

The WITNESS

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JULY 10, 1952



THOMAS BARRETT & ASSOCIATES
In Musical Comedy Produced by Auxiliary

Article By Dean Francis B. Sayre Jr.

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, (Morning Prayer and), Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
Weekdays: 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 7:45, Morning Prayer; 5, Evening Prayer.
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Thursday and Holy Days: 11 a.m., Holy Communion.

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The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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WRITE FOR SPECIAL RATE
FOR SERVICE NOTICES

THE WITNESS
TUNKHANNOCK, PA.

—STORY OF THE WEEK—

COMMISSION TO INTERPRET CANONS TO BE OFFERED IN BOSTON

PENNSYLVANIA DEPUTY LAYS SPECIAL STRESS ON DIFFICULTY WITH MARRIAGE CANONS

★ Robert T. McCracken, chancellor of the diocese of Pennsylvania and a deputy to the coming General Convention, is to propose a new canon which will provide for a committee on interpretation of the marriage canons. His communication to *The Witness* follows:

The Protestant Episcopal Church in the United States of America is composed of seventy-four dioceses and thirteen domestic missionary districts, each of which contains a well disciplined administrative organization, and each of which is bound by the canons and resolutions adopted at the General Convention. However, each diocese and missionary district has exercised sovereign authority to interpret and enforce the canons and resolutions as its administrative officers have seen fit. In some cases there has been considerable conflict in the interpretation and enforcement of canons and resolutions, resulting in confusion and lack of confidence in the Church. One of the more glaring examples of conflict has been in the interpretation and enforcement of the marriage canon. The problem concerning the application of the marriage canon is nicely summarised in the following excerpt from "Ambiguities in the Marriage Canon" by Bishop Robert Hatch:—

"In its application, however,

the canon has given rise to considerable range of interpretation. To some it appears to be highly restrictive, more so than what we have had in the past. To others it appears to be liberal, allowing the Church to remarry people who could not have remarried under the old canon. To some it appears to uphold the teaching that when a marriage is once valid it is indissoluble. To others it appears to allow the remarriage of persons whose former marriage, although once valid, was dissolved for reasons other than those listed in canon 17 as the grounds for annulment. Such a situation could make for confusion. It could place our bishops in a most delicate position. As in our civil life it is easier to obtain a divorce in some states than in others, so in our Church life permission for remarriage could be obtained with greater ease in some dioceses than in others. Instances have occurred to show that already this is the case. It hardly need be pointed out that this could put the Church in a bad light and could confuse the position of the Church in the minds of her people."

The purpose of the canon which I propose to introduce at the General Convention in Boston is to set up a churchwide committee to which the ecclesiastical authorities of all dioceses and missionary districts can re-

fer problems concerning the interpretation and enforcement of all canons and resolutions of the national Church. Such a committee would consist of bishops, presbyters and laymen, who would probably be chancellors. It would answer inquiries and, on important matters, promulgate and publish opinions which would be collected and, from time to time, issued in book form for the guidance of clergy and laity. Such a committee has long functioned as a valuable arm of the American Bar Association and has to date published approximately three hundred opinions interpreting the professional and judicial canons adopted by that Association and by most of the state bar associations.

It is believed that, through the publication of the opinions of this committee, a high degree of uniformity will be achieved throughout the Church on problems of interpretation and enforcement of canons and resolutions of the Convention.

AN EDITORIAL GETS PROMPT REPLY

★ Due to vacations, pages five to twelve of this issue went to press early, including the editorial page. The editorial on the strike in Yonkers was printed in the official paper of the union, with our permission, and brought a prompt reply from the executive director of the council of churches of that city. Since a week elapsed before we went to press with the remaining pages, we were able to print Mr. Buckley's statement in *Backfire* in the same issue as the editorial.

EPISCOPAL CHURCH NEWS

NASHOTAH TROUBLE DUE TO ROMANISM

★ The controversy at Nashotah House, which resulted in the resignation of William H. Nes as dean and the firing of the Rev. E. B. Bosshard as professor of theology, was caused by an "ultra-Romanist" group within the student body, according to Bishop Ivins of Milwaukee, president of the board of trustees.

Following his resignation Dean Nes stated: "Throughout the nearly five years of my tenure I have been unable to win the allegiance of a majority of the students and of a section of the alumni. This is due to the view I take on Anglicanism, which in my belief and judgment involves unwavering adherence to the sacramental system and the apostolic succession, as well as the authority of the creeds and the scriptures, but which also involves limitations on the dogmatic temper, a sincere adherence to the Prayer Book, and an avoidance of the dangerous developments in the cult of the Blessed Virgin."

A few days after the dean resigned, the trustees dissolved the student council, a spokesman declaring that it has been temporarily discontinued as a reprisal for the students' public protest of the firing of Prof. Bosshard. They had met at that time and voted, 47-1, to ask for his reinstatement which the trustees rejected.

THE PICTURE ON THE COVER

★ Thomas (Entwhistle) Barrett wrote a musical comedy, "All the King's Horses" when he was chaplain at Kenyon College. When he became rector at Lex-

ington, Va., the women of the parish thought they would like to produce it. It ran two nights, played to 1200, and took in \$900. The characters, as one may guess from the picture, were mainly nursery-rhyme figures (Barrett was King Cole) and while it was comic it had an undertone of seriousness. Parts were played by students and faculty members of Washington & Lee and Virginia Military Institute and young people and children of the parish.

It was all such a success that Author Barrett is hoping to do another on Pocohontas and John Smith.

BISHOP WASHBURN HEADS PENSION FUND

★ Bishop Washburn of Newark is the president of the Church Pension Fund, succeeding the late Bishop Davis. Bishop Hart of Pennsylvania was elected vice-president and Bishop Jones of West Texas was elected a trustee.

