

THE Witness

10¢ A COPY

March 9, 1950



DAVID R. HUNTER
Writes on Christianity and Peace Cults

GOD, MAN, AND THE H-BOMB

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 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 7, Morning Prayer; 5, Evening Prayer.
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Thursdays and Saints' Days at 10:30 a.m.
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Thursday and Holy Days: 11 a.m., Holy Communion.

THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., New York

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5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

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Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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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

Melish Case Petition Signed By Over Eleven Hundred

Episcopal Clergy Throughout Nation See Case As Threat to Freedom of Pulpit

★ Eight bishops and 1,123 clergymen of the Episcopal Church on February 27 asked permission to file a brief as friends of the court in support of the appeal of the Rev. John Howard Melish, and the congregation of the Church of the Holy Trinity, Brooklyn, New York. The legal motion was made by Samuel Thorne, attorney, before the Appellate Division of the Supreme Court of New York, second department, in Brooklyn. He acted on behalf of the Rev. Joseph F. Fletcher, professor of practical theology and social studies at the Episcopal Theological School, Cambridge, who stated in an affidavit filed with the court that he had been authorized in writing to speak for the eight bishops and more than eleven hundred clergymen. The ministers joining in this move come from every domestic diocese in the Episcopal Church and such overseas missionary districts as Alaska, Haiti, Hawaii, Mexico and the Panama Canal Zone. There are currently 6,547 clergy of the Episcopal Church.

"We believe," declared Fletcher in his affidavit, "that the issues of law involved in this case not only affect the rights of the parties to this appeal, but also affect the rights of all the clergy of the Episcopal Church and the rights of all congregations of such Church throughout the United States."

"The two issues with which we are concerned," he continued, "are the freedom of the priestly and prophetic function of the ministry, and the security of tenure of the minister against dissolution of his pastoral relationship contrary to the expressed wishes of a majority of his congregation."

The statement concluded, "We believe the construction placed upon the canons of our Church by the trial judge in this case to be erroneous. Should that construction be upheld, it will adversely affect the relationship of every member of our clergy to his parish. For centuries the Protestant Episcopal Church in the United States and the whole Anglican Communion, of which it is a part, have considered the pastoral relationship permanent in character and have designedly hedged it about with special protections against dissolution. The dissolution of the pastoral relationship on the initiative of a vestry, contrary to the express will of a majority of the parish, does violence to this traditional concept. Such arbitrary dissolution presents a serious threat to the clergy in the exercise of their priestly and prophetic office."

Attached to the affidavit filed in the court were the names of the eight bishops and 1,072 other clergymen. Mr. Thorne indicated that since the affidavit was drawn up, fifty additional

clergymen had asked to join the friends of the court, and that the entire list of 1,131 bishops and clergy would be filed with the court, if permission for such a brief were granted.

Mr. Samuel Thorne, who acted as attorney for the eight bishops and more than eleven hundred clergymen, is a layman long identified with the life of the Church in the diocese of New York. He has represented the diocese at a number of General Conventions, and is a trustee of the Cathedral of St. John the Divine. He was for a number of years the chairman of The Witness Advisory Board, a position now held by Bishop Barton of Eastern Oregon, one of the eight bishops to sign the brief.

Background

The pastoral relation between Dr. Melish and the Church of the Holy Trinity, Brooklyn, was dissolved on March 4, 1949, by Bishop DeWolfe, of Long Island, on the application of nine of the eleven vestrymen of the church, who alleged dissension in the parish because the rector of more than forty-five years' service had refused to dismiss his son and associate, the Rev. William H. Melish. This action of the nine vestrymen was repudiated by more than 70% of the voting members of the congregation. The Bishop's decree of dissolution was subsequently enforced on April 25, 1949, by a civil court injunction after a trial before Supreme Court Justice Meyer Steinbrink. It is this lower court decision that is being appealed by Dr. Melish and the Holy Trinity congregation in the Appellate Division. The case is expected to be heard on the April calendar.

EPISCOPAL CHURCH NEWS

SPENCER MILLER HITS BOMB

★ Spencer Miller Jr., Episcopal layman who is commissioner of highways for New Jersey, in a Lent address at Holy Trinity, Brooklyn, stated that "the hydrogen bomb represents mankind's final suicidal triumph—the harnessing of the inmost secrets of creation for purposes of unimaginable destruction—a menace to the very order of nature. It brings into absolute focus the failure of our philosophy of a materialistic civilization which has sought to organize its life apart from God. The suicide of our civilization is in progress. The cult of so many of our leaders is that only the strong shall be secure. By every reliance we place on our armed might alone, we turn our back on the deepest Christian insights and the very fundamentals of our faith. Let me assert that the days of any civilization that places its security in any type of armed weapon, are numbered. The greatest moral tragedy in our history as a nation was the dropping of the A-bomb on Hiroshima in 1945. That bomb fell on America!"

"Today," continued Miller, "we are faced with the most terrifying of all facts, that the power to unleash primeval force sufficient to vaporize the human

race is lodged in the hands of a few, without benefit of any adequate public information and no opportunity for public participation in decisions. The Christian Church cannot accept in silence this prospect of mass slaughter. It cannot be callous to the claims of its own gospel message of compassion. It must not stand before the world paralyzed and submissive before the seeming probability of widespread annihilation. It must testify to the essential one-ness of humanity. It must warn that the United States cannot afford the moral and spiritual risk of waging atomic warfare. This is not a question of expediency but essential right. This is a question of what is the will of God in Christ."

"Some of us," Miller went on to say, "have learned from long experience in arbitration in industrial disputes that bargaining begins only when equality exists between the bargaining parties. It may well prove that the possession of the A-bomb by the Soviet Union will now create that element of equality that will make the possibility of successful bargaining more hopeful. Also, the sense of impending disaster facing all people, and leading to such outspoken utterances as those of Senator MacMahon, Senator Tidings and

Winston Churchill, may well be God's way of stimulating us to face our mutual need of a true world community."

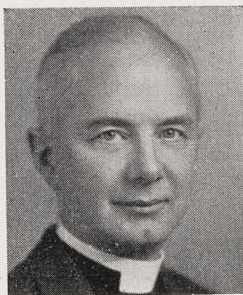
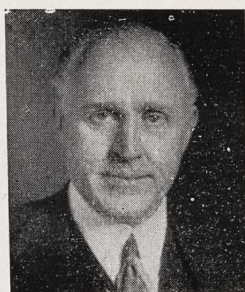
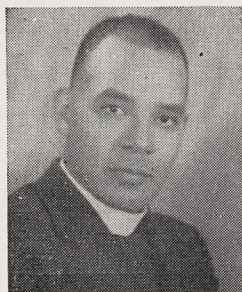
"Lent this year," he concluded, "is not so much a time for personal repentance as for a concrete change in foreign policy. A policy based on one lethal weapon is not enough. We have to rely upon our true power as a nation—our trust in Almighty God, and in the conviction that love in action can create a power that cannot be resisted. No stone must be left unturned in the search for points of accommodation between ourselves and the Soviet Union. If ever the spirit of Christianity on our part was needed, this is the time and here is the place."

CHURCH LEADERS DISCUSS BOMB

★ Four American Church leaders are now in Geneva, Switzerland, to discuss under the auspices of the World Council of Churches the theological and moral questions involved in the hydrogen bomb. The four, all members of the 14-member executive committee of the Council, are Bishop Oxnam, Methodist; the Rev. Franklin C. Fry, Lutheran; Charles Taft, Episcopalian; Mrs. Leslie E. Swain, Baptist, and only woman on the committee. Their cabled statement is featured on page eight as an editorial.

CHARLES MARTIN LEADS CLERGY CONFERENCE

★ The Rev. Charles Martin, headmaster of St. Alban's School, Washington, D. C., led a conference of the clergy of Michigan the week before Lent, at Ann Arbor. The general theme was various practical aspects of the ministry. Bishop Emrich also gave an address each morning.



CHURCHMEN IN THE NEWS: John H. Johnson presents a record class for confirmation at St. Martin's; Spencer Miller Jr., layman of Newark, warns of the H-bomb; Dean John W. Suter writes a Prayer for These Times, found on page seventeen

EPISCOPAL LEAGUE HAS MEETING

★ The H-bomb, the new China and the Melish case were highlighted through resolutions at the annual meeting of the Episcopal League for Social Action, meeting in New York February 20. Two were addressed to President Truman, one calling for "immediate diplomatic recognition of the new People's Government of China and the establishment of trade relations with this same government." It also requested that no further "financial or military assistance be extended to the Koumingtang." The other addressed to the President stated that his decision to proceed with the manufacture of the hydrogen bomb was viewed with "horror and shame, for this latest step in the gigantic armaments race is a denial of Christian morality and ignores the consensus of scientific opinion that any war waged with such weapons would be a war of annihilation which no nation could win," and the statement then went on to urge the President "to initiate new proposals for atomic control through the United Nations and to call for an immediate conference of the heads of state of the Soviet Union and the United States for the purpose of reaching mutual agreement on outlawing atomic warfare." The other resolution called upon the League "to give full and unqualified moral support to the stand taken by the clergy and majority of the laity of Holy Trinity Church in Brooklyn to protect the rights of the clergy and congregation."

