William Howard Melish and his father, Dr. John Howard Melish, to restrain Bishop James P. DeWolfe of the Diocese of Long Island from ousting the elder Melish as rector of Holy Trinity, Brooklyn, N. Y. Justice Norton also reserved decision on a motion from the church's vestry to make permanent an injunction barring the Melishes from calling further meetings of parishioners to elect new parish officers.

Bishop DeWolfe's decision, effective April 4, was based upon the charge that the 74-year-old rector had condoned alleged pro-Communist activities of his son and associate rector. The younger Melish, however, filed a lengthy affidavit with the court stating "I am not and never have been a Communist nor a member of the Com-

munist Party." Young Melish also defended his affiliation with the National Council of Soviet-American Friendship. "I believe the work of the Council to be in the interests of world peace," he said, "and to be compatible with my obligations as a Christian minister to do all in my power to represent one who was called the Prince of Peace."

Testifying in behalf of those favoring the ouster, Col. Jackson A. Dykman, chancellor of the diocese, charged both Melishes with "violating their ordination vows."

INTER-SEMINARY GROUP AT BEXLEY HALL

★ Students from all the Episcopal theological seminaries in the country will gather at Bexley Hall, the divinity school of Kenyon College, Gambier, Ohio, for the annual Interseminary Conference April 21 through April 23. These conferences are planned and operated by the seminarians to foster better understanding among theological students and to give them an opportunity to hear leaders of the Church and to discuss intensively the broad questions which their Church faces. The subject of this year's Interseminary Conference is "The Future of the Anglican Communion." Archbishop Philip Carrington of Quebec will present the keynote address. The Archbishop is making his second visit to Gambier. He was a member of the first Kenyon College Conference on the Heritage of the English-speaking Peoples and Their Responsibility, in October, 1946.

The Rev. John S. Higgins, rector of St. Martin's Church, Providence, R. I., author of "The Expansion of the Anglican Communion," will also speak. His topic for the conference will be "The Future of the Church as Affected by its Missionary Work." Dean Alexander C. Zabriskie of Virginia Theological Seminary, will talk on the fu-

ture of the Church as affected by movements toward unity. Another eminent theologian, the Rev. Charles K. Kean, rector of Grace Church, Kirkwood, Mo., author of "Christianity and the Cultural Crisis," will speak on the future of Anglican theology.

ELECTED TO HEAD CIVIC GROUP

★ Following a local survey which revealed a number of lamentable conditions in connection with unmarried mothers and their children, a committee of professional and civic leaders elected the Rev. Gladstone Rogers, rector of Holy Cross Church, Miami, Fla., as chairman. The committee will study the need for consultation service, medical care and hospitalization and whether present social agencies are adequate to meet the needs.

VOCATION CONFERENCE INCLUDES CHURCH

★ Indicative of a growing consciousness of Church work as a vocation is a request that a high school vocational conference in Denver, Col., shall include discussion of opportunities in the religious field. Mrs. Alexander M. Lukens was approached by a member of the business girls' group which sponsors the conference, with the request that she present vocational opportunities for women in Church work.

MOZART'S GREAT MASS SUNG IN BOSTON

★ The polyphonic choir of Christ Church, in Cambridge, Mass., with soloists, organist and orchestra under the direction of Alfred Nash Patterson, recently gave the first Boston performance of Mozart's Great Mass in C Minor, in Trinity Church, Boston. A crowd of 2,000 (the seating capacity of the church is 1,400) were present.

ECUMENICAL NEWS

WORKING TOGETHER ON GOOD FRIDAY

Joint committees of Protestants and Roman Catholics worked again this year toward the more reverent observance of Good Friday. Since it originated in San Francisco in 1914, this movement has sought wider recognition and greater attendance at traditional Good Friday services held between 12 noon and 3 p. m. Among the leading cities in which the movement has been established are Philadelphia, Buffalo, Toledo, San Francisco and Washington, D. C. In Philadelphia, a combined Protestant-Catholic committee has received pledges from offices, business houses and department stores that they will close from 12 to 3 on Good Friday so their employees may attend church services. Moreover, a number of skyscrapers will arrange to have rooms lighted throughout Holy Week so that gigantic glowing crosses will be formed. A flag bearing a cross will fly from the roof of City Hall, and the Pennsylvania Railroad will hang large banners bearing the legend "Reverently Observe Good Friday" in its main station there. Business houses in many other cities are giving the same kind of cooperation.

BAR CHURCH UNION IN MONTREAL

By a vote of 13 to 12, the Montreal Presbytery of the Presbyterian Church in Canada asked the General Assembly "to take steps to make it plain" that the Church "is not at the present time considering organic union with any other denomination." Several clerical and lay members refrained from voting. Closeness of the vote was due to division over the necessity of such a statement this year. However, all who rose to oppose

passage of the motion expressed their agreement with the principle stated. Dr. W. Stanford Reid, chairman of the committee on Evangelism and social action, which drew up the resolution, contended that it was necessary because rumors were being circulated that first steps had been taken toward organic union with other churches.

JEWISH-CHRISTIAN STUDY PROPOSED

In response to the Amsterdam findings on the Christian approach to the Jews, the World Jewish Congress, meeting in London in February, proposed to invite the most qualified representatives of Judaism to formulate the principles for relations between Christians and Jews. The proposal was announced in "World Jewish Affairs."

MEETING ON RELIGION IN COLLEGES

Two hundred leading educators met in a recent conference at Cleveland, Ohio, sponsored by the American Council on Education, the National Council on Religion in Higher Education, the Edward W. Hazen Foundation and Western Reserve University. The conference topic was "The Place of Religion in Higher Education." Some of the conclusions were that universities and colleges should give meaning to moral and spiritual values; seek to counteract the weakening of certain loyalties and ideals on the part of students; help students discover those methods of thinking which will aid them in making valid choices between good and bad; renew a faith in those values which give meaning and vitality to the democratic way of life. Summarizing the conclusions, President Howard B. Jefferson of Clark University, said: "It is my firm belief that

while the university must stress moral and spiritual values, it must not conceive its function to be that of the Church. There is a common accusation that students lose their faith or their ideals and it is possible in certain instances they do have this kind of experience. The college, therefore, does have the responsibility of providing that kind of instruction which will enable the student to mature in his religious and value experience just as he matures in his knowledge of the natural sciences and the social institutions of our contemporary world."