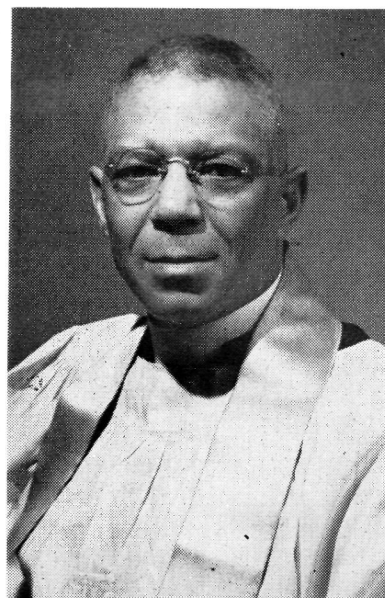
ST. AUGUSTINE'S COLLEGE IN CANTERBURY

★ Dean Rose of the General Seminary flew to England on July 2 to confer with the Archbishop of Canterbury and other leaders of the Church of England about the newly established Central College of the Anglican Communion at Canterbury. The college is the first theological school to be jointly financed, supervised, staffed and attended by the Churches of the Anglican Communion. The college dates far back in English history, but it was only at the 1948 Lambeth Conference that it was unanimously agreed to re-charter it as a school for the Anglican Church throughout the world.

Among other things, Dean Rose will discuss with Canon C. K. Sansbury, who takes up his duties as warden this summer, the possibility of having the Church in the United States represented on the faculty.

GOVERNMENT SUBSIDIES IN LIBERIA

★ Bishop Harris of Liberia, speaking at the conference on African affairs held at Springfield, Ohio, told delegates that the entire educational system in that country was based on a partnership whereby the government supplied most of the



Bishop Harris

money and the missions the teachers. "The government of Liberia is determined to base its educational system on Christianity," he said. "In no instance has it interfered with religious instruction, whether Protestant or Roman Catholic."

The conference ended with agreement among the delegates that Churches in Africa should work toward self-support and eventually should be independent of foreign mission boards.

EDITORIALS

Clergy In A Strike

THE Yonkers Council of Churches has just demonstrated how not to win friends and influence labor. For the past year the Textile Workers of America, C. I. O., under the leadership of Charles E. Hughes, business manager, has fumbled at finding a peaceful understanding with the powerful Alexander Smith Carpet Company, Yonkers largest industry, one of the carpet big-four. Smith had previously passed into the hands of the Hanover Banking interests. To try to make peace, Hughes had taken the unheard of step of inviting the company president to meet with the union membership to explain shifting certain operations to Mississippi, the purchase of a multi-million dollar office building in nearby White Plains, and the opening of a "fabulous" guest house for Smith executives while management claimed an operation's deficit. The president came, but settled no doubts.

As fruit of this bickering, there was sharp conflict over the signing of a new labor contract. Management offered a flat five cents an hour raise, but cut off certain incentive and piece-work payments. The union protested that this meant a 25% cut in wages, already below the national average. They put management on notice that they would not work without a contract. The date of expiration of the contract neared.

The Yonkers Council of Churches, forthwith, through its industrial relations commission, issued a public statement calling for a thirty-day no-strike period to "study" the situation, expressing concern for the families of the strikers. There was no suggestion as to what concessions management should make.

The union was furious. They accused the Yonkers Churches of "amateurish meddling" and with siding with management. Council spokesmen snapped back, interpreting union criticism as negating churchmen's right to speak out on social issues. The workers went out on strike on schedule. Now, the Protestant churches and the union are continuing to snarl back and forth at each other in the local daily paper.

The moral of this sad situation reads in the following parts:

Demanding that workers "not strike" on the basis of a "church study" was asking them to accept an authority other than their own unanimous vote and leadership. This was a flat slap

in the face of their self-responsibility.

Also, a labor dispute cannot be settled by homiletic directive in the daily paper. The place for exhortation in a labor dispute is in private council with both parties, and with enough self-discipline not to spout off publicly if everybody doesn't agree.

"No contract, no work," is the union's protection against a creeping open-shop. To call for a no-strike period served only the purposes of management.

As to hardship on the strikers' families, these church gentlemen seem to have forgotten that man does not live by bread alone. Man also lives for self-respect. Many a martyr has spurned gold and given his very life for a high principle. The union members who have sacrificed to win employment dignity can only regard with contempt a cowardly plea to negate this for bread.

Finally, by continuing to use the daily press for befuddled argument, the churchmen have only added to the general feeling of the Smith strikers that organized Protestantism is hostile to them. They feel, in consequence, more rigidly determined.

Let it be said that the Yonkers clergy are, personally by and large, a generous-minded group with a truly pastoral concern for their civic community. Previously they had intervened successfully in a disastrous 80-day-old strike of the Otis Elevator workers, Yonkers second biggest industry. But successful mediation of one strike in progress does not qualify anyone to dictate whether or not to call a strike in another situation. The demands of the two situations are miles apart.

In this instance, the Yonkers Council of Churches has furthered the canard that Protestant Christianity is opposed to organized labor. And even more seriously, these men have cut themselves off from being of future help in the strike.

Let all "socially-minded" clergy please note.

Living In These Times

WE are living today in a time of moral confusion and the time has been so long that it is probably true to say that none of us below the age of thirty can remember any other atmosphere. The Roaring 'Twenties were succeeded by the Disillusioned 'Thirties and since then we have lived

in a world at war. But the middle-aged folk of today can recall clearly enough a time when Christian ethical standards were pretty generally honored, in their breach as well as in their observance. The Jewish-Christian Ten Commandments were looked upon as a minimum demand for decent living. But today the most flagrant disregard of all ten of them concerns the average man less than the burden of high taxes and mounting inflation. People just can't be bothered. Life is hard, strenuous, swift-moving; one must be tough-minded to live successfully at all, and for escape from the burden we have the radio, television and the ever-present glamorous movies.