The first session of the meeting was a symposium at which the heads of various religious communities told of their work, described by Mrs. Mary Simkhovitch, chairman of the meeting, as representing "green shoots in the present life of the Church." The Rev. Francis Ayres spoke of the Parishfield Community in Michigan; the Rev. John Nelson on the Kirk-

ridge Retreat House; the Rev. William Webber on the East Harlem Project; the Rev. Warren McKenna on the Workers of the Common Life, a newly founded center in Boston; the Rev. Paul Moore told of the work carried on at Grace Church, Jersey City.

At the evening meeting the Rev. Cameron Hall of the Federal Council of Churches reported on the conference on the Church and economic life (see Witness, March 2).

NEWARK PARISH ACTS ON H-BOMB

★ At least one parish has acted on the H-bomb—St. John's, Newark, N. J. On February 12 Rector J. Fred Hamblin and the vestry and associate vestry of the parish sent a resolution to President Truman urging him to "initiate immediately conferences between the great powers of the world, through the United Nations, with the objective of coming to an understanding between men and nations as to the desire to ban forever these new weapons of destruction; and further that the President of the United States of America initiate a

movement for the consideration of a program of outlawing war as an instrument of settling international disputes."

In a covering letter to the President Mr. Hamblin also informed him that the resolution was signed by some members of the parish in addition to the wardens and vestrymen.

HEAVENLY REST CALLS JOHN E. LARGE

★ The Rev. John Ellis Large, 44 year old rector of St. Andrew's, Wilmington, Del., has been elected rector of the Church of the Heavenly Rest, New York City, effective June 1. He succeeds the Rev. Henry Darlington, rector for twenty-eight years, who recently resigned because of ill health.

OUR MISTAKE DEPARTMENT

★ We are informed by the director of publicity of the diocese of Los Angeles, John B. Lockerby, that no persons have yet been named to head the drive for funds, and that we were wrong in stating that Henry Kaiser Jr. and Robert Gross have been named.



RECTOR of St. John's, Buffalo, the Rev. Walter P. Plumley (right), gives certificates of appreciation and extends public thanks to representatives of Museums of Science, Elmwood-Franklin School, Courier-Express, Buffalo Seminary, and State Teachers College

EPISCOPAL CHURCH NEWS

COMPLETE RADIO COVERAGE

★ When Presiding Bishop Sherrill speaks into a microphone on Sunday morning, March 12, at precisely 11:30 a. m., he will be using one of the largest and far-reaching radio networks ever arranged. Six hundred and seventeen stations will carry his message to the whole Episcopal Church, with his appeal for full support of the new, increased program of missions at home and overseas, of relief for needy in war-devastated countries, for the new program of Christian education, and for cooperation in the inter-Church appeal for world relief.

Three radio stations in Alaska will carry the program, and WAPA in San Juan will take the message to Puerto Rican Church people. The Bishop will be heard in the Hawaiian Islands through five radio stations, two in Honolulu, others in Hilo, Lihue and Wailuku.

EDITOR'S NOTE: You of course will be in your parish church for this all-important broadcast. Urge others to be also.

GENERAL SOMERVELL IN PITTSBURGH

★ General Brehon Somervell was the speaker at the annual corporate communion of men in the diocese of Pittsburgh, attended by 1400 representatives from 70 churches. The General, now the president of an industrial concern, admonished those present of the peril of Communism. "Some of the clergy," he stated, "think well of socialism; some are prominent pinks. They have sold their souls to the state. The process from this point is the same as that of the drug addict who requires larger and larger doses of his drug to keep him going until he is a slave to it. There is no difference between a pink and a

red, except in the amount of his zeal. Socialism is the blood brother of Communism, make no mistake about it." He concluded by urging that the Church "become the militant, virile and victorious force" to combat Communism.

RECORD CLASS AT ST. MARTIN'S

★ St. Martin, New York, observed its 22nd anniversary on February 19th by presenting to Bishop Gilbert a class of 147 candidates for confirmation. The service was attended by about 2,000. The rector of the parish is the Rev. John H. Johnson. The preacher at the morning service at St. Martin's on March 19 will be the Rev. W. B. Spofford, managing editor of The Witness.

ARCHBISHOPS PLEAD FOR CONFERENCE

★ The Archbishop of York, Cyril F. Garbett, on February 28 pleaded for an immediate attempt "on the highest level" to reach agreement on abolition of the iranium and hydrogen bombs. "Negotiations should be started at once," he said, "since there is no time for delay."

His statement followed a similar one by the Archbishop of Canterbury and other leaders of the Church of England.

CONCORD CONFERENCE ANNOUNCEMENT

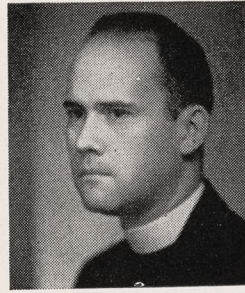
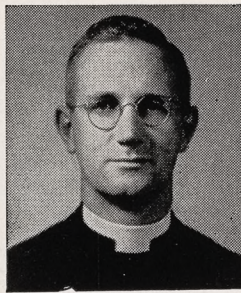
★ The Concord Conference for young people between 18-25 will meet again at St. Paul's School, the dates this year being June 18-25. The faculty includes Bishop Hall of New Hampshire, Chaplain James A. Pike of Columbia University, the Rev. Roger W. Blanchard, head of college work of the National Council, Helen Turnbull of Windham House. The Rev. John R. Wyatt will be chaplain and the Rev. F. H. Arterton the director.

CONGREGATIONALIST GIVES LECTURES

★ The Rev. Walton E. Cole, Congregational minister of Detroit, is giving a series of lectures at St. Paul's Cathedral each afternoon in Lent on "secrets of effective living." A buffet supper is served after each lecture, followed by an informal discussion.

DEAN AND CHOIR ON AIR

★ Dean John M. Krumm of St. Paul's Cathedral, Los Angeles, and the choir of the cathedral, will be heard on Columbia's church of the air at 7:30 a. m., Pacific time, on March 19th. Most Columbia stations will carry the program.



CHURCHMEN IN THE NEWS: Joseph F. Fletcher of Cambridge Seminary petitions the court on the Melish Case; Francis Ayres tells the Episcopal League for Social Action meeting about Parishfield; Robert C. Dentan of Berkeley Divinity School whose book "The Holy Scriptures" is now in its third printing

PLANS FOR CHRISTIAN EDUCATION

By **JOHN HEUSS**

Director of Christian Education

★ This month the Church is asked to study its work of Christian education. This is the last of three great fields of labor to be studied in preparation for the One World in Christ campaign which will culminate on Sunday, March 12. On that day the members of each parish and mission will be asked to give generously for the advance program adopted at General Convention. The share of that advance to be used for better Christian education is to be \$341,500 each year of this triennium. This is an increase of some 200%. It is an evidence that the Episcopal Church at last has realized, what other communions have known for a long time, that the education of its people cannot be neglected any longer. It will still be much less than the Presbyterians, Methodists, Baptists, Lutherans and Congregationalists each invest in education, but it will be a step in the right direction.

What will this money be used for? It will be used to create a department of Christian Education capable of giving the Episcopal Church the kind of educational help it sorely needs and so long has deserved to have. Such a department would be organized to give service in seven different ways.

One, to produce the teaching materials needed for the Sunday schools. This includes children's courses, teachers' manuals, parent-home materials and leadership training courses. This production is the work of the editorial division.

Two, to provide advice by correspondence and consultation to the Church in weekday religious education, summer vacation schools, special study courses and projects. This is the task of the children's division.

Three, to develop plans for

effective youth work. This includes guidance to the united movement of the Church's youth, promotion of the national youth commission and youth convention, the development of practical materials for youth activities and learning. This is the job of the youth division.

Four, to produce a much needed curriculum of adult study courses and promote the training of lay men and women capable of leading widespread adult education activities on a large scale. This is the work of the adult education division.

Five, to produce the audio-visual aids needed to implement all education projects of the Church and to train the leadership of the Church in their use. This is the work of the audio-visual education division.

Six, to guide the growing camps and conference movement in the Church and provide training for leaders in this increasingly important educational work of the Church. This is the work of the division of camps and conferences.