ECUMENICAL HANDBOOK BEING PREPARED

To help the Christian churches carry out their world-wide task, two British churchmen, Mr. Kenneth Grubb and Mr. E. J. Bingle, are compiling a World Christian Handbook, due for English publication the end of April. "The task of the Christian churches," write the editors, "is a world task or else they lose their *raison d'être*. To define that task in the context of the contemporary setting, to seek to interpret significant developments, to survey the world as a whole in the setting of the coming of God's kingdom, to provide statistical material which may throw light on the size of the task, these are the purposes which a handbook of world Christianity must seek to serve."

FIRST TV RELIGIOUS NEWS PROGRAM

Using photos supplied by the Religious News Service a regular religious news television program, first of its kind, will be launched April 29 by Station WRGB, Schenectady, N. Y. The program, entitled "Through the Eyes of Religion," is to be sponsored by area church groups.

EDITORIALS

A Divine Quality

THERE is a logic in the Epistle for Palm Sunday. It is unfortunate that the Prayer Book wording obscures it. Using contemporary language, Dr. Goodspeed makes the point clearer. "Have the same attitude that Jesus Christ had. Though he possessed the nature of God, he did not grasp at equality with God, but laid it aside to take on the nature of a slave and become like other men. When he had assumed human form he still further humbled himself and carried his obedience as far as to die, and to die upon the cross. That is why God has so greatly exalted him and given him a name above all others."

How tragic it is that man has failed to learn and to follow the example of Christ's humility. How tragic it is that man fails to see himself in relation to his Creator. How tragic it is that man still sets his will against the will of God and defies the example of Jesus. The result of self-will and pride are evident in the actions of men and nations today.

Jesus humbled himself. He humbled himself to be born of a Virgin. He humbled himself to be baptised of John. He humbled himself to the death of the cross. All of this was done to accomplish the will of the Father who sent him. The humility of Jesus. His self-surrender to the will of God, stands eternally against pride and arrogancy and self-assertion. It is Christ eternally against Caesar. Nevertheless it was because of his humility, because of his surrender to the will of God, that God so greatly exalted him, and gave him a name above all other names.

The relationship between humility and real greatness should be clear with almost a logical certainty. But man's self-assertion and arrogance and pride blind him, not only to the example of Jesus, but also to the rational process. Humility is not weakness but strength, the strength and power that comes from God.

We come now to another Holy Week. The busy world will pause and pay outward homage to the events of that week as they pass in review. As we begin Holy Week and pray "that all mankind should follow the example of his great humility," may God give us of his grace. May we, as the Epistle suggests, have the same attitude that Jesus had. There is a divinity in humility, a divinity which will really make us worthy partakers of his resurrection.

Is Peace Treason?

HAVE we officially abandoned hope in America? Hope even of the possibility of a peaceful solution with Russia? Does it mean that one is a traitor to his country and a "red" if he refuses to get on the band wagon and fear and hate Russia with a passion?

Seemingly it has become an act of treason to talk of peace in 1949! This slow-gathering suspicion came to a head the other day when we read of the condemnation of the United World Federalists by two ultra patriotic groups. U.F.W. is a very respectable organization numbering in its membership thousands of Americans from every walk of life including many of our own clergy. Its one objective is the peace of the world through the ulti-

mate establishment of a limited world government within the framework of the United Nations. It is not tied up with any economic or political ideology, least of all leftward! And yet the U. W. Federalists are now receiving the usual epithets everybody gets who tries to propose an alternative to war.

If we have definitely given up all hope of peace with Russia, if the book is closed and sealed, if we are going to speak of and treat Russia henceforth as a criminal and enemy, and if all this is leading up to an incident which will see us dropping bombs on the Kremlin—then this is surely a matter of the deepest concern

"QUOTES"

LORD Jesus Christ, who for the redemption of the world didst ascend the wood of the cross, that thou mightest enlighten the whole world which lay in darkness; pour that light, we pray thee, into our souls and bodies, whereby we may be enabled to attain to the light eternal, who with the Father and the Holy Ghost are worshipped and glorified world without end. Amen.

—SARUM MISSAL.

to the Christian conscience. And we certainly want to know what the score is.

Everybody who reads more than the headlines is confused these days. We wish we had all the facts, but who is there that does? We have no case to plead for Russia, and we take the word of trustworthy witnesses that her leaders have been hard to work with.

Nevertheless we are troubled over the prevailing mood of our own country, and the way the wind is blowing more and more. It does not seem Christian or even decent to become resigned and acquiesce in the necessity of war with any nation. Despair is a cardinal sin, even when applied to our circumstances! And yet one gets the impression of late that a man dare no longer talk of peace in America, that anybody is subversive who holds out against the mass propaganda of the hour.

To be a Christian does not mean at all that we shall necessarily be pacifist, or that we shall stand for peace at any price. But it does mean that we shall try to think through the questions of our time and make our decisions in the light of the Christian faith. We are not as those who have no allegiance save that to the so-called American way of life, often meaning hardly more than the perpetuation of their own privilege. We have an allegiance to the God whose will is peace on earth and good will among men, who judges Russians and Americans alike. This allegiance should make us less afraid and less inclined to put all our faith in the things of death, and more given to hope and to work and sacrificing as hard for peace as we did for war. Blessed are the peacemakers: for they shall be called the children of God!

Cranmer and The Prayer Book

BY

EDWARD L. PARSONS

The Retired Bishop of California

THOMAS Cranmer, Archbishop of Canterbury, chief architect of the Book of Common Prayer, scholar, and martyr! During the four hundred years since his death, as in his lifetime, men have passed judgment upon him, some in sympathy, some in praise, some in bitter condemnation of his character, his teaching and his politics; but none has questioned his superb mastery of language and the treasures of devotion he has left us. But indeed we may say more than that. It is clear that whether his views and his methods were good or bad he was trying to do for his age, for that troubled period in which he lived, precisely what Professor Shepherd in the previous articles of this series has been showing us the Prayer Book still does for us today. He was trying to give to the English people a book of worship which was relevant to the needs of the time, which caught and expressed the meaning for religion of the Reformation, the religious aspect of that great revolutionary awakening which ushered in modern times. He and his colleagues succeeded extra-ordinarily well for the book which they framed has during these four hundred years guided and moulded the worship of the Church of England and its daughter Churches.