There have been other periods in the world's history very much like this present and one of them was the early Christian era, the time when the Roman Empire was breaking up in a welter of degeneracy and dissipation. The Epistles of the New Testament were written at such a time and bear witness to it. Christian theology and Christian ethics were in their embryonic stage and the Apostles had to feed their disciples on milk and not on meat. So their moral demands were simple and elementary, just sufficient to give hope that attention to them might serve to keep their pupils afloat in the swift currents of prevailing sophistication and immorality. We need very much to give heed to these same elementary ideas and exhortations today. We are not up to anything heroic or severely demanding, for our moral muscles are flabby. The author of the letter to the Ephesians gives us a very

simple rule for living in a world of confusion and violence,—even as he did to his disciples in that far-off day so like our own. "Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice; and be ye kind one to another". Just that; no more, no less.

It does seem as if even the simplest of us, the most tired, the most discouraged might hold to this ideal and standard of thought and action, as to a life-raft in the ocean of the world's surging, threatening waves. We can't, perhaps, for the life of us, see any good in our cantankerous neighbor. We abominate and fear what our political opponent stands for. We see nothing but wrong-headedness in the religion or churchmanship of those groups that we fail to understand. We tremble at the danger to civilization of alien philosophies and economic systems. Probably we shall be unable to convert any of these strange creatures from the error of their ways, whether they be neighbors or politicians or heretics or Russians or big shots in the state department or the Pentagon.

But we can do something less ambitious and more fruitful. We can avoid bitterness, put down our anger, refrain from evil speaking and be kind one to another,—seeking truth and patiently working for understanding of persons and groups and systems that amaze and even terrify us. This we can all do,—even as the Ephesians of old managed to do before they grew to larger stature and attained a fuller measure of the character of their Master.

ENTERING THE WIDER LIFE

BY

Francis B. Sayre, Jr.

Dean of Washington Cathedral

RECENTLY at the diocesan school of religion about 200 parishioners from all over the diocese were pondering the question as to what the communion service means to them. This is something we have been asking ourselves at the Cathedral too. The question is an acute one here since many of the people who come to worship at the cathedral are far less familiar with the Episcopal rite than the regular members of the parishes. Added to this is the fact that the sheer size of our building removes the altar so far from the people that it is very difficult for the stranger to see what is happening or to feel that he is a part of it.

There are, of course, many meanings in the

holy communion service. Woven into its fabric are several quite distinct strands which Christians have cherished through the ages and which have been combined with lovely genius to form the central act of the Church's worship.

One of the elements of the service is, of course, the recalling to the mind and heart of the worshipper what God has done for him through Christ. This is accompanied by a flooding sense of penitence in the presence of God's goodness. To which is then added the response of God's constant forgiveness of transformation—not only bread and wine but all life is made new by the miracle of Christ. Yet as long as life persists all

is not complete, and so there is the further refrain of hope; for to partake of the Lord's Supper is to be led beyond the world and ourselves, as God's present love is projected in the promise of eternity. Finally these various strains are caught up in the great thanksgiving by which we offer once more our lives and souls to God to be healed and blessed by that "peace which passeth understanding."

Woven Threads

THESE are some of the separate threads of faith that are woven together in what the Church has called its holy eucharist. Take away any one of these threads and the whole cloth would be threadbare and quickly torn to tatters. But how are all these motifs made vivid to the strangers who come to worship with us? Who shall explain to them the mystery of brokenness made whole? Of sin forgiven and of a riven world made one? How shall this church—any church—impart the power of that holy miracle that brings God and man together in the never-dying life of Christ? This is the question which each generation of Christians has to answer anew, in terms of its own time.

On a Sunday last winter the rector and congregation of St. Alban's parish came to the cathedral to celebrate with us the holy communion. The service was conducted in rather unusual fashion, as an effort to catch for our part a fresh insight into its meaning and for others a clearer invitation to participation. Instead of using the high altar at the remote eastern end of the chancel, a temporary table was placed at the crossing, where the congregation surrounded it on three sides, in the nave and the two transepts. The priest then conducted the service facing the people in the full view of all. At the time of the offering the ushers brought forward not only the monetary gifts given by the people but the bread and wine as well, to be offered upon the holy table. Epistle and Gospel were read from the lectern and pulpit respectively, and the communicants came forward to receive the elements at a three-sided rail that all but encircled the altar.

The reason for this experimental return to the customs of the earliest days of the Church was to try and restore one of the essential qualities of the Lord's Supper—one which in our day is often lacking and yet without which none of the meanings listed above can really be appreciated. That is the quality of corporateness.

Need Of Our Day

IT must be observed that men are not easily joined together in this modern age of ours. It is a time of individualism, not of communion. People come to church wrapped in the mantle of

their privacy. They lay their personal needs, hopes and prayers before the altar, hoping for an uplift that will enhance their individual thoughts and lives. To the worship they bring an offering tailored to their personal budget, not the Church's need. In the hymns they are more embarrassed by the sound of their own voice than conjoined to others in the praise of the Lord. As they move toward the altar, it is usually with withdrawn austerity, rather than with that joyous abandon that comes from the sense of belonging to a great "company of all faithful people." We live in an age of dividedness, when nations are separated from nations, when individuals are more and more isolated from one another, and even single lives are broken into warring contradictions.