Seven, to develop for Episcopal preparatory schools and parish day schools a more effective program of Christian education. This is the work of the division of private schools.

In addition to these large areas in which leadership for better education must be given, the national department of Christian Education must also do three other vital things:

Train the clergy of the Church for use of the new curriculum. This has already begun at the College of Preachers.

Assist the seminaries to improve their work in Christian education, by providing scholarships for selected clergy and lay leaders to study for advanced training in education; and to give grants-in-aid for full time salaries of those competent to teach Christian education in the seminaries.

To provide widespread field training in diocesan and area conferences to clergy and lay people for better education.

For this large job the national department needs a staff of twenty-five members. At present we are attempting to get along with nine. Curriculum development is slowed down. Clergy and lay training is having to be done by staff members who were hired to write courses. No real educational work can be done until we are able to have the kind of educational department we need.

Therefore, the One World in Christ campaign must succeed. The strength and life of the Episcopal Church depends on what happens on Sunday, March 12. You are asked to give generously.

NOTABLE SPEAKERS AT ORANGE

★ Bishop-designate Matthew Simon of the Syrian Orthodox Church of Malabar, South India, was the first of six speakers from other countries to preach at the morning service on successive Sundays in Lent

(Continued on Page Eighteen)



MRS. FRANCIS M. COOPER is the wife of the Archdeacon of the Ohio River Valley, who resides in Ashland, Kentucky. The rectory is described as a charming home, full of warm friendliness, and spiced with the happiness of children

EDITORIALS

Christianity and the Hydrogen Bomb

The statement on the hydrogen bomb was passed unanimously by the executive committee of the World Council of Churches, meeting February 21-23 in Geneva, Switzerland. The Witness editorial board, meeting February 27, voted unanimously to print it as our editorial for this week. In doing so we urge every reader to write President Truman, Secretary of State Dean Acheson and your Senators and Representative demanding "negotiations—to bring the present tragic deadlock to an end."

THE HYDROGEN BOMB is the latest and most terrible step in the crescendo of warfare which has changed war from a fight between men and nations to a mass murder of human life. Man's rebellion against his Creator has reached such a point that, unless stayed, it will bring self-destruction upon him. All this is a perversion; it is against the moral order by which man is bound; it is sin against God.

All men have responsibilities before God as they face the grave issues raised by the hydrogen bomb and other weapons of modern war. Let each ponder in his conscience, be he statesman or scientist or ordinary citizen, how far his own action or attitude contributes to the danger of world suicide; and what he must do to prevent it, and to bring the nations to understand and serve one another.

The governments of the nations have an inescapable responsibility at this hour. The world is divided into hostile camps through suspicion and distrust, and through the failure of the nations to bring their mutual relations within an agreed system of justice and order. As representatives of Christian Churches we appeal for a gigantic new effort for peace. We know how strenuously the governments have discussed peace in the past. But sharp political conflicts continue and the atomic danger develops uncontrolled. We urge the governments to enter into negotiations once again, and to do everything in their power to bring the present tragic deadlock to an end.

This is the hour to listen afresh to the word of the God who is the Lord of history. And this is the hour for earnest prayer to him. For the fate of mankind is in his hands. Those who trust him do not need to fear, whatever comes. He is the God and Father of our Lord Jesus Christ. All are to appear before his judgment seat, and to give an account of what they have done, or have refused to do, for their fellow men.

Editorials

Peace, It's Wonderful!

IT is no accident that our "opinion industry" presents us with two opposite attitudes on the subject of peace. On the one hand we are being whipped into a state of hostility by the propaganda of the cold war and the militant doings on the labor front and, on the other, we are being urged to seek the solace of "spiritual peace" offered by religion and psychiatry. While the article in this issue on "The Peace of Mind Cult" does expose the theological fallacies of this latter fad it is to be regretted that it does not go more fully into the connection between the two sides of this contradiction. Nothing, in other words, is said about "Peace on earth, good will toward men."

While it is true that in times of outer confusion people tend to seek inner peace as a way of escape, it is impossible, also, we suspect, to cultivate deliberately an emphasis on religious and psychological exercises as devices to prevent them from dealing effectively with the causes that work against their true peace. All sorts of organizations, such as the N. A. M., have been "getting religion" lately—not for themselves particularly but for the masses of the people. They want religion dispensed as a psychological opiate or narcotic to keep the people in their place.

Christianity is a great deal more than just religion. It is God coming into all of life and entering into its creation and redemption. In the Incarnation he touches the three levels of human relationships—nature, the realm of production, economics; society, the realm of distribution, politics; and religion, the realm of worship and spirituality. This whole activity in which man is called to share is marked by sacrifice and struggle. Peace, as Mr. Hunter states, is merely a by-product and to seek it primarily is the surest way of not finding it. Inner peace can only come by fighting for external peace in

the world, not by trying to extricate ourselves from the problems and difficulties of life.

These peace cults, furthermore, are bad psychology, based on the popularizing of amateur psychiatrists. The reputable psychiatrist or psychoanalyst does not profess to free his patient of all inner conflicts and tensions but rather to enable him to understand and get along with himself. These cults do a disservice to psychiatry as well as religion because they seek a peace which is an empty negation with the result that the "last state of that man is worse than the first." It will usually be found that when psy-

chiatrists are interested in religion it is not this kind of subjective escapism but rather is directed towards the betterment of the economic, social, and cultural patterns of the kind of world which produces their patients, particularly in these days of frustration.

After demolishing "peace of mind," and cautioning against "peace of soul," Mr. Hunter comes up with "peace of God." But this does not get us far enough away from the perils inherent in all kinds of peace cults for God, too, can be mocked. Our Lord said "I bring not peace but a sword" and "in the world ye shall have tribulation, but be of good cheer I have overcome the world." Christianity does not promise peace. It proclaims victory.

★ "QUOTES"★

OURS is the sin of a Christendom which confesses Christ but will not have him reign; which has limited his authority to private occasions, and has excluded it in public and social affairs; a Christendom which has told Christ to mind his own business, which is the saving of souls, and to let society and the world alone. Germany perfected that sin; are we clear of it?

—H. J. WOTHERSPOON

★ No Maniesto★

WE have learned from our underground network of secret agents that the New York Catholic Club, known correctly as the Society for the Maintenance and Defense of Catholic Principles, had a bit of discussion lately on the "joint statement in defense of the traditional pastoral relation" which has been circulated among, and signed by, a large number of the clergy. The contention of this document is that the grounds of the judgment in the so-called Melish Case violate the traditional prerogatives of the parish

priest in relation to his congregation.

At a recent meeting of the above organization the matter was brought up for some sort of counteraction, apparently by those whose partisan zeal blocked any awareness or recognition that Catholic principles were involved. What would be their attitude if the mitre were on the other head, so to speak, (or rather not there at all) and such a bishop ruled against an Anglo-Catholic rector on the ground that he refused to fire his curate because he was too much involved with Alcoholics Anonymous (the complaint would presumably have been made by the liquor interests on the vestry) and was filling the church with rummies and drunks? We can't see any basic difference here except that AA's are popular now and CP's are not. If, of course, the clergy under question had been brought to trial in the traditional manner and convicted (ex hypo-

thesi) of heresy and/or immorality then the judgment would be on historic, Catholic grounds.

This way of firing rectors, as brought out by this unhappy case, and of hiring them too, presents an issue which is peculiar in the Anglican Communion to the Episcopal Church in the United States of America. Churchmen who believe in the supernatural source of the authority of both the priestly and prophetic aspects of the ministry have a common ground, which is both evangelical and catholic, for the protection of the pastoral prerogatives of the parish priest against discriminatory oppression by either bishops or laymen, or both in collusion.

As a good omen for Evangelicals to contemplate we are glad to report that at the meeting above the opinions of the more theologically minded prevailed and the Catholic Club is not going to issue a Protestant Manifesto!

Current Movements and Christianity

PEACE CULTS: Ally, Competitor or Both?

By DAVID R. HUNTER

Director of Education, Diocese of Massachusetts

MEN of America, I perceive that in every way you are very religious." One might expect such an observation if a Paul of our day were to come to our land a stranger and examine the weekly lists of non-fiction best sellers. No longer is it thought an accident if a religious book is included on this dollar producing honor roll. For many months over a quarter of those which have made the grade have been religious books of one type or another. Some of these have remained on the list for a year or more, establishing records that most authors scarcely dream of achieving. All of which seems to point to the presence of a deeply felt need and a renewed interest in some kind of religion. The need cannot be disputed but the quarter to which people are turning for relief should give reason for pause. There is more than a little indication that the religion in question is not the religion of Jesus Christ, but rather Christ's age old rival, the worship of self in modern sophisticated guise.