It is with the Prayer Book and Cranmer that we are really concerned. But it is important to

remember that for the Western world that 16th century was as disturbing, as upsetting as the times we live in today. The feudal system had collapsed. The Papacy had done its constructive work for Europe and was unable to cope with the new forces, nationalism, individualisms, freedom, which were beginning to sway men's souls. And just as today there are many fine people who are still blind to what is happening in God's world, so there were in those days. The English Reformation was part of the revolution, and therefore brought with it as does every revolution, bitter antagonisms. It was into that world that Cranmer, a quiet Cambridge scholar (but it helps the picture of him to note that he was a fine horseman and fond of hunting) came to his high position.

The flame of the Reformation was lighted by Luther in 1517. In England it caught slowly. Henry VIII, versatile, powerful, with inflexible will was theologically a loyal Catholic. But when in the late 20's the question of the divorce from Catherine that he might marry Anne Boleyn had brought unsuccessful negotiations with the Pope, it happened to be the quiet Cambridge scholar who suggested that a favorable answer to an appeal to the Universities would be sufficient to warrant the annulment. From that moment Cranmer became one of the chief in-

struments of the King's policy.

The period 1533-34 saw the split with Rome, the divorce and the marriage to Anne Boleyn, the birth of Elizabeth, the act by which the Church accepted the royal supremacy and the elevation of Cranmer to take Archbishop Warham's place at Canterbury. All this opened the way for the reformation in religion to get rooted in England. Cranmer had been in Germany, had married there in 1531, and was definitely headed towards doctrinal reform. He had already accepted the new status of the Church, the new nationalism, and if Henry found him ready to yield again and yet again to the King's will it is well to remember that to Cranmer the Church, being the nation in its religious aspect, was in practice, except for essential doctrine, an instrument of the state.

The Reform Movement

REFORM was in the air. Tyndale's New Testament in English printed on the Continent was banned in England. Ten years later Coverdale's Bible, then Rogers', then in 1539 Coverdale's revision called the Great Bible was authorized by the bishops, the famous Bible which was placed in the Churches, chained to the lectern, and from which comes the Prayer Book version of the Psalms. But although the Papal authority was repudiated, More and Fisher executed, the dissolution of the monasteries continued, and the Bible read in English, the King himself, as the Ten Articles of 1536 and the later Six Articles made clear, had no intention of repudiating the main tenets of medieval doctrine.

But he too was a child of his age. Time was against him. With the open Bible, reform was inevitable. Cranmer might serve the King when his conscience should have said "No!" He certainly did more than once. He was timid, overawed by powerful personalities, sadly dominated by his view of the Church, and therefore of the authority of the King; but he seems always to have taken advantage of any opportunity offered to help the movement towards reform. He furthered the Bible reading. He looked with favor upon experiments in the use of English in the services.

His first touch however upon what was to become the English Prayer Book was when in 1543 the King had ordered prayers and processions on account of the troubled condition of the land (weather, war, pestilence). The traditional Latin Litany did not appeal to the people, and the next year a new English form was issued. This was Cranmer's work; he based it on the Latin, making use of earlier English forms and of Luther's

German Litany. When one turns to it, one recalls Trevelyan's judgment: "Cranmer timid and timeserving at the Council Board, as soon as he took his pen in hand in the freedom of his own study was like a man inspired."

Think of the searching power of that petition for forgiveness which begins, "Remember not Lord our offenses nor the offenses of our forefathers." Feel the rhythmical beauty of those phrases in which we offer our Lord's life-experience as the ground of our appeal: "By the mystery of thy holy Incarnation"; "by thy holy Nativity and Circumcision"; "by thy Baptism, Fasting, and Temptation"; or review the noble phrases of petition after petition: "to all nations unity, peace and concord"; "to strengthen such as do stand"; and "to comfort and help the weak-hearted"; "to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed." With a few changes such as the omission of any invocation to the Saints, the modernization of a phrase and the adding or dropping a petition, the Litany we still use is Cranmer's.

Events moved quickly, and when in January 1547 the King died and the boy Edward VI came to the throne, the way was opened for the reform to move steadily forward. The Gospel and Epistle were, for example, to be read in English. A year later there was to be inserted in the Latin Mass a brief section in English providing for the administration, including Communion in both kinds. And then in 1549 came the first English Book of Common Prayer—the 400th Anniversary of which we are now celebrating. In it we have consolidation of the old Hour services into Matins and Evensong, but we would notice that there is no penitential beginning. In it we would find the Holy Communion service familiar and yet strange. The Gloria in Excelsis comes at the beginning. The Prayer for the Church includes the Consecration; the Confession and Absolution come after the Consecration and only the first sentence of administration is used. The service was built on the familiar Latin use; but in changes such as the giving the cup to the laity (Communion in both kinds) the reform movement had been accepted.

The reformed influences were strengthened by Protestant scholars from the Continent and backed by the Lord Protector and the young King. Further changes were urged and in 1552 the second Prayer Book appeared. It would be more familiar. The penitential opening appears in what were now called Morning and Evening Prayer. The word "Mass" is dropped entirely. The Commandments appear at the opening of

the order for the Administration of the Lord's Supper, or Holy Communion. The Gloria in Excelsis has been moved to the close of the service. The Prayer for the Church Militant on Earth is in its familiar place as are the confession and absolution. The Prayer of Consecration ends with the words of Institution therein differing from our American Book. It would all seem very familiar, especially to any English Churchman for the changes made since, though many, are minor.

Cranmer Dominated

AND what about Cranmer? He had associates to help him but there can be little doubt that he dominated throughout. The touch of his liturgical genius is everywhere apparent, whether in translation or composition. Think of his translation of the great 6th century Collect in Morning Prayer: "O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom." The whole Christian life is there in unforgettable phrases. Or that new Collect for the 2nd Sunday in Advent which forever shapes the Christian's relation to the Scriptures and amply expresses the spirit of the age: "Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them." But we have no space to continue quoting. The book lies open before us. Read the Collect for Purity which opens the communion office; or turn to the noble charge to those who are to be ordained priest. Everywhere the deep meanings of faith are clothed in beauty of phrase. There are prayers like the General Thanksgiving or that for all Conditions of Men, which are later. There are Collects in our American book which date back only to the last revision, but as we turn the pages, as we thrill at the beauty of the phrasing, for the most part we shall be touching the very soul of that old ecclesiastic. The words are his words, or they are the words of men who would hope to approach his liturgical genius.