The greatest need of our day is for a community that will break the barriers and join human lives together. But brotherhood is not won by the mere assertion of it. It is given only through the fatherhood of God. Originally men are one by virtue of their creation in God's image. Then, forgetful and rebellious, men break that unity to follow diverse paths of selfishness. So that at last it requires God's intervention again to restore the fellowship. In Christ, God forgives our rebellion, and heals our division.

Now this means that the sacrament of God's presence as we find it in the Holy Communion is the only means of meeting the desperate need of the present world. True communion and understanding among men is possible only at the altar of Christ! Thus, in the most realistic sense, it is through the Church alone that God works out his will for the future of mankind. The Church is the family that God has already knit together. It is the nucleus and beginning of all human fellowship. It is the one place in life where people really can forget themselves and enter into that wider life that God has taught through his Son. The Church is the corporation through which, as "members incorporate" we enter the life of God and of one another.

Members One Of Another

THE recent service with St. Alban's Church was meant to remind us of this. The Holy Communion is an offering that is made by all the people. It is their labor and their lives which they share with one another and jointly give to God. This is why the bread and wine, symbols of life and labor, were carried up by laymen along with the other gifts. This is why the minister stood in the midst of the congregation: because he was acting for them. As a family says grace around the table, so we were met in the larger circle of the Church to give ourselves to God and seek his blessing.

This is never an act of solitude. It cannot be. Who could possibly know the meaning of forgiveness, were it not for others by our side through whom we are forgiven? Who could understand or inwardly respond to the mighty acts of God unless we could behold his works in the lives of those around us? Who could really accept the cross of Christ, except others had borne witness first of the victory of Christ beyond the Cross? No, we cannot know God except through one another. Alone, we cannot see beyond ourselves, but only our own reflections. The channel of God's grace is through the instrument of human lives; the course of his love is from heart to heart. And thus we are as dependent upon those other lives around us as we are upon God himself. For God has chosen men to be the windows of his light. Unworthy, divided, selfish, broken though we have been, and weak as we are still, yet he has chosen us to be the vessel of his healing power.

Us, the Church, the "Body of Christ" in this world, we who are "members one of another"—this is the instrument that no man could have forged, but that God has set in the world to declare his glory and his merciful love to each man and to all men. It is only as we are vividly joined together in the radiance of this unexpected fellowship that we ourselves come to know what Holy Communion means to us, and that the rest of the world through us shall come to perceive the mystery of God.

Religion And The Mind

BY

Clinton Jeremiah Kew

THE healing work at the Church of the Heavenly Rest has attracted people from all over the United States and Canada. They come to us seeking wholeness in body, mind and spirit. We do not pretend to cure their physical ills directly, but by giving them a wholesome approach to their distress, the insight of a sound mind, and a soul strengthened by a religious faith, we lay the healthiest ground for physical healing.

All our work (with the exception of pastoral counseling which deals in the main with the simpler problems of marital discord) is accomplished in cooperation with accredited physicians and psychiatrists. This cooperation runs both ways. People are referred to us by doctors and psychiatrists and we, in turn, seek to place all the severely disturbed cases which come to us with doctors in the city.

A psychiatrist will, for instance, send us a patient with the explanation: "I've done as much as I can with this man. He has a latent religious inclination which, if developed, will give him the direction and motivation he now needs. He is at ease in a psychological interview but would probably resist a direct religious approach. Will you take over from here?" Or a doctor will refer a patient to us whose will to be cured is negative; or another whose despair at an incurable ailment will but darken his remaining days. In such medical cases, the patient frequently takes a dramatic turn for the better because of a constructive and hopeful outlook found through a return to the Church.

On the other hand, we question persons who come to us on their own initiative to ascertain whether or not they are under the care of a physician. If they are not, we either call in a physician or send them to one for a complete check up. We make it clear that this is not a miracle-service but a spiritual and mental aid to those who are emotionally disturbed as well as an aid to medical treatment. People with deep psychiatric disturbances requiring interviews in depth psychiatry are referred to specialists who are willing and able to treat them.

In the past ten months, working just forty-three days, from nine to five, over 1200 have attended our healing services. Three hundred interviews have been given. This total is, of course, exclusive of the many hundreds of pastoral counseling interviews handled by the rector, and his two assistant priests.

Group therapy has been made available for groups of ten each. People have come to us from states as far away as California. Others have come from Quebec and Nova Scotia. Many have heard of our work through articles in the Metropolitan press, Time magazine, religious publications, professional journals, and several of the popular magazines. Clergymen and physicians in other churches and communities have referred people to us. Most of the Episcopal churches in the city as well as many Protestant and Roman Catholic churches have been represented by their parishioners. The chaplains of Bellevue and St. Luke's Hospitals have encouraged some to come to our services. Students have come from Columbia, Barnard College and New York University.

A wide range of professions is represented, varying from clergymen, teachers, professional men and actors to registered nurses. Housewives with domestic problems involving husbands or children are legion, as are adolescents who are experiencing difficulties in adjusting to home, school or work situations.

Letters of inquiry and personal calls have been received from many doctors and clergymen and students who are writing papers for courses in universities. Two extreme examples are a Jesuit who later said he would describe our work in a lecture in London; and a psychiatrist, who, after attending a healing service, brought a patient and knelt with him at the altar rail. Others have offered to help us with the interviewing, including two Jewish psychiatrists. A psychiatrist wrote from California that, until he learned of our work, he had never realized the importance of God's help in his professional endeavors. "With that 'something else' cures result, without it, little happens," he wrote.

Letters acknowledging help, are too numerous to detail here.