Return to Religion

THIS modern book selling phenomenon began in the mid-thirties with the publication of Henry C. Link's "The Return to Religion," a book widely

quoted and heralded by many a religious leader but which Halford Luccock of Yale Divinity School rightly described as containing "elements of corruption and perversion of Christian truth." It held up to men the lure of returning to religion for what they could get out of it, whereas the heart of the Christian ethic is a seeking after the will of God in love. "Whosoever would save his life will lose it" has been forgotten by most writers who would lure us back to God on the pretext of self gain.

One who has known and admired Joshua Loth Liebman finds it difficult to categorize his world famous book in this way. Unquestionably it contains many helpful insights presented with the same lucidity and flaming appeal that characterized Liebman's pulpit oratory. Furthermore, "Peace of Mind's" interpretation of the findings of modern psychiatry (not all of which are accepted by the profession) and their correlations in certain ways with both Jewish and Christian ethics constitutes a unique contribution to the field of religious literature for general consumption. But basically these are not the tests by which to measure a book of this nature. "Peace of Mind" is a work pertaining to the subject of

salvation, and as such, its soundness will depend primarily on Liebman's conception of value and his doctrine of man. His advice is a godsend and desperately needed, or it is misleading and dangerous, depending upon his understanding of these two basic areas of experience. The same is true of every other publication and movement that constitute the peace of mind cult of our day.

Liebman's Highest Good

TO pursue Liebman's work further as an example, the first two pages make crystal clear the fact that peace of mind was Liebman's conception of the highest good. The "gift of the untroubled mind" is the gift par excellence, and this gift is attained or earned by man within himself. Liebman quotes approvingly a modern master of this school of thought, Matthew Arnold:

We would have inward peace
But will not look within . . .

Here we have both value judgment and doctrine of man in the opening half dozen pages. Personal peace is our highest value, and in man is to be found the power that will obtain it. These contentions are maintained throughout the book until Rabbi Liebman closes with a series of commandments of a "new morality" which depend entirely upon man's ability to keep them for their effectiveness. There is mention of God, to be sure. Liebman was a teacher and leader of Israel, but Liebman's philosophy was not dependent on God, nor did it seek to convince us of man's dependence on God. Man is dependent on himself, and the peace of God comes finally to him who wrestles with this self dependence and realizes his own innate goodness.

However appealing such a philosophy may be to a people like ourselves who have been reared in the midst of a generation of achievement at the hands of "self made" men, a people who in any generation would find it pleasing to imagine ourselves self reliant, it is none the less a philosophy diametrically the opposite of our Christian heritage. Our Lord did not hold up peace of any kind as the supreme objective of life. He made a practice of promising neither peace of mind, nor of family, nor peace among nations to those who would follow him. "My food is to do the will of him who sent me and to accomplish his work" would seem to have been his way of putting it, and his life was the incarnation of this philosophy. Man's highest good in the Christian understanding of reality is to seek after and accomplish the will of God. This may or may not bring peace, the likelihood being great that it will not. Yet to the Christian in the midst of

such tension, the presence of God is of greater moment than the absence of peace.

The scarcity of peace in our time and the unlikelihood that the Christian pilgrimage will bring peace in this life are direct results of the nature of our being—from which the Christian doctrine of man proceeds. Just as two men can look at a human event and gain two completely different images, so do we differ in our analysis of human nature, but the main stream of Christian experience on this matter has been very clear and completely consonant with the revelation received through Jesus Christ. Man is a part of the vast creation of God who apart from God is at the mercy of himself. Apart from God man is at the mercy of selfishness however disguised that selfishness may be. Our liturgy has preserved this basic understanding of ourselves in a hundred different ways which fuse to provide us with our primary means of regaining our relationship to God. Week after week through the collects we acknowledge our natural being to God in prayer: "Almighty God, who seest that we have no power of ourselves to help ourselves . . .," "who alone canst order the unruly wills and affections of sinful men . . .," "without whom nothing is strong, nothing is holy . . .," "grant to us the spirit to think and do always such things as are right; that we, who cannot do anything that is good without thee, may by thee be enabled to live according to thy will . . ."

If anyone should think that the world has changed and man has grown since first these liturgical forms were uttered, let him observe that the Lambeth Conference of 1948 was still of the same mind when it declared that "man is a being created by God and is under his sovereignty, and . . . apart from God, he can neither master his nature nor find his true self."

We are fools, therefore, if we continue to be lured by one panacea after another that would bring us inner peace—fools because we were not made to seek after ease of self and even greater fools because no such peace of any duration is attainable in a world where "the rulers of the darkness of this world" are pitted against the Christ.

Peace of Soul

IN surveying the literature that is commonly thought of as characterizing this cult, an exception needs to be made in relation to Fulton J. Sheen's "Peace of Soul." Whatever we may think of Monsignor Sheen's communion, his sentimental utterances on the radio, and his often naive or bizarre interpretations of psychiatry, his conception of value and his doctrine of man are thoroughly in keeping with Christian tradition. He

can perhaps be excused for succumbing to the pressure of high powered book selling in his choice of a title. The book itself does not offer peace of soul as bait to draw people into the net of religion, although it does not deny that soul peace will come as a result of subjecting "the whole personality to the will of God." It is true that Monsignor Sheen never quite comes to grips with the factor of motivation, but the implication of the entire book is quite clear. The object of all of our living is not peace of mind or soul—the object is God. In the closing sentences of the book one finds this in so many words—"There is one simple way of beginning a conversion: cease asking what God will give you if you come to him, and begin to ask what you will give God." If all of the health promising, peace promoting, conscience relieving movements of our day that lay claim to the power of the spirit could let such a statement be a part of the philosophical foundation of their ministry, they would then have the moral right to speak as Monsignor Sheen does in his very last sentence, when he says, "It is not the sacrifice it sounds, for, in having him, you will have everything besides." The latter quotation has no meaning without the former.

The strength and the danger of "Peace of Soul" are to be seen not in its acknowledged value judgments but in one glaring omission. Monsignor Sheen never protests, as his particular communion claims, that only through the Church of Rome can these things come to pass. In carefully refraining from making this admission, he has produced a book with ecumenical value which can speak in many respects for the great central stream of Christendom, but he has also provided what can become a trap for the unsuspecting. A prospective servant of the Master who has arrived at a willingness to give himself to God soon finds himself being led by a seemingly rational and irresistible process into giving himself to the most arrogant and authoritarian of all forms of ecclesiasticism. It is not the whole truth to say, as Monsignor Sheen does, that any man is free to refuse if he chooses, for the Monsignor's communion offers him no choice. It is a matter of salvation with arrogance and loss of liberty or no salvation at all. But there is scarcely a hint of this in "Peace of Soul."

Jeremy Taylor

WITH all due respect to the current literary output, however, we would do well to sit at the feet of some of our forebears who without knowing the unique hurly burly of our century knew all of its turmoil and tensions and also knew God. Exactly three hundred years ago there was pub-

lished by Jeremy Taylor a book that will some day be newly edited and republished to become the antidote for the peace of mind literature of our day. Taylor's "Rules for Exercises of Holy Living" has brought many a man a deep sense of peace, but the rules were written to bring man to God with scarcely a promise of peace. They begin: "It is necessary that every man should consider that, since God hath given him an excellent nature, wisdom and choice, an understanding soul and an immortal spirit . . . he both also appointed for him a work and service great enough to employ those abilities . . . And therefore, as every man is wholly God's own portion by the title of creation, so all our labors and care, all our powers and faculties, must be wholly employed in the service of God, and even all the days of our life." This is both the milk and the meat which we need.

Peace of God

BUT does some one say, what about the blessing with which we are regularly dismissed following the holy communion—"The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God . . ." Is it not proper to pray for God's peace? On occasions it certainly is, but the first thing to note about the above blessing is that it is not a petition for God to send peace to us. It is rather an invoking of God's peace to keep us in rightful holy relationship with God. The peace is not a state of mind, it is a manifestation of God's power. The effect of God's power and the object of all our living is that this holiest of all relationships may be established and re-established.

Something of the subtlety of our being is to be seen in Jeremy Taylor's description of a man truly at peace: "Here, therefore, is the wisdom of the contented man, to let God choose for him; for when we have given up our wills to him, and stand in that station of the battle where our great General hath placed us, our spirits must needs rest while our conditions have for their security the power, the wisdom and the charity of God."

So long as we live, the desire for peace will be a part of us, but let us not sanctify it by making it the central core of a religion which was founded on much higher and more realistic levels. Not that we should have peace, but that God should manifest the works of peace through us.

"The God of peace . . . make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever."