The end draws near. The Church of England had officially broken from Rome, repudiated much medieval superstition including the doctrine of transubstantiation, accepted in its Prayer Book instead a balanced Biblical teaching. Of course there was nothing final about that balance. Later centuries would need, in the light of new knowledge and new theological outlook, to re-adjust it. Those theological and liturgical questions lie beyond the scope of this paper but what the Church had done in substance was to keep the essential Catholic faith, and the historic Catholic order, but enrolled itself with the reformed Churches. It had done so officially,

and Cranmer had led the way. But that was not the end.

The little King died in 1553; Mary, loyal to Rome, came to the throne. Bloody Mary she is called. We must remember, however, that the age was patient to such attempts to enforce faith, and Protestants as well as Catholics persecuted to the death. But Mary struck high. Cranmer, Latimer, Ridley and others were imprisoned. Ridley and Latimer were burned in 1555. Cranmer was brought to trial a few months later—the Primate of all England before a Papal Court! A partial submission, an appeal to a General Council, but finally, his soul shaken with fear of a terrible death, he recanted all that he had stood for, accepted all that he had denied—the highest ecclesiastic in England had become a pitiful suppliant. But that again was not the end. Led out to his death, the crowd waiting to hear in his own words that he had recanted, is amazed when with God-given courage, repeating what he had just said in the Church, he tells them that in recanting he had sinned for fear of death and to save his life. The hand which had written his recantation he proclaims should be the first to feel the flames, and when they burst out around him he thrusts it into the flames and holds it there until death comes.

And so he died; for all his frailty, his vacillation, his time-serving, at the end achieving a martyr's crown.

Mary's reign lasted but six years. Elizabeth succeeded, the great Elizabethan age opened, and the Church of England, nourished on the Bible and the Prayer Book whose chief architect was Cranmer, entered upon that period of history which has brought us the Anglican Communion of today.

A Bothersome Problem

By AUSTIN PARDUE

The Bishop of Pittsburgh

A MOST bothersome parish problem, which can become a cancer in the spiritual life of the Church, is one that arises between a small group of individuals who hold fast to the regime of a previous rector and refuse to cooperate with a new man no matter how hard he tries. This is a case where emotional loyalties, unreasonable prejudices, and strange human frailties get all mixed up while the real meaning of the service of Holy Communion is obliterated.

When such occasions arise and persist, I would suggest two remedies. First, the rector must ex-

amine his conscience and see that he has used every possible means to obtain the cooperation of the recalcitrant group. Wherein has he failed? He must go to other people of the parish and find out if they can detect any possible way in which he can reform a sub-conscious unpleasantness or make right some previous wrongs. Having tried methods of prayer, self-examination, reason, kindness, and repentance, and also having tested them against the wisdom of some impartial observer, without success, another procedure had better be followed.

The second approach is to call in the small body of consistent obstructionists and to ask them point blank if they be for him or against him. That does not mean that they must agree with every detail of his ministry—no one can do that, but in the over-all picture are they enthusiastically behind him or not? If not, he had

better request that they remove themselves to some other parish where they can give their whole allegiance. This must be done in love and charity, and in the interest of the greater good of the kingdom of God.

This kind of problem arises time and again in parish life and there is no one force that will so disintegrate the work of the kingdom of God as vying factions which utterly refuse to allow love and charity to prevail in a parish. Sometimes priest, people, or both are to blame. Often, such a situation springs from an inordinate love for a previous pastor. But even more strange is the frequent fact that when that previous pastor was present, the same little group was singing the praises of his predecessor. So, in love and charity may they unite or else let them sever relationships so that the kingdom of God may go forward.

GARDEN RELIGION

By

LEIGH R. URBAN

Retired Clergyman of Western Massachusetts

IV. GARDEN ESCHATOLOGY

THE Garden has its "last things," its death and judgment, its heaven and hell. In the autumn the season of visible growth comes to an end; foliage withers and flowers fade; and the heaven of success or the hell of failure is measured by fruitage. But flower and fruit come in their appointed season. Little can be done to hasten or delay that season. Heat and cold, rain and drought, while they affect the quantity and quality of the harvest, make little difference in the season. Higher powers than man are at work. The mysterious life-forces carry on their appointed rhythm of growth. "First the blade, then the ear, then the full corn in the ear." The gardener cultivates, gives to each plant as best he can its right environment and proper nourishment; but he must wait upon the season for results. The iris and peonies will bloom in the spring, and the asters and chrysanthemums in the fall, no matter what he does about it. "Some things cannot be hurried." The life-forces at work have a time-schedule of their own which is beyond man's control. Within the processes of life and growth and blossoming and fruitage the eternal God is at work, unhurried, unhindered.

In spite of impatience for bloom and fruit, man must wait upon God to bring results in his own good time.

It is well for us if we can carry into our work in the Church this realization that the time factor in spiritual growth and results is in the hand of God. Modern philosophy bids us "take time seriously," but in the same breath takes away from us the perspective of eternity. To take time seriously without the perspective of eternity robs the soul of wisdom and of peace. To be concerned over the flight of the days and the years, believing they lead only to death, drives men to a sense of futility and often into hedonistic living, since all things perish and life has no value.

This consciousness of the passing of time and of our mortality, unless interpreted in the light of eternity, poisons life and all its works. Yes, even in the Church. Subtly infected by it, we want to see our achievements before it is too late. We are eager for success, for visible results. We want our Church buildings to be finer, our statistics more impressive, our budgets bigger; and unconsciously we sacrifice spiritual values for visible results. Men feverishly fight and work to preserve the outward forms of civilization, lest

the world slip back into another dark age; when perhaps another dark age, like winter for the perennials, may be necessary for deeper root growth of the Kingdom of God in the hearts of men.

This eagerness for visible results is a natural weakness. We all have it. But it is self-defeating. Never, perhaps, have the clergy worked so hard as in our day; yet the Church has less influence on the life of the world than for many a generation. Certainly this desire for results disturbs the confidence and serenity of our faith and work, and it tends to make us falsely elated when we think we see results but depressed when they do not appear.