It is, perhaps, too early to attempt to evaluate the results of this collaboration between psychiatry and the Church. Time and facilities have been limited and the service has been permitted

to find its own quiet growth without fanfare or artificial stimulation. At best it can be only a "drop in the bucket" in relation to the total needs within our own city. (Some who have come to us we have been unable to help). For those who have benefitted by this service, it is difficult to assign quantitative values to physical, mental or spiritual health.

From our experience during the forty-three days of the past ten months, one conclusion seems inescapable: as we learn more about mental and physical health through psychiatry and medicine; and as we learn more about spiritual health through the Church, we are going to find that they are in the last analysis, inseparable. We are encouraged to believe that through the sort of collaboration between psychiatry and the Church, which we have been undertaking, more may be accomplished for the good of men's minds, souls and bodies than either could accomplish alone.

WOMEN IN THE CHURCH

BY

Randolph Crump Miller

Professor at Yale Divinity School

WOMEN play a larger part in the life of the Church than some men suspect. It is true that they do not appear as often in the headlines, even in the Bible, but they play a significant part in every story. A casual perusal of the "Hymnal Companion" shows that thirty-three women are the authors of hymns, five are translators, and four are composers of the music. Catherine Winkworth translated seven of them. Jan Struther wrote three of them. Cecil Alexander wrote seven and translated one.

The Epistle to the Hebrews lists the great men and women of the Old Testament who lived by faith. "It was faith that even Sarah gained the physical vitality to become a mother despite her great age . . . It was because of her faith that Rahab the prostitute did not share the fate of the disobedient, for she showed her faith in the true God when she welcomed the Israelites sent out to reconnoitre." (Hebrews 12, Phillips translation).

Only two women appear in this list, and the Epistle to the Hebrews is the only book in the New Testament which might have been written by a woman: Priscilla or Prisca.

A Man's World

WE can learn a great deal from the women of the Bible, for the position of women at work in the Church today is not much different. Per-

haps the key is supplied by Esther, that great and gracious Persian Queen who saved her people by the use of feminine insight and charm. You may remember the strange way in which Esther happened to become queen, how she was chosen from many applicants after her uncle, Mordecai, decided she should be among the virgins. The Jews were displaced persons in a strange land, and by a trick of fate a young Jewess was on the throne.

Her uncle Mordecai was often hanging around the palace, and he picked up some gossip that the king was to be assassinated. This information he passed on to Esther, and the plot was exposed. Mordecai's act was placed in the official records and promptly forgotten for the next nine years. During this time, a man named Haman came into favor with the king. But he despised the Jews and had a special grudge against Mordecai. So he put it into the king's mind to rid the kingdom of all Jews. The massacre was ordered and Mordecai got wind of it and let Esther know.

But how to stop it? No queen could enter the king's presence unbidden; it might mean her death. But under Mordecai's insistence, she worked out a plan of action. She knew what it might mean: "And if I perish, I perish." She entered the room. There was a moment of peril.

Then the king stretched out his golden sceptre and she was safe for the moment. Instead of weeping, or coming out with her problem, she simply invited Ahaseurus and Haman to have dinner with her. For thirty days she had not seen her husband, and now she had risked her life just to ask him to dinner. The king was flattered. At the feast, the king was so pleased that he promised her anything, "even to the half of the kingdom," and all she requested was that they return for another meal the next day. That very night Haman ordered a gallows erected for the hanging of his enemy, Mordecai. But the king could not sleep, and asked that he be read to. The miracle of choice from the scrolls was that the king was read the story of how Mordecai had saved his life!

The next day, Mordecai was given recognition for his past service. And that night at dinner, Esther said that the lives of her people and of herself were in danger. Who was the enemy? And Esther pointed at Haman. Now Ahaseurus saw the infidel Jews symbolized by Mordecai and Esther, both of whom he had honored and liked. Opposed to them was his favorite, Haman. The king left the room to think things over, and when he returned he found Haman begging for his life. The king accused him of assaulting the queen—and Esther was silent. She knew why Haman had thrown himself on her, but she also knew that the lives of her people were at stake. "Here is one of the most significant silences in history," says Nora Lofts.

From this event comes the feast of Purim, based on Esther's victory. So it might be said of a great woman and of all women:

"Oh, the shrewdness of their shrewdness
when they're shrewd.

And the rudeness of their rudeness when
they're rude;

But the shrewdness of their shrewdness and
the rudeness of their rudeness

Are nothing to their goodness when they're
good."

The story of Esther reminds us that it was a man's world then, and in the Church it is a man's world still. But the professional worker in the Church today does not need to fear for her life as did Esther. She simply needs to keep her feminine wits about her. There may be a Rev. Mr. Ahaseurus in the offering, and there will always be a Haman trying to undercut the effectiveness of the woman worker!

First Medical Missionary

SOMETIMES all that is needed is the touch of Naaman's wife's little maid. Naaman was a captain in the Syrian army, and he had leprosy, or what passed for leprosy in those days. His

wife's Jewish slave believed Naaman would be cured if he could see Elisha the prophet. Elisha finally saw Naaman and told him to bathe seven times in the Jordan. Naaman was insulted and returned home uncured. It was then that the young Jewess said, "My father, if the prophet had bid thee do some great thing, would thou not have done it? How much rather when he saith unto thee, wash and be clean?" So the Syrian was cleansed by a Jewish prophet, and the little maid became the first medical missionary.

Sometimes women who serve the Lord are nameless, as was Naaman's wife's little maid. We do not know the name of Jephthah's daughter either. When her father decided that she must be sacrificed, she accepted the decision, but asked for time to "bewail her virginity." She did not escape death, as did Isaac, but still she did not die in vain. For it was her unnecessary death that led the Jews to decide that Yahweh accept ten shekels instead of a human sacrifice.