QUESTIONS FOR DISCUSSION

1. What is the heart of the Christian religion?
2. What are the two basic areas of experience? Discuss them.
3. Are we able to obtain peace of mind by ourselves?
4. What did Jesus say about the supreme objective of life?
5. Do you think that seeking after and accomplishing the will of God will bring peace?
6. What is the Christian doctrine of man?
7. What is the glaring omission in Fulton Sheen's book?
8. What is the meaning of the blessing that closes the Holy Communion service?

The Meaning of the Creed

The Fourth of a Series for Lent

By JOHN E. HINES

The Bishop Coadjutor of Texas

"I BELIEVE IN JESUS CHRIST,
HIS ONLY SON . . . LORD"

TO call this Jesus . . . this Christ . . . Lord is a commitment to which no man, or woman, should subscribe without the most careful consideration of what is involved. For we live in an age which is inclined to take the term "Your Lordship" with more levity than seriousness. To us, "Lordship" represents a tradition, and a system, from which our forefathers contrived to escape. However, this should not dull our appreciation of what it meant in Jesus' day, for expressions are luminous only when they are understood in their context and special surroundings.

In Jesus' day, "Lordship" meant the authority and power an owner had over his servants. They had no rights of their own. They were not independent persons over against him. They acted not on their own responsibility, but strictly under his. As a matter of human interest, each master branded his servants, marked them with his initials, or with his sign, to indicate (1) that they belonged to him, and (2) that they were delivered from servitude to any other master. So they were his property, were these people, and their preservation was the Lord's concern.

By so much does an understanding of Jesus' Lordship move on the plane of his contemporary culture. Yet, Jesus was not content that such an understanding of "Lordships" should limit the relationship between his disciples and himself. For he knew that all human lordship has a term. Furthermore, that such human lordship was derivative. It came into being at a point in history and its validity ceased at another definite point, for even the sternest master could not bridge over the gulf of death. Yet, Jesus, whose Lordship is that of the Creator of our life, is not limited to this world only. He is also the owner of our new life, as the life of those who, in him, have been freed from sin and death. Therefore, whether

we admit it or not, it is a Lordship which affects our very existence, for it is a lordship from which there is no appeal to a higher court and without it, we would cease to exist, or, if we did exist, we would be lost.

Paradox of Bondage

HOW beautifully Jesus, himself, keeps this Lordship, which we own of him, from degenerating into the serfdom which was the curse of the social order, of which he was then a part. With what content did he fill the role of servant so that the bondage which held his disciples to him was not a tyranny, but a release. How clearly does he reveal himself both as the source of all man's highest aspiration and the guarantor of their realization. With what graciousness does he reveal to men the paradox of their bondage, whereby the closer they cleave to him, the more spacious is their freedom of thought and motion. Until, in reality, he can crystallize their real station in life, and eternity by saying, "No longer do I call you servants, but friends."

Such, then, is the light cast upon the whole idea of God for Christians, by their confidence in Christ, and by their confession of his "One-ness with God," and his Lordship over their life. But, even that does not exhaust what we feel when we say, "I believe in Jesus Christ," for it is the saving power of this Jesus that really brings a man to his feet, or to his knees, in adoration and thanksgiving. Not for nothing did prophecy direct Joseph, "Thou shalt call his name Jesus, for he shall save his people from their sins."

Perhaps the dominant characteristic of our age is its disinclination to feel the need for redemption, which means, its lack of a consciousness of "sin." I suppose that, during the rise of the same so-called liberalism about which I spoke earlier, there was no doctrine so completely rejected, so often sneered at, so frequently joked about, as the doctrine of "original sin." The modern world

came to look upon it as a relic of an "age of unenlightenment," a statement of the superstitious. After all, that generation belonged to a race which was conquering space, abolishing slums, banishing disease, perhaps even banishing poverty. In need of redemption, this creature! Pure nonsense! Or so . . . too many thought!

But, now, there are some second thoughts on the matter. Two great world wars have shattered the illusion that man, knowing the right, will do the right. These two wars, and their aftermath, indicate, in their own terrible manner, just how forbidden is the fruit of the tree of knowledge of good and evil, for man. For the basic sin of all mankind is the attempt to usurp God's right of sovereignty over this world. Modern man's sin, like that of the first man in his Garden of Eden, was to pretend to be that which he had no right to be, that which, by nature he most decidedly was not, namely, "Lord of his destiny, and master of his universe." Yes, man's greatest sin is pride, it is self-will. As Dr. Davies put it, "It is not so much crime, an infringement against stipulated law, it is treason. For in the affirmation of his own will over against the will of God, man challenges the very foundation of existence and being."

So we see that it was to win man back to sonship, a position which man forfeited in his rebellion that God sent his only begotten Son upon the earth. It was not just a sudden decision, a snap judgment, an experiment, in the mind of God. It was as someone has well put it, that "through all the earlier ages of mankind, God was preparing for the Incarnation and paving the way for it in the world . . . 'paving the way of faith for us, that we might more easily believe that the Son of God had descended into the world.' It was to this end that the Son of God condescended to converse with men, from Adam down to the patriarchs and the prophets, and then when man was ready to receive it, the full revelation came."

Purpose of History

SURELY the restoration of man to his original relation to God is the supreme purpose of history. To bring men and women to repentance, to initiate them into a new life, to start them on a new career in which selflessness shall replace selfishness, is the end toward which history is working. This is what Christ means for history. And, this is what history means for Christians. The Scripture puts it simply, but profoundly, "In the fullness of time, God sent his Son."

Now, may I add that it is important for Christians that they know how to appropriate and

benefit by this self-giving of God. Perhaps, even in this late day, we can take a leaf from the experience of St. Paul, for St. Paul came very near the heart of the secret in his search for salvation. He had, as you will remember, all his life been trying to save himself. He had spent his earlier days trying to win God's favor by keeping the law, and by being a good man. Yet, even as he tried, he knew that he was failing, and that his life was a field of unresolved conflicts. Then, in his conversion, he began to see that he had been making a mistake. He had been viewing reconciliation with God from the wrong end. He discovered a secret that is easy for modern men to overlook, namely, God's love for us does not depend upon our being worthy of it. Frankly, we could not possibly win that love by our own efforts to earn it, by good thought, by good deeds, even by a good life. For such an attempt at earning God's favor only leads to a snare. Self-righteousness, for even after we have done all these things (in the light of God's mercy) we are still unprofitable servants.

But, if we read the New Testament aright, we will know that we do not need to earn God's love. He loves us "while we are yet sinners." And he has sent his Son with a gift, which we can neither earn nor deserve. Further, that the whole of the initiative lies, not with us, but with God and that "We love him, because he first loved us."

Is there any wonder then that St. Paul could conclude that he was, himself, the least of all the Apostles. Is there any wonder that he saw all of his labors as not actually being his own. Is there any wonder that he describes the initiative of God in terms which the world can never forget, saying, "By the grace of God, I am what I am." Is it any wonder that, through the ages, the saints have learned the same secret, and have shared the same new life, and have learned to call the same benefactor, Lord.

An Important Word

I CANNOT leave this article of the Creed without calling your attention to the special significance of the possessive pronoun "Our" when saying, "I believe in Jesus Christ, Our Lord." Frankly, it is only recently that I have come to an increasing consciousness of the value of each seemingly small word in the Creed. Sometimes, it is the very small words that mean the most. A less sensitive mind might pass over the little word "in," in the very opening statement, and so miss the whole of the Christian position of faith in God. Another might go on saying, "Our Lord," as if reading familiar sign posts on a well traveled highway, conscious that they are there, but with-

out discovering whither they lead. This word is important. Yea, one of the most significant of Christian sign posts. For the word "our" tells us that this lordship of Christ is no private intercourse between Christ and individual believers, but rather is it the rule of Christ in his Church. Now that is worth thinking about in an age which is dedicated, too much, to fragmentizing and individualizing almost every human experience. It is startling to realize that Christ becomes the Lord of my whole life, never simply individually. I cannot ever possess this Lordship alone. It is precisely within the congregation of those who are called to this Christian faith, hence the term *Ekklesia*, that Christ is both acknowledged and honored as Lord. "No man calleth Jesus Lord, save by the Holy Spirit." For, to put it baldly, I do not have the gospel alone. I do not have the law alone. To be alone is to be without this saving Christ, whose body the Church, perpetuates a grace. Furthermore, I cannot overcome faith's great temptations, alone. It is only within the group, only in the midst of those constituted my brothers and sisters by virtue of their having

heard and witnessed God's saving word. It is only within the group that I receive power of deliverance from temptations. If this is true, and I believe it profoundly, the Church assumes new proportions, and new significance. No longer can we avoid assessing its spiritual resources. Central, must we place it in the operation of God's plan for all of history. It will not stand with good grace the characterization of being optional. For it is only along with and in responsibility to my neighbor that I can present myself before God, or commend myself to his mercy. It is only in the company within the fellowship that I can validly pray, "Thy Kingdom Come."