In the world of nature the time-factor in growth and results is not in our keeping. No more is it in the world of spirit. In the eschatology of our Lord it is always the Father who brings the Kingdom, not men. And "no man knows the day nor the hour; no, not even the Son." "It is not for you to know the times and the seasons which the Father has put in his own authority. But ye shall receive power. Go." Go, praying that the power of the Spirit may operate through you; not knowing the times or the results, but confident.

Sure and Certain Hope

THERE are ideals of holiness and achievements of faith, patterns of social order and of spiritual fellowship, that cannot come into bloom until the appointed season, which may be long in coming. Some are like century plants; they require long years of quiet growth before they can flower. There are in the Church, as in nature, seasons of vitality, of growth and of expansion. Again, there are seasons of weakness, of decay and of seeming failure. The history of the Church bears abundant witness to this. In our day the Church seems to be in the autumn of one phase of its development. Around it swirl the storms of a revived paganism. A large part of its membership is merely nominal. In some lands multitudes are falling away from the Church like leaves from the tree when winter approaches. A winter of judgment and of apparent death may be at hand; judgment on the failures and divisions of Christendom, the death of outworn ways of thought and action. Seeming failure, with poverty and persecution, may be the lot of the Church for a time. For the Church, in its outward aspects, has been so closely linked with the prevailing social order that, in its outward aspects, it may disintegrate with the disintegration of the social order. But beyond the purging of judgment is newness of life. Beyond the winter awaits another spring.

The Sense of Sin

BY

MARION MATICS

Rector of St. Andrew's, Mount Holly, N. J.

PLACED in question form, Is there any sense of sin in the modern world? The answer is that, generally speaking, there is not. Mr. Modern Man, although the civilization of his ancestors tumbles about his ears and he is beset—perhaps fatally—with the decay of Renaissance-Reformation society, looks curiously at his empty churches, his latest atomic bombs, and the thunder clouds of the East, and he feels rather sorry for himself.

The truth is that the religion of the average modern is the sentimental milk and water diet served to a rather dull child in a second-rate Sunday school. Far from having a developed and reasonable sense of sin, he has hardly any sense of God, except as a sentimental attachment of childhood, and hardly any sense of anything else religious, other than the conviction that, no matter what he does or does not do, at heart he is a pretty good fellow after all.

The findings of the article, "God and the American People," published recently in the *Ladies' Home Journal*, have caused much stir in some religious circles; but, in fact, the surprises that they afford, are few. Personal interviews, conducted by Gallup-poll methods, on a cross section of Americans from coast to coast, demonstrate what the responsible leaders of the Church have suspected for a long while: namely, that while the nation remains vaguely theistic, it is in no sense Christian and, by no stretch of the imagination, to be considered as relating religion satisfactorily to life.

The problem that the *Journal* poll implies for the Church is a problem greater than that of the Church facing the barbarian kingdoms of the early ages, or crusading against the heresy of Arabia that threatened to engulf Europe: it is the greatest problem that the Church has ever faced, that of converting to repentance the soul that in sinful ignorance feels himself to be without sin.

Nebulous Theism

IN the *Journal* poll 95 per cent of the American people profess belief in God; 40 per cent think of him as person; only 26 per cent consider him as intimately associated with their own lives. It would seem that Deism, Pantheism, and a vague belief that some force exists beyond the universe, is about all that the average man can

remember from Sunday school days of the Alpha and Omega of the Church.

It is of interest that 76 per cent thought themselves to be Church members, and 41 per cent said that they attended church "regularly." Of these particular percentages, the churchman who really does go to church with regularity has only to compare the congregations which he sees, with the population of his community, and it will be obvious that there is some wishful thinking here. Such a high percentage of Church membership could refer only to the most nominal variety; and as to regularity of attendance, one wonders, When?—on Christmas and Easter? or when they give away free dishes?

The figures on prayer are more plausible. Is it possible, as the poll declares, that 56 per cent of the American people pray "frequently?" It is thrilling to think so; but, even if true, to what a sadly befuddled and pagan conception of divinity are these prayers addressed!

Asked to explain the reasons that led them to pray, only five per cent of those canvassed mentioned that they prayed for forgiveness. The rest asked God to give something, whether to themselves or to someone else (12 per cent prayed for others). A few exceptions "gave thanks" when they prayed and four per cent had the thought of "worship" in their prayers.

The question was asked: "Do you think of God as your judge—that is, that God observes your actions and will reward or punish you for them?" Seventy-one per cent answered in the affirmative, corresponding rather closely with the seventy-three per cent who expressed belief in some form (undefined) of personal survival and life after death. Of this latter group, fifty-two per cent felt that the future life will be divided between heaven and hell.

The rub comes later in the questionnaire, when inquiry is made into the motives for good behaviour. Only one-twentieth of the replies mentioned fear of ultimate punishment; even less than one-quarter mentioned hope of reward after death. For everyone else the reasons were secular and humanistic. In another question, two-thirds of those who had expressed belief in heaven, stated optimistically that they personally expected to get there.

What this means is that the five per cent who are afraid of the possibility of going to hell—presumably the same five per cent that prayed for forgiveness—are the only ones out of the 52 per cent of the people that believe in hell, that think of that terrible end as possibly applying to themselves!

Still the publican prays in the temple: still

the pharisee, greatly increased in numbers, passes him by with scorn. The popular opinion is that heaven and hell exist: but heaven for me, and hell—for others!

So also the tragic story of self-righteousness with regard to ethical behaviour. Leaving aside the completely vague and childish confused answers as to ethical standards, 91 per cent claimed that they honestly tried to lead a good life; but of this number 82 admitted that their efforts did not interfere in any way with their happiness. The good life apparently comes easy, if you don't try too hard.

The question was asked: "If you yourself followed the rule, Thou shalt love thy neighbor as thyself, all the way, what would you do differently?—that is, how would it change your life?" Half replied that it would not change their life at all, implying that they already were following the rule all the way.

Incredible as this may seem, it was verified by the answers to another question: "Thinking over the last 24 hours, can you think of a time when you yourself might have acted differently if you'd been able to follow this rule all the way?" Sixty-two per cent said, "No," others, "Don't know," and only one person admitted that he could remember an incident in which he had not loved his neighbor as himself.