Some of the heroines of old showed primitive traits. Deborah was able to win a battle by working behind the scenes, while it was Jael, the wife of Heber the Kenite, who showed what could be done with a tent peg in eliminating Siscera. Rahab was no saint and we are not sure she was ever converted from her life as a harlot, but she enabled the Jews to win a crucial battle. There was a fundamental loyalty in these women that reached its heights in the beautiful story of Ruth. Ruth's immortality, says Nora Lofts, rests "on one perfectly phrased, perfectly balanced sentence." Naomi did not ask for Ruth's loyalty, and she showed no signs of pleasure when Ruth expressed herself. The sentiment of Ruth's little poem is sexless. It does not refer to the lost husbands, but is a statement of simple devotion. "Intreat me not to leave thee, nor to return after following thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God, my God: where thou diest I will die, and there will I be buried: the Lord do so to me and more also, if aught but death part thee and me". "They were words of pure emotion, spontaneous, unconsidered; and they express most perfectly a sentiment of devotion that has never been bettered. Lyrical, rhythmical, thy beat upon the air with a note of eternity, one thing, perfectly expressed, for all time." (Lofts, *Women of the Old Testament*, p. 91)

If Ruth reaches a new high in devotion in the Old Testament, certainly it is Mary the sister of Lazarus who gives us the one additional element of New Testament insight. While there are various interpretations of the tradition, Mary's genius

was not her sympathy, for Martha had that. Mary had the unerring insight to know what most needed her sympathy at that moment. All the others were sympathetic for the wrong reason, because they did not fully understand the pain that Jesus faced. But Mary was like a physician who diagnoses the precise nature of the disease and then knows how to treat it. She had an intuition of what Jesus was really facing in the hour of tragedy, and that was her glory. She was able to read his thoughts and then she shared his emotions. So Jesus says, "She has done a beautiful thing." Another interpretation is that Mary anointed Jesus as king to force his hand as the Messiah. She saw him as the Christ, but she was stirring him into action by her unusual devotion. This also was a "beautiful thing." So you can take your choice of interpretations.

Opportunities

THIS is not an argument for women preachers, although I do not share the cynicism of Samuel Johnson, who said: "Sir, a woman preaching is like a dog's walking on his hind legs. It is not done well, but you are surprised to find it done at all." The question is not whether there should be woman preachers. The problem is whether our professional women workers in the Church can learn from the women of the Bible.

The most important single lesson is that women should use their feminine aptitudes to the glory of God. Esther solved a serious problem by using her feminine charm, her wit and shrewdness, and her ability to keep silent. Rahab's attractiveness to men made her a heroine. Naaman's wife's little maid did not hesitate to give advice even when it might be considered impudence. Poor Jephthah's daughter was obedient as a child should be, even though it meant death.

A woman college worker has opportunities to do the work of Christ because of her sex. A woman missionary has a chance to influence women and children far beyond what a man can do, even though he be a priest. There is a rich and full ministry for women, and in spite of Samuel Johnson it includes preaching—for preaching is more than words from a pulpit. It is the sort of thing recorded of Priscilla, who with her husband was responsible for the conversion and education of Apollos. Priscilla and Aquila were among Paul's best friends. For his life they had risked their own. They had church in their house. Paul also refers to Phoebe, a deaconess who was of great help to him.

The other lesson drawn from the women of the Bible is women's capacity for loyalty. This loyalty is to be given to Christ in the same spirit as Ruth gave hers to Naomi. It must be as con-

stant and ingenious as Deborah's as she worked for the defeat of Sisera and as unerring as Jael's when the time came to take action. This loyalty appears in the women surrounding Jesus. "Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who provided for them out of their means." (Luke 8:2-3,A). It was these same women who stood by when Jesus was killed, while the men ran away. There can be no doubt of the loyalty of these women and it never wavered.

We began by referring to the thirty-three women who have written hymns for our hymnal. They are not just quiet and pietistic hymns.

Listen to Cecil Frances Alexander:

Jesus calls us; o'er the tumult
Of our life's wild, restless sea,
Day by day his clear voice soundeth,
Saying, "Christian, follow me."

Listen to Jane Borthwick:

Come, labor on.
Who dares stand idle on the harvest plain,
While all around him waves the golden
grain?
And to each servant does the Master say,
"Go work today!"

Evelyn Cummins, widow of a clergyman and first policewoman to serve in Poughkeepsie, gives us a hymn of loyalty and faith, which speaks of true discipleship for all of us:

I know not where the road will lead
I follow day by day,
Or where it ends: I only know
I walk the King's Highway.
I know not if the road is long,
And no one else can say;
But rough or smooth, up hill or down,
I walk the King's Highway.

The women of the Bible teach us much, and it is their vocation to use their aptitudes as women in the service of God with complete faith and loyalty.

Living In Two Worlds

BY

Anson Phelps Stokes, Jr.

Rector of St. Bartholomew's, New York

EVERY Christian lives in two worlds—the immediate world about him of business, society, and politics; and the eternal world of God's truth, and of the fellowship and brotherhood of the Christian Church. We see this quite clearly

when we read about the early Church. The Epistle of St. Peter was addressed to Christians who were persecuted and criticized by their pagan neighbors. Christians were marked men, and the author of the Epistle urged them to minimize criticism and to try to win converts by their exemplary life in their relationship to the authorities of the Roman Empire, amidst which they were living. As Christians, they were to love the brotherhood; but as citizens of the Empire, they must also honor the king.