QUESTIONS FOR DISCUSSION

1. What did "Lordship" mean in Jesus' day?
2. What is one of the most important things that distinguishes the Lordship of Jesus?
3. What does Bishop Hines mean by "the paradox of freedom"? Give instances where it is expressed in the Prayer Book.
4. What is meant by redemption?
5. What is meant by original sin? Discuss.
6. What is the basic sin of all mankind?
7. What is the supreme purpose of history?
8. What was St. Paul's great discovery?
9. Why is "Our" important in the Creed?

God, Man, and the H-Bomb

By ANGUS DUN

The Bishop of Washington

WE have taken as a kind of watch-word for today this sentence: "Under the judgment of God we seek light in our darkness and freedom from ignoble fears."

None will deny the darkness. It is the darkness of fear. We face an ugly, unclean thing called the hydrogen bomb. For all I know, it may be only a very bad dream. Whether it be a bad dream or early possibility or a present actuality does not greatly matter. It is simply the latest version of the terrible powers of destruction we Americans possess and the Russian people possess. To look upon it with open eyes is to be afraid. It means death; not only personal death, which we all face in any case, but death to the beauty and decency and good life we seek to build together. It is ugly and unclean, as a massive gallows, a massive unredeemed cross held up before man. To look upon it is to be afraid. Yet we know we can find no wisdom in fear and no worthy life when possessed by fear.

An address in Washington Cathedral on Ash Wednesday

The darkness we face is the darkness of perplexity. It is the darkness of men who are lost and see no road that leads to life. Our leaders, who bear heavy responsibilities on behalf of us all, tell us in effect that they can see no way save the broad way that leadeth to destruction. For there is one who speaks in this place, saying: "They that take the sword shall perish with the sword." "They that take the bomb shall perish with the bomb." Surely the way of desperately matching destructive power with destructive power is the way to destruction. The most that can be said of it is that it might buy a little time in which another and a better way could be found.

Some say we must straightway have world government. To which the answer is made that we do not possess the community of life and the slowly-built sense of belonging together on which alone government must rest.

Some say we must buy peace at a great price, but a price far less than the price of war. To which the answer is made, we cannot buy peace.

Some say we must talk again with those who fear us and whom we fear. To which the answer is made, "Of what use is it to talk with those whose talk is double talk?"

There are even Satanic voices which whisper, "We're already at war. Let's have it over." To which the only decent reply it, "Get behind us, Satan."

We walk in the darkness of perplexity and do not find the narrow way that could lead to life.

Walls of Dynamite

ALL honor to them that seek and seek, for only to them that seek will a way be opened. God have mercy on us if in irresponsible faithlessness we do not seek. For if it must needs be that offenses come, woe to that man by whom the offense cometh.

We know that the hydrogen bomb is not at the heart of our trouble, nor the bomb that fell on Hiroshima nor the unrelenting fire we can rain on our enemies and they can rain on us. It is man who is the problem. It is we men who are the problem to ourselves and even to God. As someone said not long ago, mankind is like a family living in a house whose walls are built of dynamite. But it is man who put the dynamite in the walls.

Or should we say that Russian men are the heart of our trouble? It was German men a little while ago. Perhaps it will be some other kind of men in days to come. But today it is Russian men.

If the one who speaks to us in this place says to us Americans, "Thou hypocrites, first cast out the beam out of your own eyes; and then shall you see clearly to cast out the mote out of your brothers' eyes," we are disposed to say, "Good Lord, your extravagant language needs correction. We admit that we have a few specks in our eyes. Everything is not perfect among us. But surely the beams are in the Russian eyes."

Yet wisdom shall not be found in self-righteousness. It is the humble who are guided in judgment and light riseth up in darkness for the godly.

Even if in the sight of God himself our rightness is as far superior to the Russians' wrongness as we think it is, we are not good enough to harbor complacency. In the trials of our time every American who lives irresponsibly, who seeks his own gain without counting the cost to others; every politician who plays recklessly for partisan advantage or his own advancement; every injustice in our common life, every hypocrisy in our democratic professions, weakens us and makes us

less ready to lead the world out of darkness into light.

We have gathered here today, not in the fear of men, but in the fear of God. That does not mean in fright before God. It means in the reverent awareness of his judgment. We believe truly—God helping our unbelief—that in the fear of God—in that sense—is the beginning of wisdom. We have listened to the testimony of men and are grateful for it. But most of all we would hear God speaking to us and to the people of this whole land, if by any means our ears might be opened.

What is he trying to say to us? Surely he is trying to say what he has said to men in other times of darkness and fear and perplexity.

Seek God's Will

SURELY he is seeking to say to us as he has said to men in other times, "Do not expect of me some easy miracle or sign that shall cost you nothing in self-scrutiny or sacrifice or repentance. There is no way to peace save the way of righteousness. I have in times past used a godless people as the scourge of them that thought themselves godly. Do not talk too glibly of how good it would be if only others would live by my Son's Sermon on the Mount. Do you walk by that difficult and narrow way? This kind of Devil with which you are harassed cometh out only by prayer. Have you Americans tried much prayer, you churchmen, you statesmen, you congressmen? By prayer I do not mean a kind of frightened mass-pressure on deity to get you out of your hole. I mean the disposition of the spirit my Son tried to teach you when he gave you his prayer. I mean the disposition of the heart and will which can truly say, 'Our Father—Father of us all—thy will be done—not ours.' Then you will be able to go on, 'Give us—all of us—our daily bread.' For you will know that to Me the daily bread and the security and the freedom of all those others are as important as the daily bread and the security and the freedom of you Americans. You might even be able to go on to 'Forgive us as we forgive.' It is to that disposition of the heart that I promise a good answer."

Surely the God whose speaking we would hear is trying to say to us, "Though you should by your cleverness gain some temporary security in the world, what will it profit you if you lose your souls? You are made to walk in the light of open dealings and mutual trust and good personal relationships. Beware lest in your anxious search for security you move into a life of spreading secrecy and distrust and darkness."

I am trying to hear God's speaking. Do you

try, too, and share with your neighbors what you hear?

It is not given to us men to know the future with all certainty or to build that which is forever and forever. It is our part to live in the days and the years that are granted us in the quiet strength of those who know that though the storms of our troubled world rage horribly, yet the Lord who dwelleth on high is mightier.

We shall pray that America may be strong, strong in arm and strong in courage, resolved to make no final peace with oppression. Let us pray still more that America may enter into the blessedness of the peace-makers. That can be only if we are delivered from our infantile egotism, our delusions of superiority, from the love of ease and softness and surrendered to the creative purpose of him who came among us to bring peace.

We live in a dark time, but not as men without hope. "Earth might be fair," yes, even now it might be fair.

In our darkness we turn to him who bore the human name of Jesus and in whom faith has seen the wisdom of God. And we see that the loveliest life, the fairest life, the life that did most to make the earth fair, was a brief and broken one lived with a deep sense of earthly insecurity. And we are strengthened.

Fine Vines

By PHILIP H. STEINMETZ

Rector of the Ashfield Churches

IN Lent we think about pruning poor practices and promoting proper ones. There is much to be learned by observing methods of making grape or even tomato vines more fruitful. Not only must external pests be killed, but shoots must be pruned. That is, part of the plant and a very beautiful and luxuriant part must be sacrificed in the interest of greater growth of fruit.

The same goes for many of our possessions and habits. They are not all evil. They are often beautiful and good. But if they conflict with the growth of the fruits of the spirit, love, joy and peace, longsuffering, gentleness and the like, we are wise to discard them.

But in the process of pruning we remember the important fact that the life is in the vine. We may think that our will power in pruning is the source of growth and the important part of the matter. But the fact is that life comes whether we will it or not. God is the well-spring, we are the rivulets.

Therefore there is great joy in Lent, arising from a realization of the wonderful gifts God pours upon us as we make way for his working. We think of the things to be abandoned, but we think far more of the power and glory of the life which is freed for further flowering by their loss and give thanks for what God works through us.

Prayer for These Times

By DEAN JOHN W. SUTER

of Washington Cathedral

ALMIGHTY God, Maker of the universe, Governor of nations, Father of all: We stand before thee in this time of peril and perplexity, our hearts failing us for fear, our minds groping in darkness. Out of the deep we call unto thee, O Lord hear our voice.