However, the large majority of 82 per cent flatly stated that most other people fell short of following the rule.

Some Conclusions

WHEN one considers these figures, one is appalled at the self-righteousness of the modern man, the sinful pride that lies behind the ease with which he can fool himself. How can anyone feel that they follow our Lord's law of love to the point of perfection? How can anyone project so glibly sins from themselves to others? From the point of view of worldly standards it seems almost unbelievable that such religious naivete could exist in a country of advanced educational facilities, secular development, technological progress, etc.; yet from a Christian point of view, from the view of fallen man—the slow relative redemption of the universe as the absolute redemption of Calvary takes effect—from this point of view there is no surprise. The figures just mean that one more temporal and transient civilization slips further back to paganism. It is the cause for concern, but not for despair; for it is the faith that the gates of hell will not prevail. The continuing remnant of Israel remains always true.

The thought, however, of Toynbee's twenty-

one decaying civilizations jumps immediately to mind. Of the twenty-one only seven remain living, and the fate of six of these is irrevocably bound to the fate of the seventh, our Western civilization; and it is Toynbee's contention that civilization falls from within, not from without. When religious and moral values become dim and withdrawn, then material benefits merely hasten destruction. One looks at the Journal poll and wonders: Are the cracks beginning to show in the wall?

The modern man loses his sense of sin and the rest of his religion is soon lost as consequence. D. R. Davis in the remarkable book, "Down Peacock's Feathers," points out the universality in all primitive religions of the feeling of guilt and the institution of sacrifice. They are constants: man sins, he must do something about his sin. It is his human condition, because of the simple and logically inescapable fact that he is a fallen creature. Otherwise, how explain the guilt that tortures the world? To take away man's sense of sin is to make him less, or more, than man: more, if it is through transcendence of sin by means of the divine sacrifice; less, if it is denied that he acts contrary to the will of God, a denial which, if it does not imply sanctity, then implies animality, or loss of human freedom.

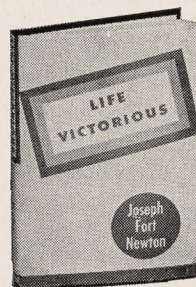
Through the ages the Church has endeavored to humanize humanity; that is, to stress the unique glory of human freedom, and its correlary, the responsibility of the free agent for his action. The technique has been, not primarily to nag a man about his short-comings and moral errors, but rather to stress sanctity and the holiness of God. When a man has only a glimmer of the holiness of God, and when he hears even the echo of the Christly saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect," he has no doubt but that he is not the man he should be. The problem is not first of all to convict a man of guilt, but it is to inspire him with the desire for sanctity. When he is face to face with the holiness of God, he convicts himself of guilt, and then he is capable of being helped. Otherwise, no change is possible.

It would seem that what the Church should do in this present apocalyptic age is not to stress the thought of sin, which the modern man so desperately needs, but which is unpopular and implausible to him, if not incomprehensible; but the Church should go about its real business which is to teach God all the time, inspire man to sanctity, and then as he convicts himself of sin, take it away by the usual means of prayer and sacrament.



ANDREW VAN DYKE, another Witness editor, is the rector of St. Clement's, Hawthorne, N. J. Previously he was the rector at Berlin, N. H. He is active in the Episcopal League for Social Action and has long been a member of the social service commission of the diocese of Newark.

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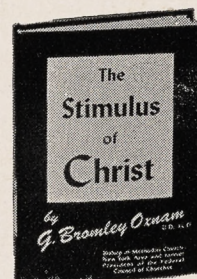
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OTHER CHURCHES

BRETHREN YOUTH ADOPT NEW PROJECTS

A four-point activity program has been adopted by the Church of Brethren Youth Fellowship of the Pacific Coast, meeting in Seattle in connection with the annual regional denominational conference. The program calls for members of the Fellowship to work a year without pay on social projects of the Church; to begin a "soap for relief" campaign for European hospitals; to form spiritual fellowship groups, and to start "pen-pal" correspondence with youths in Europe.

CHURCH LICENSED TO SELL BEER

The first license to sell beer ever issued by the city of Miami to a church has been granted to the St. Mary's Catholic church festival committee. It was issued despite the protest of a Protestant, the Rev. Lee D. Rustin, pastor of Rader Memorial Methodist Church, located near St. Mary's. Mr. Rustin said the only question he raised was that of legality. "The question of morality is up to the Catholic Church," he added. The city attorney's office ruled that the license was legal under recent court decrees allowing the sale of beer and wine in restaurants where food is served, even within 300 feet of a church.

MISSIONARIES PLAY HOT MUSIC

A group of Mormon missionaries have organized a "hot" jazz band and are touring the states in an attempt to convert people with the latest in bebop and swing. They play at special Mormon dances which are opened and closed with prayer, with smoking and drinking ruled out.

METHODISTS AID FOREIGNERS

A committee of the Methodist Church has increased the number of scholarships for students from foreign countries. It has brought 350 students from 40 countries to the U. S., with 145 winners now studying here, with about a fourth of them in theological seminaries.

RULINGS SOUGHT ON REMARRIAGE

Ministers of the Presbyterian Church in Los Angeles have asked the General Assembly, which meets in Buffalo, May 19-25, for "precise and clear definitions of rights, limitations and duties" in regard to the

remarriage of divorced persons. They declare "that the confusion and varying standards of our clergy in their discretionary interpretations of our standards in this vital matter is neither satisfactory to them, conducive to the social good nor contributory to the good name and honor of the Presbyterian Church."


NORTHERN BAPTISTS JOIN SOUTH

Baptist Churches of Washington and Oregon last year petitioned the convention of the Southern Baptist Church for admission. If favorable

action is taken, it will mean that Southern Baptist territory has been extended to 23 states.

APPEAL FOR SCHOOLS BY LUTHERANS

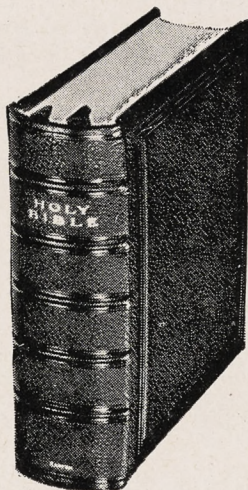
The Evangelical Lutheran Church has appealed to its 2,725 congregations for \$2,000,000 for building programs of its twelve colleges and seminaries.