Today many Christians are conscious of living in two worlds also. We must remember our brethren behind the Iron Curtain and in China. They are seeking to maintain their loyalty to Christ and to his principles and to the Church, and yet they must survive and make their living in the hostile atmosphere that is around them. Even in our own country, whose life has been permeated by Christian teachings, a Christian must live in two worlds. As Dr. Whiston said one day, after an early Communion service in the chapel, as we stepped out into Park Avenue, "How different the atmosphere is here, from inside the chapel". It is not that the world is necessarily evil; indeed the physical universe has been made by God. But our society and our civilization are not yet fully Christian. The people to whom the Epistle of St. Peter was addressed were considered as "strangers and pilgrims"—or "aliens and exiles," in another translation. So, too, we must live in the world but we must live by standards other than the world's.

There are two ways in which Christians seek to face the tensions between the Church and the world. One is by "other-worldliness," Christianity is regarded as a means of escape from the world. There is, of course, real truth in this approach. There are times when we must go apart, even as our Lord went apart from the crowds. The retreat movement is an evidence of the need in our day to escape the pressures of the world, for spiritual nourishment. The people of India and of other Eastern nations can teach us much about the reality of the other world. Yet this can never be a fully Christian answer, for the religion which speaks of a God who became incarnate in human life is no escapist religion. Our Lord knew hunger, temptation, rejection, and the cross; and where Christianity is preached in Eastern lands, people are bidden to face the needs of ordinary life, and not to avert their gaze.

The other way in which Christians have sought to resolve the tension between the world and the Church is by "this-worldliness." Christianity is regarded as a means to successful living in this world. Many Americans advertise their religion

as a way of solving all problems at home or in business, and of assuring one's self of good health and even popularity. Of course, the Christian faith does influence our daily lives. God is the God of the universe and, in obedience to him, we can find peace and health, and help in our problems. Our Lord himself healed people, and his ministry of healing is carried on in many churches today. Yet this approach is also an over-simplification. As we said before, our civilization and culture are not completely Christian, and obedience to God will not always bring us rewards in the coin of this world. For Jesus, victory involved crucifixion.

The Christian can neither use his religion merely to flee from the world, nor can he be sure that it will always bring him worldly success. The task of Christians is to be in the world but not of the world. Our Lord was in the world; indeed he shocked pious people by associating with publicans and sinners. Unlike many religious people, he knew and bore everything that men face. Yet he bore these things courageously because his loyalties were not merely in the world. He was in close fellowship with his Father in heaven. He lived by eternal law amid the transitoriness of time: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

A friend of mine, who is personnel manager in a large organization, is a specific example of a Christian living in two worlds. I remember his telling me that during the Christmas rush extra helpers had to be hired, but when the rush was over, many of them had to be dismissed. Those were the stern laws of the world with which he must work. But within the limitations of those laws, he found much scope for his Christian loyalties in trying to see that each individual case was handled on Christian principles with due consideration to human factors.

The Holy Communion is a place where the two worlds meet. Here we see the eternal touching the things of time. The bread and wine offered on the altar at Holy Communion represent our material resources and our daily occupations in this world. They are given to God and they come back to us charged with a new significance. Henceforth they are to be used in the world, but for God's purposes.

THE PRAYER BOOK: Its History and Purpose, recognized as one of the finest pamphlets on the subject, written by Bishop Johnson, is available at 25c a copy.

The WITNESS

Tunkhannock

Pennsylvania

EPISCOPAL CHURCH NEWS

RESERVATIONS had been made up to June 26 for 1700 people planning to attend General Convention. Following the meeting that day of the Mass. committee on arrangements, Chairman Gardiner M. Day announced that all committees reported that everything was going ahead according to schedule.

BISHOPS' CABINET is the name of a group which meets regularly with the bishops of California. Each vestry elects one of their number to represent them at meetings to maintain close relationship between diocesan headquarters and parishes. At the first meeting, held June 14 at the cathedral house, men of 55 congregations met with Bishops Block and Shires and Canon Guilbert, director of promotion. They talked about the place of the diocese in the life of the Church; nature and scope of diocesan funds; preview of the fall canvass. Next meeting is in October for reports of General Convention.

HOOD COLLEGE CONFERENCE, attended by 213, featured lectures by

Dean Brooke Mosley of Wilmington on the Church in an immoral society. Canon Martin of Washington Cathedral was chaplain. Bishop Powell of Maryland spoke on the relevance of the Church to a Christian society and the Rev. John Lloyd, missionary from Japan, spoke of the work there.

SCHOOL OF THEOLOGY, Sewanee, is to receive \$200,000 through the will of Ursula Grosvenor of Southern Pines, N. C., where Dean Craighill Brown was rector before coming to the seminary. The legacy will be a memorial to her brother, the late Dean William M. Grosvenor of the Cathedral of St. John the Divine, New York. It is the second largest bequest ever received by the seminary, the late Z. C. Patton of Chattanooga having left the school about \$500,000 in 1948.

DEAN JOHN C. LEFFLER of St. Mark's, Seattle, gave a series on the Faith we live by at the summer conference of the diocese of Los Angeles, meeting at Claremont, June 29-July 4, Bishop Campbell, suffragan, con-

ducted seminars for the clergy, and there were workshops on family worship and spiritual therapy.

HELP WANTED: Growing church institute for boy offenders seeks Program Director trained and experienced in the operation of a clinical program. Box F. Witness, Tunkhannock, Pa.

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20 EXCHANGE PLACE

NEW YORK 5, N. Y.

YOUNG PEOPLE of Central New York held a conference last week at Manlius with the Rev. W. H. Cole of Clayton and the Rev. G. Clayton Mellinger of Johnson City the headliners.