Thou hast given us power of brain and craft of hand to cleave the very core of earth, O Thou who didst make the round world so fast that it cannot be moved. Shall Man, thy child, unlock what thou hast wrought? Before this awe-ful gift we are ashamed. Yet Thou, O Lord, gavest us this knowledge, and thou art Holy, thou art faithful, of purer eyes than to behold iniquity, and in thee is no variableness.

Look with pity, we pray thee, upon the sin of the whole world.

Lead us, Eternal One, into thy meaning for us and our world; open to us the secret place of thy heart, that we may learn the truth.

Guide our leaders; purify their motives and their aims, that they may be led of thee. Guide our people; speak thy Word to every heart and mind and will, that, so led and so purified, our Nation may rise to achieve thy victory, not ours, and the Nations we fear may win not their victory but thine; for in thy will is our peace, even as in thy Fatherhood all are embraced whom thou hast made, O Lord Most Holy, O Lord Most High. Amen.

WITNESS FOR LENT AVAILABLE

There are still copies of *The Witness* for February 16, 23 and March 2 available. These contain the first three articles of the series:

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and
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THE WITNESS

Tunkhannock

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EPISCOPAL CHURCH NEWS

(Continued from Page Seven)

at the Epiphany, Orange, N. J. He is a native of India and a disciple of Mahatma Gandhi. Others on the program are Enkichi Kam, Japan; Amiya Chakravarty, England; Charles Long, China; Amughe Shodekeh, South Africa.

TOWN AND COUNTRY CONFERENCE

★ A conference on town and country churches was held in February at Mt. Vernon, Ill., for leaders in the midwest province. The Rev. Dargen Butt of Chicago gave five lectures on practical theology, and Bishop Page of Northern Michigan and Bishop Clough of Springfield (Ill.) took turns at presiding at panel discussions. One of the highlights was a presentation of the work done at the associ-

ate mission in Waukesha County, Wis., by the Rev. Victor Bolle who is in charge of it. Dean Edward J. Bubbs of Quincy, Ill., summed up the conference at the closing session.

AUXILIARY HEARS ABOUT JAPAN

★ Hikaru Yanagihara, son and grandson of former bishops of Osaka, Japan, was the speaker at the meeting of the Newark Auxiliary on March 1. At one time a soldier in the Japanese army, he is now a student at the Episcopal Theological School.

SCHOOL HEADS HAVE CONFERENCE

★ A conference for the heads of Church schools for girls was held February 26-28 at Seabury House. The speakers were the Rev. John Heuss, Canon Wedel

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THE EIGHT DEADLIER SINS

By H. C. Libbey

ALIVELY and original examination of eight sins which the author treats as more deadly than the famous seven because they are more respectable and because of the unpleasant characteristics that follow in their wake. These eight sins are — Blindness of Heart, Pride, Vain-Glory, Hypocrisy, Envy, Hatred, Malice, All Uncharitableness. \$1.00

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of Washington, Mrs. Dora Chaplin, assistant of the department of education of the National Council. There were twenty-five present. Miss Florence L. Newbold of St. Mary's Hall, Burlington, N. J., was chairman of the committee on arrangements.

PRINCETON CONFERENCE HEARS NEILL

★ A five-day conference on "Christianity in our critical age" was opened at Princeton University with Bishop Stephen C. Neill of England preaching the opening sermon before a congregation of 2,000 students. Prof. Eduard Heimann of the New School, New York, also an Episcopalian, told the students that "the position of western society with its competitive individualism is essentially anti-Christian." Laymen prominent in science, history, public affairs and social science stressed the role of Christianity in these fields.

SHORT HILLS CHURCH EXPANDS

★ Christ Church, Short Hills, N. J., sent out a large committee of men and women on February 26 to seek \$300,000 from its 1000 members for an expanded parish program. During the past twenty years the church school has grown from 175 to 1015, and attendance at services over the same period had tripled. The rector is the Rev. Herbert H. Cooper.

CORPORATE COMMUNION FOR MEN AND BOYS

★ President Clark Kuebler of Ripon College was the speaker at a breakfast which followed the annual corporate communion for men and boys of the diocese of Western New York. The service, held at St. Paul's Cathedral, Buffalo, on February 25, was conducted by Bishop Scaife, assisted by Dean Welles, the Rev. Charles Broughton and the Rev. Thomas Heath.

MICHIGAN SEEKS A MILLION

★ Officials of the diocese of Michigan announced on March 1 the inauguration of a campaign for nearly a million dollars for various diocesan projects and for its share in the national budget. It is to be launched next Sunday with the Presiding Bishop's broadcast and will continue through March. The canvass will be begun by 4,500 canvassers supervised by 130 parish chairmen.

ROCHESTER CLERGY HIT STROMBOLI

★ Eleven clergymen of Rochester, N. Y., have petitioned a movie theatre of that city to cancel the showing of Stromboli, starring Ingrid Bergman. She lived in the city for several months when her husband, Dr. Peter Lindstrom, was a student at the University of Rochester. Attempts to circulate similar petitions in other cities of the diocese were not successful.

Sold Out Before Delivery

But Now Again Available

We were not prepared for the enthusiastic demand that greeted the publication of THE HOLY SCRIPTURES by Robert C. Dentan. The first edition, rather a large one for books of this kind, was sold out in less than six weeks. A second printing, twice the size of the first, was rushed through the presses and bindery but before it came from the printer it was completely sold. A third large printing is now on the press and will be available in early March. If you have not been able to secure your copy of THE HOLY SCRIPTURES we crave your indulgence and assure you that copies will soon be available, and all orders will receive prompt attention.

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NEWS OF OTHER CHURCHES

HYDROGEN BOMB CONFERENCE

An interfaith conference on the hydrogen bomb has been proposed by the International Council of Religious Education. The proposal originated with the Council's President, Harold E. Stassen, who said that such a meeting should be held within the next few months.

MAN BITES DOG DEPARTMENT

About 100 teen-agers stayed away from a high school basketball game at Pekin, Ill., in order to go to a revival meeting where they could "cheer for the Lord instead."

CLERGY WANT SEGREGATION ENFORCED

Clergy of churches in South Dallas, Texas, want the city to enforce segregation, declaring that there is "a serious and tense situation" in the area over the Negro housing question. Led by Baptist John G. Moore, eight ministers called upon the city manager

to ask help in stopping "unscrupulous real estate men" from selling homes to Negroes in white areas. "We're not against the Negroes," Moore declared, "but we are for segregation. And God is, too, if you stop to think about it." There was no Episcopal minister in the delegation.

ANTI-MERGER DECISION TO BE APPEALED

The Congregational Christian Churches is to appeal the Brooklyn Supreme Court decision barring merger with the Evangelical Reformed Church.

SCIENTIST TURNS TO PRAYER

Harold C. Urey, one of the leading nuclear physicists, said at Columbus on Feb. 28, that he sometimes feels prayer is the only solution of the east-west difficulties. "Frankly, I'm scared

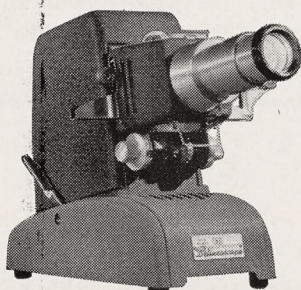
to death. I wish I had a direct line to the Almighty to ask him for guidance." As for the H-bomb he said that no one will know its effectiveness until one actually is set off. "As for myself, I hope it doesn't work."

ALARM EXPRESSED OVER BOMB

Profound concern "over the accelerated atomic weapon race" was expressed in a resolution passed by the United Synagogue Council of Essex County, N. J., and President Truman was urged to "initiate new attempts for understanding." The Council comprises 22 synagogues, both conservative and reformed.

BISHOP OXNAM WARNS OF REACTION

Reactionary forces are seeking to intimidate this country's clergymen, according to Methodist Bishop G. Bromley Oxnam of New York. He said that these forces were seeking to "restrict the preaching of the gospel to those platitudes that forever



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Wed. in Lent: Vicar's Evening, 8

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Thursday: H.C., 11 a.m.—Lenten noonday services, Mon. thru Fri., 12:10 p.m.

WASHINGTON, D. C. —

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The Rev. Frank R. Wilson, Ass't
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Daily, 12
Wed., Fri., 7:30; Holy Days, 7:30 and 12

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Wed., 5:30 p.m., Preaching service
Thurs., H.C. 10:30 a.m. and 12:30 p.m.

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Tues. and Thurs., H.C. 10 Daily, 12:05

SOUTH ORANGE, N. J. —

ST. ANDREW'S CHURCH

The Rev. H. Ross Greer, Rector
Sunday: H.C., 8; Service, 11
Lent: Tues. H.C. 10 a. m.; Wed. 8:15 p.m.