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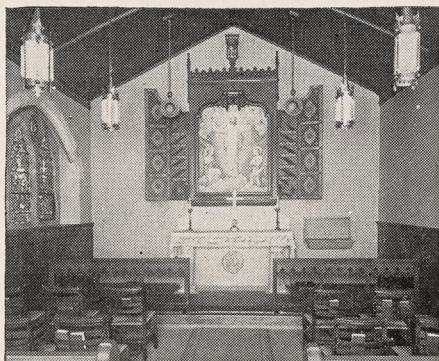
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THE PRESS

Selected by
GEORGE MacMURRAY

"DE WORLD DO MOVE?": With 136 distinguished doctors, including two Nobel prize winners, raising searching questions about the use to be made of its \$25-a-head levy, with the Brooklyn medical society voting not to pay, and with the administration about to introduce its health insurance bill in Congress, the American Medical Association has at last brought forward a 12-point medical care plan of its own. It isn't much of a plan. It would put a doctor in the President's cabinet, for just what purpose, in view of the AMA's horror of "state medicine," is not too clear. It would expand public health



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services in ways unspecified, seeking federal funds to train more doctors, dentists and nurses, and increase research. But there is one genuine important plank in this otherwise vague program. The AMA, which has hitherto turned a fishy eye on such enterprises as the Blue Cross and the Blue Shield, now says that it favors an increase in voluntary health prepayment plans. A concession such as this indicates that Dr. Fishbein and the others in the little inner group who really run the AMA realize that "de world do move" and that there comes a time when they must move along with it.—Christian Century (unden.)

TRAGIC ELEMENT: It does not appear that we are making much headway in the direction of peace. The nations of the world are still geared for war. Although the war ended in 1945, the military establishments of some nations engaged in it have increased rather than decreased, and in other countries, while the military

personnel has been demobilized, the national economy is strained to support armament programs. We recognize that the cause of it is the spectre of Communism which seems ambitious to achieve world-wide dictatorship. The situation is an impasse which gives no hope of a break. The international tension will ultimately be relieved by the outbreak of another war or a change of attitude on the part of the nations. The tragic element is that there is no effective program for peace promulgated anywhere in the world except on the basis of the triumph of one party over another. This desire for triumph has back of it ambitious militarism, whether in Europe, China, Indonesia, or South America. The principle of force dominates the world.—Watchman-Examiner (Bapt.)

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NEWS OF CHURCHES OVERSEAS

R. C. PRELATE OFFICIATES AT GREEK RITES

Archbishop Cassulo, apostolic delegate to Turkey, participated in the memorial services on Greek Independence Day, March 25. People in Istanbul declare that the invitation was extended by Patriarch Athenagoras, recently enthroned, who is said to desire a rapprochement between the Catholic Church and the Greek Orthodox Church as a bulwark against Communism.

WARNS AGAINST FORCED EUROPEAN UNITY

W. A. Visser 't Hooft, general secretary of the World Council of Churches, told 71 churchmen from 14 countries attending a five-day conference at Bex, Switzerland, that a European unity "inspired by external pressure" might easily become the wrong kind of unity. "The question is not whether Europe will live but for what purpose it will live. The purpose of the Church is to call Europe to a God-given spiritual mission and automatically to point east and west to a third way."

Another speaker was the Rev. K. H. Ting, Anglican, who is on the staff of the World's Student Christian Federation, who said that the "vigor of the Church in Asia is shown in its determination not to be content to imitate Western Churches." He declared that Communists were now permitting Christian groups to function in their areas.

CHURCH IN WALES GIVES REPORT

Gains and losses of the Church in Wales (Anglican) since its disestablishment and disendowment 29 years ago were summed up at a meeting in the Cathedral Church of St. David and St. Andrew, North Wales, by L. S. Whitehead, secretary of the Church's representative body. He said it was estimated that the immediate financial loss suffered was 1,000,000 pounds. However, he added, a far greater loss in the long run resulted from the fact that the Church no longer received aid from the ecclesiastical commissioners or from the Queen Anne's bounty.

Whitehead said the gains included the right of the Church to choose its own bishops instead of having them appointed by a prime minister "who might or might not be a churchman or even a Christian;" the right to devise its own system of appointments to benefices; to secure to parishioners a share in the appointment of their rector or vicar; and the in-

creased share in Church councils enjoyed by the laity.

Whitehead then commented on the reconstruction scheme of 1946, by which the governing body of the Church in Wales proposed to solve its manpower and money problems. He said that in order to raise ministerial stipends and make good on financial losses, the Provincial Levy, set at 60,000 pounds in 1946, was raised to 110,000 pounds in 1948. "The response was magnificent," Whitehead said, adding that the six dioceses of the Church had completely fulfilled their increased assessments before the end of the year. Since disestablishment, he noted, no diocese has failed to pay its quota of the provincial levy in full.

Whitehead also told the meeting of an alarming shortage of clergy-men throughout the dioceses. He described the situation as "desperately serious" and said that nearly half the curacies in the province were

vacant. He disclosed that Sunday school attendance had suffered an "alarming fall" and that there was a widespread inclination to materialism, indifference and contempt for law.

EVANGELICAL CHURCH IN GERMANY

The Evangelical Church in Germany, embracing 27 affiliated Churches, has a total membership of nearly forty million. Forty-four per cent of these members are in the Soviet zone.

ANGLICAN OFFICIALS ARE CONCERNED

A marked falling off in the number of communicants is giving grave concern to officials of the Church of England. Easter communicants decreased from 2,134,879 in 1940 to 1,859,115 in 1947. Confirmations also took a sharp drop, though baptisms increased.

BIOGRAPHY

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Book Editor

The Bible and Modern Scholarship.
By Sir Frederic Kenyon. London:
Murray. 3s. 6d.

This is an interesting little essay dealing with the rise of modern Biblical scholarship, discovery of manuscripts, inscriptions, etc., which have widened our horizons, especially since 1900, and an attempt to reassure the ordinary reader (in spite of Bishop Barnes and his "Rise of Christianity") that the Bible is still trustworthy. Sir Frederic Kenyon is one of the world's great authorities on manuscripts. He is not a theologian. The one defect in his book is that he leaves the impression that orthodoxy is somehow identified with early dates.