ONE "FATTE CALFE" was delivered to the Rev. Walden Pell, 2nd of Middletown, Del., on a TV show June 29. He had written authorities of New Rochelle, N. Y. that according to a deed signed by John Pell, ancestor, 264 years ago, such a payment was due annually and if not made he could seize the city for non-payment. City fathers of the New York suburb stated that they did not believe the deed was valid because of its age but nevertheless had decided to make payment. Hence what started as a joke turned into a reality.

MOREHOUSE-GORHAM is opening a bookstore and mail order house in San Francisco this month with George M. Day, who formerly had a Church supply business in Oakland, as manager.

WOMEN can hereafter represent their parishes at the synod of the diocese of Toronto. The vote at the second reading this year was 97-88, with a majority of the negative votes coming from laymen. The vote last year was 125-105. The synod also passed unanimously a motion aimed at efforts

to achieve reunion with the United Church of Canada.

OVERSEAS MISSIONARIES were featured at the conference of the dioceses of Western New York, Rochester and Central New York, held the last week in June: Bishop Harris of Liberia, the Rev. S. K. Mundle of India, the Rev. John Lloyd of Japan.



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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.

ROBERT C. BUCKLEY

Director, Council of Churches, Yonkers, N. Y.

I enclose herewith copy of the "Texcio News", the official publication of the Textile Workers Union C. I. O. Local 122. On page 4 you will note article regarding an editorial in the July 10 issue of the Witness.

Many inaccuracies and mis-statements of facts appear in this article. One, the first sentence states that "The Witness sent a special correspondent to investigate the controversy". No such correspondent ever spoke to me or the chairman of our industrial relations commissions, the Rev. John H. McCombe.

Two, the 7th paragraph states "the Yonkers Council of Churches, forthwith, through its industrial relations commission, issued a public statement calling for a thirty-day no-strike period to 'study' the situation, expressing concern for the families of the strikers. There was no suggestion as to what concessions management should make".

While we did request a 30 day extension of the contract, it most certainly was not proposed so that our commission could "study" the situation, nor were we suggesting a "no-strike period". After talking at great length with both management and labor, we realized that no serious attempt had been made by either side to use collective bargaining prior to the strike. As a matter of fact, the first bargaining session was held on May 27th and the strike scheduled for June 1st. Both sides had previously told us that time was needed to rewrite such a long and complicated agreement as the present labor-management contract.

Believing as we do in collective bargaining and the strike, in that order, we therefore urged an extension of the contract for 30 days so that bargaining might proceed during that period with the federal conciliator. If, after that period of time, no agreement could be reached, then labor would have been perfectly justified to strike.

Three, we did not suggest that either side make "concessions". An extension of the contract for 30 days for collective bargaining does not involve "concessions". Further, we stated clearly that we are not attempting to be mediators or conciliators.

Four, the only "snarling" in the press, has been a letter to the editor

of the Yonkers Herald Statesman by the Rev. Arthur R. Graham, a Unitarian minister and a reply by four different clergymen. This was followed by a letter from the Rev. Alger L. Adams of St. Augustine's Episcopal Chapel who also took us to task. This letter was not answered and will not be answered. We agree with your editor that "a labor dispute can not be settled by homolectic directive."

Five, your editorial writer also seems confused when he speaks of the Council as though it were a clergy group. Our industrial relations commission is composed of two clergymen and twelve laymen. The board of directors consists of twelve clergymen and thirty laymen. This is not an action of the Yonkers clergy; it is a statement by a Council of Churches.

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They Are Your Archives!

What Are You Going To Do About Them?

The Following Editorial Appeared in "The Living Church,"
April 27, 1952

General Convention Archives

RECENTLY we paid an enjoyable visit to the Philadelphia Divinity School, where we had the privilege of addressing the student body at Evening song in their lovely chapel. We were also shown about the buildings and grounds by our gracious host, Dean Gifford, who told us something of the future plans for development and expansion.

Underneath the chapel, however, we met with an appalling sight. Here were the official archives of General Convention and of the National Council, together with valuable collections of books, periodicals, and papers of the Church Historical Society, so packed in that they filled every available cranny, including the wash room. Not only does this overcrowding present a fire hazard, but it makes priceless documents inaccessible and subject to deterioration and the risk of loss. Among them are books and papers belonging to Bishop Seabury, the first American bishop, and other relics of historic value.

General Convention should make adequate provision for the preservation, classification, and safe-keeping of these records. They should be in a fire-proof building, properly filed and catalogued. And

the more important ones should be micro-filmed and safely stored, in case of damage to the originals.

At the 1949 General Convention, a resolution was offered to authorize the Church Historical Society to appeal to the Church for \$100,000, or whatever sum might prove necessary, to provide adequate quarters for these important archives and historic documents and records. The proposal was given no serious consideration, and the resolution was lost.

We think the National Council or the General Convention should give this matter immediate and serious consideration. Perhaps the Episcopal Church Foundation could appropriate a substantial share of the cost of erecting an adequate building for these archives, and the rest might be raised by private subscription. Or the General Convention might appropriate the necessary funds for the provision of adequate quarters, cataloguing, and micro-filming.

If the Church does not make proper provision for the preservation of its vital records, it is likely to find some day that they have been lost, through fire, flood, or other contingency. Then it would be too late to take action. The time to do so is right now.

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It contains 87 biographical sketches of the servants of General Convention, of whom 19

were bishops, 54 were presbyters, and 14 were laymen.

It is illustrated with eight pages of portraits. A Book List of the writings of the principal persons named in this study, a Bibliography, and an Index complete the volume.

Every Churchman who is interested in the General Convention should read this book. "It is the first attempt at such a compilation, and it is a very successful one."—Bishop WALTER H. GRAY, of Connecticut.

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