AUSTIN, TEXAS —

ALL SAINTS' CHAPEL

The Rev. Joseph Harte, Rector
The Rev. Gray Blandy, the Rev. Keith Bardin, Lucy Phillips
Sundays: 8, 9:30, 11 & 6
Daily: 7 & 5:30; Wed. 10

CHICAGO —

THE ATONEMENT

5749 Kenmore Avenue
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Sundays: 8, 9:15; 11 H.C.
Daily: 7:30 H.C.

evade the fundamental issues of justice. Reactionary forces strive to discredit our ministers by labeling them 'communists,' and revolutionists that seek to destroy our conservatives by labeling them 'fascists.' In the address before the St. Louis Federation of Churches he said that "Protestants are resolved to resist all attempts to limit the freedom of the pulpit." He began his address by taking a crack at John T. Flynn's "The Road Ahead" which he declared was full of falsehoods.

CODE ADOPTED BY PHOTOGRAPHERS

A code of church conduct has been drawn up by the Professional Photographers' Association of Greater St. Louis. It incorporates the following rules:

"We will contact officiating clergymen before the wedding ceremony and make inquiries as to their regulations with reference to taking photographs of the ceremony or other special occasions;

"We further agree to abide by the rules of each particular church;

"We will make no unnecessary disturbances, and will work as quietly as possible at our duties at all times;

"We will at no time leave used flash bulbs, empty cartons, or film-pack tabs, or any other miscellaneous wrappings on church property."

OPPOSITION TO H-BOMB DEVELOPS

Protests are beginning to be heard about the decision to go ahead with the H-Bomb. The Indiana Council of Churches said that instead of developing super-bombs the U. S. should "use its good offices to promote peace in the world." A large number of churchmen in New York heard A. J. Muste, Presbyterian minister, say that if the American people sanction the bomb "they vote for war" and apparently went along with him when he said that manufacture of the H-bomb made total resistance and civil disobedience to the war-making powers of governments both necessary and imperative.

UNIQUE SERVICE IN PRISON

Members of the Free Methodist Church and the Church of the Nazarene at Battle Creek, Mich., changed places with thirteen prisoners during a religious service held in the county jail. When the church people were met by the sheriff and promptly locked in the bull pen along with about 25 prisoners, they were surely surprised. The churchmen were more surprised when, looking out through the bars, they saw thirteen prisoners

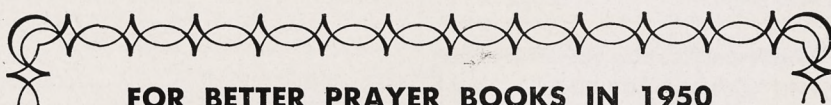
occupying the chairs normally reserved for them.

But when one of the prisoners arose and said, "We've got something for you preachin' fellows; I guess you'd call it a sort of present," the churchmen began to relax. Then the prisoners presented an hour's program of prayer and hymns featuring a quartet and a chorus. A student of theology, who admitted that he had done some preaching before he strayed from the path, delivered the sermon, which he titled, "I Jumped Before I Looked." He described himself and fellow prisoners as careless fellows, who were in

jail because they had not looked into the future before they leaped.

H-BOMB MAY NULLIFY WORK OF CHURCH

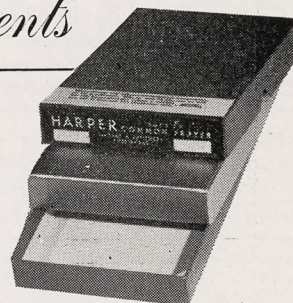
The H-bomb could nullify in an instant all the work of the Church, according to Baptist George D. Heaton of Charlotte, N. C., in an address before the annual meeting of the International Council of Religious Education. Modern civilization, he said, stands "at a point in history where we no longer have any margin for error, and where a single mistake might be unremedial."



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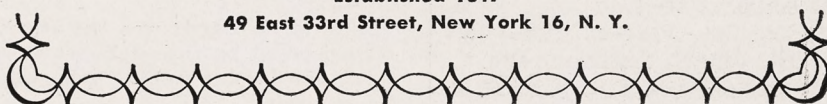
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PEOPLE

ELECTED DIOCESAN:

KWH-TSOONG MAO, assistant bishop of Shanghai, was elected diocesan bishop at the synod on Feb. 24. He will succeed Bishop W. P. Roberts, bishop since 1937.

CLERGY CHANGES:

CHARLES O. BROWN, formerly rector of St. Peter's, Springfield, Mass., is now rector of St. John's, Delhi, N. Y.

CHARLES M. CARLTON, retired navy chaplain, is assistant at All Saints', Fort Lauderdale, Fla.

M. O. GRUBER, formerly chaplain at St. John's Military Academy, is now in charge of churches at Lancaster and Prairie du Chien, Wis.

WILLIAM J. GOOD, formerly on the staff of Trinity, New York, is now rector of Christ Church, Biddeford, Maine.

FREDERIC J. EASTMAN, formerly rector of St. Peter's, Westfield, N.Y., is now rector of St. Paul's Windham, Conn., and chaplain to Episcopal students at the University of Connecticut.

GEORGE DUTTON, formerly rector of Trinity, Fredonia, N. Y., is now rector of St. Luke's, Fall River, Mass.

CORNELIUS C. TARPLEE, rector of Zion Church, Charles Town, W. Va., will become rector of St. Paul's, Lynchburg, Va., June 1.

JOSEPH E. MacGINNIS, formerly a student at the Episcopal Theological School, is now vicar of All Soul's, Garfield, Utah, and All Saints', Salt Lake City.

EDMUND R. F. PENN, of China, formerly a student at Bexley Hall, is now making a study of the administration of the diocese of Central New York, with headquarters in Syracuse.

DEATHS:

MALCOLM S. TAYLOR, 76, retired clergyman of the diocese of Maryland, died at Daytona Beach, Fla., Feb. 25.

CHARLES RANN KENNEDY, 79, Episcopalian and author of "The Servant in the House" and "The Terrible Meek", died in Los Angeles on Feb. 14. He was for a number of years a weekly contributor to The Witness.

ORDINATIONS:

JOHN M. GALLOP was recently ordained priest by Bishop Block at the Good Shepherd, Berkeley, Cal., where he is vicar.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MRS. GEORGE W. MORSE
Churchwoman of New York

I have no doubt you were represented at the conference on the Church and economic life, held in Detroit and sponsored by the Federal Council of Churches. (Ed. Note: Conference was reported in *The Witness*, March 2). Do I exaggerate its significance when I call it a high point in the expression of a growing sense of responsibility that Christians are feeling toward all the problems of a bewildered world? The appeal by Walter Reuther to "bring Christianity down to earth," with a proposal that labor, management and agricultural leaders meet voluntarily to consider major economic problems, is an S.O.S. and finds response in the hearts of Church people who feel that the Church in its corporate capacity has failed to give the help that is so desperately needed.

As one of your subscribers in sympathy with the high aims and purposes of *The Witness*, it seems natural to turn to you with the hope that you may appeal to Christians to answer this challenge with courage and wisdom.

MR. F. M. JUDGE
Churchman of Boston

I have just read my *Witness* for March 2 and I want to congratulate you for running the article by Dr. Bennett, in which he deals with a most difficult subject exceedingly skillfully. Likewise I was impressed by the very fine editorial on the same subject. The two articles ought to provoke a good deal of worthwhile discussion in these trying days when we are seeking answers—or should be to the many baffling problems that confront us.

FRED W. BURGESS
Lay Reader at Villas, New Jersey

As an octogenarian, who has resided in three countries and four dioceses I wish to add my endorsement to the expressions of Mrs. John H. Moore of San Antonio, Texas, regarding the omission of the *Te Deum* and other parts of the Prayer Book, so that many attending the Episcopal Churches of today know little or nothing of the beauties of the authorized Morning Prayer Service of our Church.

Having started life over again at 80 as a Licensed Lay Reader to conduct the Mission of St. Barnabas-by-Bay, it is my duty and pleasure to conduct the services in accordance

with the full intent of the Prayer Book an opportunity denied to many who attend Episcopal Churches today.

MRS. C. E. ROBERTS
Churchwoman of Dallas, Texas

May I commend you for printing the letter of Mrs. John H. Moore (*Witness*, Feb. 9) which very beautifully expresses my sentiments. I have missed the *Te Deum*, exhortation, etc. And I Agree there is no more appropriate anthem for Easter than "Christ our Passover", which should be repeated the following Sunday. How much finer were the "alleluia" anthems than the minor pentential strains of "Joseph's Garden". and in the same vein why not scriptural anthems like "Glory to God in the highest" at Christmas instead of blossoms and roses. Well we can hope the costly effort at "education" can accomplish more than just study about the Prayer Book and its history, and result in study of the book itself, and use of it.

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