The Church's Ministry in Our Time.
By Henry Knox Sherrill. Scribner. \$2.00.

The Presiding Bishop delivered the Lyman Beecher Lectures on preaching at Yale University a year ago. The book contains the substance of these lectures, which deal not only with preaching, but with the whole life of the minister. A high spiritual note is sounded throughout, of which the concluding paragraph is typical. "In such a time we can be grateful that we either are, or are about to become, ministers of the gospel of Jesus Christ. There can be no calling more significant and none of greater privilege. For the primary problem is spiritual. The minister strikes directly to the very heart of the world's need as he proclaims the eternal message of God. It is a task which is worthy of all we have, of all we are."

The Church Looks Ahead to the New Curriculum: Specifications. National Council ("281"). \$.25.

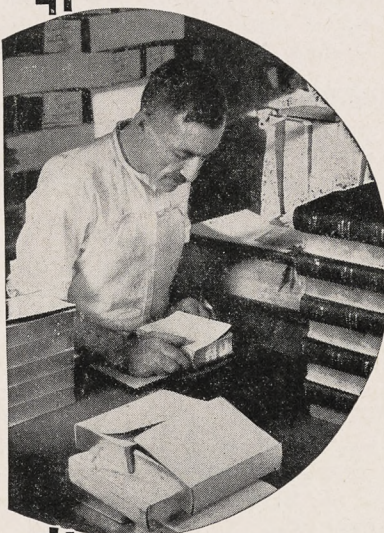
The last General Convention authorized the preparation of a new curriculum of religious education in the Episcopal Church. The Department of Christian Education of the National Council has now issued a report of progress to date. This report outlines the specifications which the new curriculum must meet. It is a very encouraging prospect, and we await the publication of the new curriculum with high hopes. If these specifications are observed, we shall have the best curriculum we have ever had. The Presbyterians have recently spent (it is said) about three million dollars on their new curriculum. It is doubtful if the P. E. Church can—or will—spend that much, but the quality of a curriculum is not solely dependent upon cost, nor does the amount spent guarantee excellence.

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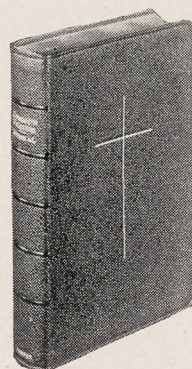
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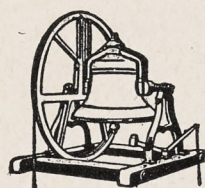
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PEOPLE

CLERGY CHANGES:

Robert E. Davis, formerly vicar at South Barre and North Brookfield, Mass., becomes rector of the Reconciliation, Webster, Mass., and in charge of Grace Church, Oxford, April 24.

Gordon B. Wadhams resigned as rector of the Resurrection, New York City, effective March 15.

Samuel C. W. Fleming, rector of St. Andrew's, Fort Pierce, Fla., becomes rector of St. Mary's, Daytona Beach, Fla., May 1.

Frank M. Butler, formerly rector of the Ascension, West Park, N. Y., is now in charge of the Redeemer, Avon Park, Fla.

Lawrence W. Pearson, formerly of Aberdeen, Wash., is now assistant at Christ Church, Cranbrook, Bloomfield Hills, Mich.

John C. Tierney, formerly assistant at All Saints, Belmont, Mass., is now rector of All Saints, Wolfeboro, N. H., and in charge of St. John the Baptist, Sanbornville, N. H.

Charles B. Colmore, retired bishop of Puerto Rico, is serving St. Mary's Daytona Beach, Fla., until May 1.

DEPOSED:

William Hosking was deposed on March 21 at his written request by Bishop Heistand of Harrisburg.

RESTORED:

Paul H. Baker, deposed in 1931 by Bishop Shayler, then bishop of Nebraska, was restored to the priesthood on March 10 by Bishop Brinker under the provisions of canon 65.

DEATHS:

Thomas P. Bailey, churchman and at one time a professor at the University of the South, died recently at Winter Park, Fla.

William E. A. Lewis, 86, retired priest of the diocese of Michigan, died at Mt. Clemens, Mich., on March 16.

Francis L. Palmer, 86, historiographer for the diocese of Minnesota, died on March 18 at St. Paul. He was for 20 years on the faculty of the Seabury Seminary. He was also twice rector of the Ascension, Stillwater, Mich.

LAY WORKERS:

Mrs. Benson H. Harvey, wife of the rector of St. Philip's, Easthampton, Mass., is serving part time as a social worker for the diocese of Western Mass.

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BACKFIRE

WALTER H. STOWE
Rector of Christ Church,

New Brunswick, N. J.
Professor Massey H. Shepherd's articles on "The Prayer Book and American Life" bid fair to be one of the most original and stimulating series it has ever been my good fortune to read. I hope the laymen who read them will perceive as a by-product two significant things: (1) How indispensable to our Church are genuine scholars, such as Dr. Shepherd is, and (2) the importance of our theological seminaries as centers of productive scholarship.

MRS. R. N. WILLCOX
Churchwoman of Fredonia, N. Y.

I sympathize with Mr. Oakes (Witness, Jan. 20) in what he has tried to express, for there have been times when I have felt as he has about the midnight Christmas eve service. But the fault was not in the service, or the musical "back-drop" nor the late hour. It is deep within the individual who is just plain out of tune. Understanding and appreciation is a development. The beauty and mystery of the Incarnation comes slowly as does the significance of the sacrifice of the cross; the glory of the risen Lord, along with the knowledge of our Lord's presence in the sacrament of the altar. Brother Lawrence's

"Practice of the Presence of God" and some pondering on the meaning of service and sacrifice and worship might help.

Answer: We would like to suggest also Studdert-Kennedy's "Meaning of the Real Presence" which can be purchased from The Witness, 135 Liberty St., New York 6, N. Y., for 10c a single copy or \$4 for 100. Bishop Kemmerer has just written us of this tract: "This is an exceedingly valuable leaflet."

EDWARD R. WELLES
Dean of St. Paul's, Buffalo, N. Y.

I very much like the cover of the Witness for February 17. It is a vivid and effective and legitimate way of bringing to the attention of the Church the desperate clergy shortage. My hat is off to you and I am confident this will make a deep impact on the Church.



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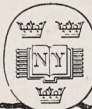
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